

A TIBETAN-ENGLISH DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED

AN ENGLISH-TIBETAN VOCABULARY.

BY

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PREFACE.

This work represents a new and thoroughly revised edition of a Tibetan-German Dictionary, which appeared in a lithographed form between the years 1871 and 1876.

During a residence, which commenced in 1857 and extended over a number of years, on the borders of Tibet and among Tibetan tribes, I and my colleagues gathered the materials for this Dictionary.

We had to take primarily into account the needs of missionaries entering upon new regions, and then of those who might hereafter follow into the same field of enterprize. The chief motive of all our exertions lay always in the desire to facilitate and to hasten the spread of the Christian religion and of Christian civilization, among the millions of Buddhists, who inhabit Central Asia, and who speak and read in Tibetan idioms.

A yet more definite object influenced my own personal linguistic researches, in as much as I had undertaken to make preparations for the translation of the Holy Scriptures into the Tibetan speech. I approached and carried forward this task by way of a careful examination of the full sense and exact range of words in their ordinary and common usage. For it seemed to me that, if Buddhist readers were to be brought into contact with Biblical and Christian ideas, the introduction to so foreign and strange a train of thought, and one making the largest demands upon the character and the imagination, had best be made through the medium of a phraseology and diction as simple, as clear, and as popular as possible. My instrument must be, as in the case of every successful translator of the Bible, so to say, not a technical, but the vulgar tongue.

Thus, in contrast to the business of the European philologist, engaged in the same domain, who quite rightly occupies himself with the analysis and commentary of a literary language, the vocabulary and terminology of which he finds mainly deposited in the speculative writings of the Buddhist philosophers, it became my duty to embrace every opportunity, with which my presence on the spot favoured me, to trace the living powers of words and of expressions through their consecutive historical applications, till I reached their last signification in their modern equivalents, as these are embodied in the provincial dialects of the native tribes of our own time.

These circumstances, it is hoped, will excuse and explain the system of my work.

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various

transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form, in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contexts of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject matter, chosen by them to operate upon, was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet. We find a greater freedom in construction, a tendency to use abbreviated forms (thus the mere verbal root is often inflected in the place of a complete infinitive), and a certain number of new grammatical combinations.

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disinterred, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my Essay on the Phonetic System of the Tibetan language in the Monthly Reports of the Royal Academy of Science at Berlin 1867, p. 148 etc.)

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of

meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the Lexicon by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

The first Tibetan dictionary, intended for European students, was published at Serampore, as long ago as 1826. It contains the collections, amassed in view of a dictionary and grammar, by a Roman Catholic missionary, who was stationed in eastern Tibet or close to the frontier in Bhotan. There was nothing to assist him, except the scanty contributions, given by Georgi, in his Alphabetum Tibetanum. He had to cope with an entirely unworked language. He evidently took the one way possible of making acquaintance with it, sufficient to enable him to understand, to speak, to read and write. Each word or sentence was jotted down, as soon as it was heard, or was committed to writing, at the request of the learner, by some native expert. After a while, the attempt could be made to master a book. In the instance of our missionary, Padma Sambhava's book of legends appears to have been selected, a work which represents rather a low level of literature, yet just on that account, perhaps, as a specimen of popular and current literature, not unsuitable to start from. Then, step by step, as best he could, our missionary had to possess himself of some abstract views, which would serve as a preliminary basis for a grammar. And had it been granted to this first occupant of the field to reduce his materials to an ordered system and to prepare them himself for publication, it is possible, that in Europe the knowledge of the Tibetan language might have reached, some fifty years earlier, the stage at which it has now arrived. The very name of that Roman Catholic missionary, however, has been lost. The papers which he left behind him, unsorted and unsifted, came into the hands of Major Latter, an English officer, and were passed on by him to Mr. Schröter, a missionary in Bengal. English was substituted for the Italian of the manuscript, and the East India Company made a grant which defrayed the cost of the Tibetan types and the further expenses of printing. But there was no Tibetan scholar to correct the proofs. The author himself would doubtless, on reconsideration, have detected and dismissed much erroneous or unnecessary matter. As it was, many additional mistakes crept in during the passage through the press. Thus the work, though it has a richer vocabulary than can be found in the later dictionaries, cannot on any questionable point be accepted as an authority, and has only value for those who are already competent, for themselves, to weigh and decide upon the statements and interpretations it advances. I have not been able to extract from it much that was serviceable to me. Nevertheless, any one who knows by experience what time and toil such a work must have cost, though its design remained unfulfilled and its object unaccomplished, will not easily be able to repress his indignation at the tone, in which this book in the preface to his Grammar (p. VI) is recklessly and absolutely condemned by Professor Schmidt.

High praise, however, is awarded by the Professor to a second work, the Tibetan-English Dictionary by Csoma de Körös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Körös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his Grammar conversational

phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

This Tibetan-English dictionary by Csoma has been adapted for a German public by Professor I. J. Schmidt of St. Petersburg. The translation from English into German is good; in the general alphabetical arrangement improvements have been introduced, and such as are in conformity with the spirit of the language; moreover, three Mongolian dictionaries have been consulted, and from these a certain number of words have been supplemented. But it cannot be said that even on the work of revision Professor Schmidt has bestowed much pains. For example, Csoma's rough grouping of words under the principal headings is left unaltered, though here especially a reduction to alphabetical order was obviously required. Mistakes and superfluities, very pardonable in the case of a first issue of an original publication, are repeated in this translation, and these cannot be so readily overlooked and condoned, when they are made at second hand, and are sanctioned and subscribed to by one, who has assumed so severe a critical and editorial attitude.

The national dictionaries of Tibet itself, so far as I have met with such, are either little handbooks, meant only to furnish a correct orthography, or they are glossaries of antiquated forms. The absence of an alphabetical order in them makes the business of reference very troublesome. It is by great good luck that one sometimes finds an otherwise unknown word after a prolonged search.

My own dictionary, in the main, pursues the object and accepts the plan of the work, which was published by Mr. Schröter. As I said at the beginning, I have not restricted myself to the Classical Period, but I have endeavoured to deal with the Tibetan language as a whole, though I do not pretend to have performed this task exhaustively. My dictionary derives its matter and its principles, so far as possible, equally from the literature and from the speech of the people. Each word has been made the object of observation in its relation to the context as it occurs in books, and in its value and place among others when it is used in common conversation, and then the attempt has been made to define its range and to fix its meaning.

All the words, cited by Csoma and Schmidt, even such as I myself had never seen or heard, I have embodied in this work, stating, in each case, the source from whence I drew them.

The signification in Sanskrit has been added, whenever this seemed likely to be useful or interesting to the student of Tibetan literature. Of proper names only the most important are given.

The great number of diacritical marks will perhaps prove irksome to the English reader; yet, they were not to be dispensed with, if the pronunciation of Tibetan letters and words was to be represented with any degree of exactness, and the method of Prof. Lepsius seemed the most eligible among all the systems available for my purpose. The student, however, need not be disheartened, as he is not obliged to make himself acquainted with all the minutiae of the system, but need only direct his attention to the peculiarities of that dialect, within the limits of which his inquiries, for the time, are confined. And by-the-by it may be observed, that the multitude of little marks, of manifold description, cannot be startling to the Indian reader, who was ever necessitated to make himself familiar with systems quite as complicated, as e.g. the Urdu alphabet.

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance,

in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

I should be guilty of great ingratitude, if I were not to mention my obligations to two friends, without whose kind and efficient aid it would have been impossible for me, in my present infirm state, to complete this work, which was commenced in the days of health and vigour, viz. to the Rev. T. Reichelt, formerly a Missionary of the Moravian Church in South Africa, and to Mr. F. W. Petersen, a relative of mine.

Further, I desire to record my obligations for various acts of kindness, encouragement, assistance and advice, during the prosecution of my researches and the completion of my work, to A. C. Burnell Esq. M. R. A. S., in India; Dr. E. Schlagintweit in Bavaria, Dr. Thomson and Dr. Aitchison of Kew, Dr. Kurz of Calcutta, and R. Laing Esq. M.A., Fellow of Corpus Christi College, Oxford.

Not the least debt of gratitude is that which I owe to Dr. R. Rost in London, Secretary of the Royal Asiatic Society, to whose exertions, indeed, the execution of this work is, properly speaking, entirely due, inas much as he kindly interested the Indian Government on behalf of my undertaking.

Herrnhut, January 1881.

H. A. J.

INTRODUCTION.

I. THE TIBETAN ALPHABET.

CONSONANTS.

The names of all the Consonants sound in a, pronounced like the a in the English word 'far'.

ཀ *ka* pronounced like the French c — car
ཁ *ḱa* like the English c or k — cart
ག *ga* harder than the English (hard) g
ང *ṅa* ng — pang
ཅ *ča* the soft English g — ginger
ཆ *č́a* ch — chart
ཇ *ǰa* j — jar
ཉ *nya* the French gn — campagne
ཏ *ta* the French t — tard
ཐ *t́a* the English t — tart
ད *da* dart
ན *na* nard
པ *pa* the French p — pas
ཕ *ṕa* the English p — part
བ *ba* bard
མ *ma* mart
ཙ *tsa* (ts) parts
ཚ *t́sa* (aspirated)
ཛ *dza* (ds) — guards
ཝ *wa* waft
ཞ *ža* (zh) like the English s in leisure
ཟ *za* like the English z — zeal
འ *‚a* (basis for vowels)
ཡ *) *ya* yard
ར **) *ra* rasp
ལ *la* last
ཤ *ša* (sh) — sharp
ས *sa* salve
ཧ *ha* half
ཨ *'a* (basis for vowels)

*) ཡ *ya*, when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of ྱ, thus ཀྱ *kya*, པྱ *pya*, མྱ *mya* etc.

**) ར *ra*, when combined as second letter, with k-, t- and p-sounds is written under the first, in the shape of ྲ, thus: ཀྲ, *kra*, ཏྲ *tra*, བྲ *bra* etc. — When combined with another consonant as *first* letter, it is written over the second, thus: རྐ *rka*, རྔ *rṅa*, རྡ *rda* etc., but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by ཊ, ཋ, ཌ, ཎ, ཥ,

and when in this dictionary they are transcribed, they are marked by a dot underneath: *ṭ*, *ṭ́*, *ḍ*, *ṇ*, *ṣ*.

The figure ྭ (*wa-zur* or small *wa*) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. ཚ *tsa* hot and ཚྭ *tsa* (*tswa*) salt.

The dot, which stands at the end of every syllable and of every word, is called Tseg (*tseg*) and is indispensable for a correct writing or reading.

When ག stands as a prefix, it is, when transcribed, represented by *γ*, e.g. གཅིག་ *γčig*, གཏམ་ *γtam* etc.

VOWELS.

The alphabetical order of the vowels is: a, i, u, e, o; they have in Tibetan the same sound as they have in German, Italian, and most other European languages: *a* sounds like the English a in 'far', *i* like ee in 'peer' or i in 'pin', *u* like u in 'rule' or in 'pull', *e* like a in 'fate' or e in 'met', *o* like o in 'note' or in 'not'.

As the vowel a is inherent in every consonant, so that even a single letter may form a word, e.g. བ་ *ba* (cow), ས་ *sa* (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, ི standing for *i*, ུ for *u*, ེ for *e*, ོ for *o*. The marks for *i*, *e*, *o* are placed over the letter, that for *u* under it. Examples: པདྨ་ *pad-ma*, རི་ *ri*, མེ་ *me*, བུ་མོ་ *bu-mo*.

The letter ཨ is used as a basis for initial vowels, thus: ཨ་མ་ *'a-ma;* the letter འ serves as a basis for initial and final vowels: འོ་མ་ *ˬo-ma*, དགའ་ *dga*.

The vowel-sounds of འ, when transcribed, are indicated by the mark ˬ: འ *ˬa*, འི *ˬi*, འུ *ˬu*, འེ *ˬe*, འོ *ˬo*, whilst the ཨ-vowels are denoted by the mark ' placed over the respective letters: ཨ *'a*, ཨི *'i*, ཨུ *'u*, ཨེ *'e*, ཨོ *'o*. — The real nature of the letters འ and ཨ is treated of in the latter part of the Introduction.

Whenever འ is a prefixed letter, the mark ˳, in transcribing, is put under the consonant following the འ e.g. འདུ *˳du*, འགྲོ་བ་ *˳gro-ba*.

Note. For a ready 'finding of words' in the Dictionary, it should be borne in mind, that the articles are arranged in the alphabetical order of the *initial* consonants *and* their *prefixed* and *superscribed* letters. Thus: ཀ—དཀ—བཀ—རྐ—ལྐ—སྐ—; ཁ—མཁ—འཁ— etc. etc.

II. PRONUNCIATION.

With regard to the language, with which I am dealing, it must, on the one hand, be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi, in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is

scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptation.

There is, however, one special difficulty in the case of Tibetan which, at the present stage of that language, renders it practically impossible to set up an equable and authoritative standard of pronunciation, and this is the existence of a great number of independent and well-defined *dialects*. An attempt to deal partially with this difficulty, — to append, let me suppose, to every word from three to five different pronunciations would involve a waste of time and an extension of space quite disproportionate to the value of the result. And yet, if one has to strike a preference in favour of one particular dialect, it is very hard to determine, which is to be selected. At first sight, it might seem the most natural course to fix upon the speech of the best educated classes in the capital city Lhasa. But when this method was followed, or when at least an endeavour was made to act upon it, by Georgi and then by Schröter, only scant approval was bestowed upon it by European critics, and there were and are several reasonable arguments to be urged against its adoption. Of all the dialects this presents to the European ear and tongue the greatest difficulties, and accommodates itself least readily to the written character. Moreover, in my own case, I have to add that I do not consider myself sufficiently master of it to care to risk its application to each individual word. Besides, modern political circumstances make this dialect, for the present, the least available for general use.

Csoma chose a much more manageable and a much more widely circulating mode of pronunciation, though one which presents problems of its own, when it has to be fitted to the written character: the West-Tibetan dialect. Here again, in representing each separate word, one has, in reality, to make choice between two, three or four pronunciations, of which one agrees best with the written character, another conforms closest to the rules of spelling, a third recommends itself as that most frequent in conversational language. In my own smaller Tibetan dictionary I went no farther than to distinguish between two principal groups, which I termed West-Tibetan and Central-Tibetan; but in a more scientific work like the present I may permit myself to call more minute attention to the niceties and refinements of the language before us. I have, accordingly, published a number of specimens from my note-book, in which I kept a collection of typical words, of which I availed myself as often as I had the opportunity of meeting the representatives of remote districts, and of enquiring concerning their manner of speech at home. Whenever in this collection a word had not been entered on sound native authority, or had not been sufficiently discussed, I preferred to mark it with a note of interrogation, and not to allow any conclusion from analogy, or any theory of pronunciation to interfere with the design of my handy-book and its simple and unprejudiced statement of fact. I may therefore, I hope, claim for this list a high degree of trustworthiness, even among collections of the kind, into which words can sometimes have slipped, as they had been heard once, and perhaps were not heard again.

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2nd edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:

In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus z has its usual force, and does not stand for the peculiar sound ts, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by *diacritical marks*, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

The following marks or signs are for *vowels:* the well known sign(˘) for a short, and (¯) for a long vowel; the mark of a modified vowel (¨), German ä, ö, ü, is placed by Lepsius, for practical reasons, below, not above the vowel (a̤, o̤. ṳ); a dot under the vowel denotes a close vowel-sound (ẹ = a in fate, ọ in note); a horizontal line under the vowel denotes a more open vowel-sound (e̱ in 'there', o̱ in 'or, cord', which, indeed, supersedes the a̤ mentioned above); the mark (˜) above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French '*an, in, on, un*' = ã, ẽ̱, õ̱, ọ̃).

In marking *consonants*, there is first the distinction to be noted, that they are partly *explosives*, formed by a rapid process of closing and re-opening the passage of the air at a certain point, partly *fricatives* and *liquids*, formed by a partial process of compressing or narrowing the air-passage; and secondly, they are distinguished in regard to the exact spot, where the process of articulation takes place. The lowest articulation takes place in the *faucal region*, close to the larynx (here, for example, h is formed); next comes the guttural region, at the throat, near the soft palate and uvula (here k is formed); it is marked, when necessary, with a dot above the consonant; then the *palatal region*, the hard palate, (here the German ch is formed in 'ich'); the mark is a stroke like the acute accent in Greek over the consonant; then the *dental region*, at the teeth and gums (d, t, s, sh), and finally the *labial region*, at the lips (b, p, m). There exists a further class of consonants in the Indian languages, and also in modern Tibetan, which are styled *cerebrals;* they are most of them modified dentals, formed by bending or curling the tongue upwards, and bringing the tip of it into contact with the hard palate in the centre or toward the hinder part of its roof; mark, a dot under the consonant.

Many of these letters, in order to become audible, require in pronouncing them a certain *vocalic effort*; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small *ring* under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, ng is obtained (to be marked ṅ); at the dental point, n; at the labial point, m. In order to conform with the two final rules, cited above from Lepsius, the Greek letter χ is used to represent the German ch, when it is guttural and hard, as in the word 'doch'; use is made of the Greek γ, when it is soft or accompanied by a vocalic tone (the Dutch g); χ́ gives the force of a palatal ch (German 'ich' = iχ́, 'milch' = milχ́); ϑ is used to represent the strong English th (as in 'through'); δ renders the softer or vocalized tone (as in 'that'); a hard, sharp and hissing s or ss (as in 'yes', 'press') is marked as s; the soft vocalic s (as in 'his', 'rise') is represented by z; the hard rushing sound sh, German sch, is rendered by š; the sound of the French j by ž. If one attempts to give at the palatal point, where the English y (in 'year'), or the German j (in 'Jahr') is formed, the sound sh, German sch, one obtains the palatal š́, or the softened and vocalized ž́. In the Dictionary ś and ź have been substituted for these marks.

Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: *tš*, *dž*; but for the sake of simplicity Lepsius, in his second edition, marks them *č* and *ǰ*, or, with their palatal force, *c̀* and *j̀* (instead of *č́* and *ǰ́*).

A further example of the combination of consonants is presented in what is known as *aspiration*, when the letter *h* is brought into more or less intimate connexion with another consonant. This introduces us to a very important distinction, belonging to the Tibetan language, which it is necessary to explain at some length, in accordance with which explosive consonants, as they have the force of tenues, mediae, or aspiratae, are treated. The tenues are produced by a sudden opening of the air-passage at one of the points above mentioned: throat, teeth, lips, such opening being unaccompanied by any sensible operation of the breath whatsoever. Thus, when quite exactly sounded, k, t, p, are produced. The mediae, g, d, b, are produced by the same process, carried out in a milder and less abrupt way, (the peculiar English pronunciation will come under consideration later). The aspiratae require a decided pressure by the breath (they will be found marked by the spiritus asper above the letter: *k̔*, *t̔*, *p̔*). In northern Germany, in England, and in Scandinavia, modern educated speech recognizes only mediae and aspiratae, for we give an aspirated sound to every k, t and p. The French and the Magyars distinguish consciously the pure tenues from the mediae; on the other hand they ignore the aspiratae. Tibetan pronunciation makes room and requires a mark for all three gradations. Nay more, it augments the class of explosive consonants or mutae by the addition of the dental sibilants in all three ranks or grades of aspiration: ཅ, ཆ, ཇ and ཙ, ཚ, ཛ, or according to the Standard Alphabet: *c̀*, *c̀̔*, *j̀* and *ts*, *t̔s*, *dz*. At a later stage of the language some further modifications were introduced, which we shall subsequently allude to.

Let us now, passing from these general observations, draw attention to a few details of the Phonetic Table, which has been drawn up in deference to a wish that reached me from several quarters.

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the superscribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmere. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the tenues into the aspiratae, g and d (compare lower down) becoming γ or χ, b becoming w. Now, about twenty degrees of longitude separate Balti from Khams,

and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

Columns 2—6 contain, on most pages, the provincial dialects in their geographical sequence from West to East. The dialects of Ladak, Lahoul and Spiti correspond to what in my smaller Tibetan dictionary I called the dialect of Western Tibet. The last named, Spiti, represents in some respects the transition to the dialects of Eastern Tibet, under which heading Tsang and Ü are to be classed. At the date of the publication of my former dictionary I was unacquainted with the dialect of Khams. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign ◁ (which does not occur in this Table) was pronounced = ཝ, or བ in the substantive terminations *ba* and *bo* (v. Dict. p. 362), viz. = the English w, so that རྭ sounded exactly like the French word *roi*.

The *Accent* has seldom been marked, because, as in our Teutonic dialects, it generally rests on the root of the word. In the case of compounds, it more frequently falls on the last than on the first of the component parts. But accentuation, altogether, is not of great significance in this language.

With regard to *Quantity*, vowels are pronounced shorter, even in open syllables, than is the case for instance in England and Germany. This applies particularly to the Central Provinces. Absolutely long vowels occur only as a peculiarity of dialect. They indicate that a consonant has been dropped, in most provinces, s, in Ü, gs, in Tsang, l. A long vowel may also indicate the blending of vowels. But when in Ü and Tsang the d, (as in *čĕ'-pa*) and when in Lahoul the g (as in *t̔o', p̔u'-róṅ*) is partially dropped, the vowel likewise maintains a short abrupt pronunciation. Moreover, the region, to which I have just referred, is that in which the spoken language has been greatly affected by a foreign linguistic principle. A system of Tones has been introduced under manifestly Chinese auspices. I am told by European students of reputation, who have made the Tonic languages of Eastern Asia their special department, that only the first principles of what are known as the *high and low Tones*, have made their way into Tibetan. Here, as in the languages of Farther India, generally, which possess an alphabetic system of writing, the Tone is determined by the initial consonant of the word. This I have generally indicated in column 7, which column applies only to the Spiti, Tsang and Ü dialects. The system of Tones, as in Siam and elsewhere, has become of paramount importance in determining distinctions between words. An inhabitant of Lhasa, for example, finds the distinction between ཤ and ཞ, or between ས and ཟ, not in the consonant, but in the Tone, pronouncing ཤ and ས with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), ཞ and ཟ, on the contrary with a low note, and, as it appeared to me, more breathed and floating. This latter distinction is still more apparent with regard to those low-toned aspirates, that in the course of time were introduced in Central Tibet instead of the mediae, in contraposition to which now the original aspirates are used as high-toned; so more particularly in the dialect of Spiti. The low-toned aspirate I have indicated by h, the high-toned by the mark of the spiritus asper ̔.

Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also ལ, when subscribed. The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *n*, *d*, and *ṅ*, in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, འ and ཨ, introduce us to a very interesting linguistic phenomenon. We meet here with the idea of the *vowel absolute,* the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet འ, in contradistinction to ཨ, which represents the Semitic א, the spiritus lenis of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogen' and in the pronunciation of 'Lilian' (a name), in Tibetan ལི་ལི་ཨན་ and ལི་ལི་འན་. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), འ is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of *a* to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called *tseg*), the function of འ in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with *a*; e.g. the word མད་, would be read *'mad'*; whereas མདའ་, written thus, implies that the vowel does not precede but follow the consonant d, and consequently the m is prefix, and the word to be read *'mda'*. If the vowel is not *a*, the sign of such vowel suffices, e.g. མདོ་ *mdo*; མདའོ་ *mdao*, standing now for མདའོའོ་. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ཨ may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fulness and force. I shall indicate this process by the mark ˾. The sound would be still more accurately represented than it is in the Table, thus: ˾*aár-po*, ˾*uúg-pa* etc. Improper are the expedients of some of the dialects, the sound being hardened to *y* in Khams, to ཨ in Western Tibet; also Csoma's device of indicating it by an h is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidae (*m*, *n*, *ṅ*, *r*, *l*) and sibilants; but with the mutae it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, b, d, g, j, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by འ, placed as a prefix, which I transcribe thus ˳, e.g. འདུ་ ˳*du* = the English do. The pause on the tone

is of course in the case of mutae a very short one. Here again, though only in the case of the mediae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between མ and འ and pronounces the former only as a vocalic initial. In words from the Sanscrit the འ is used in some respect as a 'mora', to denote a long syllable, e.g. ཤྲཱི for श्री; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in མདའ.

མྱ་ *mya*, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *myaṅ-ba* which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningh.) and which the people of Lahoul, when speaking Tibetan, pronounce *nyaṅ-wa*. The process of transition to the cerebral *ṭ*-sounds in the words *krad-pa* etc. is in many places not yet completed, so that the sound of r is still more or less clearly distinguishable. The *Prefixes* have always constituted the most perplexing phenomena in the Tibetan language, At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (བསྒྲུ་, བསྒྲ་) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Khams the three explosive prefixes are pronounced as fricatives, in which case *v* must be written for *w*. Thus གཅི་ག་ *γčí-wa*, བཀྲ་ *wkra*, བསྒྲགས་ *wsgrags* call for no greater exertions, than do the Polish *chciwy, wkrótce, wskroś*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like གཤུ་, གཤོན་ would have coincided with ཀྵུ་, ཀྵོན་. Yet it must be acknowledged that a pronunciation *bču*, *bka* etc. exists, side by side with *wču*, *wka* etc. — མ, as a liquid, offers no difficulty. — འ, as a prefix, is no consonant.

A doubt must still cling to ད, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to བ, both it and the initial consonant die away into a spiritus lenis; and almost still more singular it is, that where it still asserts an independent force, in Khams and in Balti, it is sounded like ག with the power of *γ*. The investigations of Lepsius go indeed to prove, that ད and ག are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was ð, which then very soon passed into *γ*. The variations between r and s in Ladak afford no sure hold for drawing inferences.

The purpose, for which the Phonetic Table was drawn up, will have been attained, if I succeed in convincing my readers, 1. that for scientific objects the pronunciation, as it is given in Column 1, is the most suitable, and that with a good conscience it can be recommended in the place of that introduced by Csoma; 2. that its system is regular enough to render it unnecessary to give the pronunciation of every individual word throughout the work; 3. that I present in this Table, in regard to the various dialects, as much in the way of results as, down to the present, it has been possible for European students to acquire and to put into shape for the service of a European public.

III. PHONETIC TABLE
FOR COMPARING THE DIFFERENT DIALECTS.

The columns 2—6 are arranged according to the geographical site of the provinces from West to East.

I. Words containing only simple consonants and vowels.

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
ka-ra						
kug = cook		*ku’*				
kun				*kṳn*	*kṳn*	
k̔aṅ-pa						in C. high-toned
gaṅ			*ghaṅ*	*ghaṅ*		
ṅal				*ṅā* Ts.		in C. deep-toned
ṅan-pa				*ṅem-pa* Ü.		
c̀i					*c̀e*	
č̔ad-pa				*č̔ḕ’-pa*		
č̔an-pa				*č̔em-pa*		high-toned
č̔en-po				*č̔em-po*		
j̀a			*j̀ha*	*j̀ha*		deep-toned
nyin					*nyen*	
tib-ríl				*tib-rī* Ts.	*teb-rel*	
t̔aṅ					*t̔éṅ*	
t̔ab = *t̔ăp*						high-toned
t̔og		*t̔ŏ̆’*				
t̔od-pa				*t̔ọ̈’-pa*		
da			*dha*	*dha*		
dud-pa			*dhud-pa*	*dhṳ’-pa*		deep-toned
nad = *năt*				*nẹ’*		
p̔an-pa				*p̔em-pa*		high-toned
p̔ug-ron		*p̔u’-ron*		*p̔ug-rọn*		
ba			*bha*	*bha*	*wa*	
bal			*bhal*	*bhā* Ts. *bhal* Ü.	*wal*	
bu			*bhu*	*bhu*	*wọ̈*	
bu-mo			*bhu-mo*	*bhu-mo*	*wọ̈-mo*	deep-toned
bod			*bhod*	*bhọ̈’*	*wod*	
mig		*mĭ’*				
me						
t̔sil				*t̔sī*	*t̔sel*	high-toned
dza-ti						
wa-tse						
ž̀a			*s̀a*	*s̀a*	*ža*	
ž̀ag		*ž̀a’*	*s̀ag*	*s̀ag*	*žag*	
za			*sa*	*sa*		
zan			*san*	*sen*		
˱ar-po	*’ar-po*	*’ar-po*			*γar-po*	
˱ug-pa	*’ug-pa*	*’ug-pa*			*γug-pa*	in C. deep-toned
˱o-ma	*’a-ma*	*’o-ma*			*γo-ma*	
˱od	*’od*	*’od*		*ō͡˱ọ̈’*	*γod*	
˱ol-mo	*’ol-mo*	*’ol-mo*		*ō͡˱ó-mo* Ts.	*γol-mo*	
yaṅ					*yeṅ*	
yan-pa				*yā-ga*		
yal-ga				*yem-pa*		
yín					*yen*	
yul				*yū*, *yṳ̄* Ts.		

1	2	3	4		5	6	7
	West. Tibet		Central Prov.				
	Ladak	Lahoul	Spiti		Tsang, Ü	Khams	
yod					*yọ̄'*		
ral					*rā*		deep-toned
rol-mo					*rō-mo* Ts		
lo-ma							
s̀a							
s̀el							high-toned
sa							
'a-ma							

II. Words terminating in བ་ or བོ་.

1	2 Ladak	3 Lahoul	4 Spiti		5 Tsang, Ü	6 Khams	7
za-ba		*za-wa*	*sa-wa*		*sa-wa*		deep-toned
z̀i-ba		*z̀i-wa*	*s̀i-wa*		*s̀i-wa*	*ž̀i-wa*	
s̀i-ba		*s̀i-wa*	*s̀i-wa*		*s̀i-wa*	*š̀i-wa*	high-toned
žu-ba		*žu-wa*	*s̀u-wa*		*s̀u-wa*	*ž̀u-wa*	
ǰo-bo		*ǰo-wo*	*ǰho-wo*		*ǰho-wo*		deep-toned
dar-ba		*dar-wa*	*dhar-wa*		*dhar-wa*		
sol-ba		*sol-wa*			*sō-wa* Ts.		high-toned

III. Words terminating in ས.

1	2 Ladak	3 Lahoul	4 Spiti	Kun.	5 Tsang, Ü	6 Khams	7
k̔ăs	*k̔as, k̔ē̤*	*k̔ai, k̔ē̤*	*k̔ē̤*	*k̔ā*	*k̔ē̤*	*k̔ē*	high-toned
ris	*ris, rī*	*rī*	*rī*	*rī*	*rī*	*rī*	
gus	*gus, gṳ̄*	*gui, gṳ̄*	*ghṳi*	*gū*	*ghṳ̄*	*gṳ̄*	
dus	*dus, dṳ̄*	*dui, dṳ̄*	*dhṳi*	*dū*	*dhṳ̄*	*dṳ̄*	deep-toned
des	*des, dē*	*dē*	*dhē*	*dē*	*dhē*	*dī*	
k̔os	*k̔os, k̔ō̤*	*k̔oi, k̔ō̤*	*k̔ō̤*	*k̔o̤*	*k̔ō̤*	*kō̤*	high-toned
gos	*gos, gō̤*	*goi, gō̤*	*ghō̤*	*gō*	*ghō̤*	*gō̤*	deep-toned
˓os	*'os, 'ō̤*	*'oi, 'ō̤*	*˓ō̤*	*ō*	*˓ō̤*	*γō̤*	
č̔os	*č̔os, č̔ō̤*	*č̔oi, č̔ō̤*	*č̔ō̤*	*č̔ō*	*č̔ō̤*	*č̔ō̤*	high-toned
nags	*nag(s)*	*nag*	?		*nag, nā*	*nāg*	deep-toned
rigs	*rig(s)*	*rig*	?		*rig, rī*	and	
t̔ugs	*t̔ug(s)*	*t̔ug*	?		*t̔ug, t̔ṳ̄*	so forth	high-toned
legs	*leg(s)*	*leg*	?		*leg, lē*		deep-toned
p̔ogs	*p̔og(s)*	*p̔og*	?		*p̔og, p̔ō*		
t̔abs	*t̔ab(s)*	*t̔ab*	*t̔au*		*t̔ab*	*t̔ab*	
č̔ibs	*č̔ib(s)*	*č̔ib*	*č̔i͡u*		*č̔ib*	*č̔ib*	high-toned
s̀ubs	*s̀ub(s)*	*s̀ub*	*s̀ū*		*s̀ub*	*š̀ub*	
p̔ebs	*p̔eb(s)*	*p̔eb*	*p̔e͡ŭ*		*p̔eb*	*p̔eb*	
˓obs	*'ob(s)*	*'ob*	*˓ŏ͡ŭ*		*˓o͡ŏb*	*γob*	deep-toned
t̔ams-c̀ád	*t̔am(s)-c̀ád*	*t̔am-c̀ád*	*t̔am-c̀ád*		*t̔am-c̀ḗ̱'*	*t̔am-c̀ad*	high-toned
goms-pa	*gom(s)-pa*	*gom-pa*	*ghom-pa*		*ghom-pa*	*gom-pa*	deep-toned

IV. Words with diphthongs.

1	2 Ladak	3 Lahoul	4 Spiti		5 Tsang, Ü	6 Khams	7
k̔ai	*k̔ē̤*	*k̔ai, k̔ē̤*			*k̔ē̤*	*k̔ē̤*	high-toned
c̀ü, c̀ī	*c̀ī*	*c̀ī*			*c̀ī*	*c̀ī*	
bui	*bui, bṳ̄*	*bui, bṳ̄*	*bhui*		*bhṳ̄*	*bṳ̄*	deep-toned
dĕ͡ĭ	*dei*		*dhĕ͡ĭ*		*dhĕ͡ĭ*	*dī*	
soí						*sō̤*	high-toned
gă͡ŭ			*ghă͡ŭ*		*ghau*	*ga-yọ*	
lĕ͡ŭ						and so forth	
mĭ͡ŭ							deep-toned
ră͡ŏ						*(ra-yo)*	
reo							

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
rio						
roo, rō						deep-toned
ruo						

V. Words with subscribed letters.

1	2	3	4	5	6	7
kyaṅ					*kyeṅ*	
kyir-kyir					*kyer-kyér*	
kyu					*kyọ̈*	
k̔yi					*k̔ye*	
k̔yu					*k̔yọ̈*	high-toned
k̔yed				*k̔yĕ'*		
k̔yod				*k̔yọ̆'*		
gyi			*ghyi*	*ghyi*		deep-toned
gyon-pa	Pur. Bal.; Ld.		*ghyon-pa*	*ghyọm-pa*		
p̔yag	*p̔yag č̔ag*	*č̔ag*	*č̔ag*	*č̔ag*	*č̔ag*	
p̔yi	*p̔i*	*p̔i*	*č̔i*	*č̔i*	*č̔i*	
p̔yug-po	*p̔yug-po č̔ug-po*	*č̔ug-po*	*č̔ug-po*	*č̔ug-po*	*č̔ug-po*	high-toned
p̔ye	*p̔e*	*p̔e*	*č̔e*	*č̔e*	*č̔e?*	
p̔yogs	*č̔og(s)*	*č̔og*	*č̔og*	*č̔og* Ts. *č̔ō* Ü.	*č̔og*	
bya-mo	*bya-mo ǰa-mo*	*ǰa-mo*	?	*ǰha-mo*	?	
byi-ba, byi-wa	*bi-wa*	*bí-wa*	?	*ǰhi-wa*	?	deep-toned
bye-ma	?	*be-ma*	?	*ǰhe-ma*	?	
byos	?	*ǰos; ǰoi, ǰọ̄*	?	*ǰhọ̄*	?	
mya-ṅán	?	*ṅya-ṅán*	*ṅya-ṅán*	*ṅya-ṅén*	?	high-toned
krad-pa	?	*ṭad-pa*	*ṭad-pa*	*ṭĕ'-pa* Ts. vlg. *kĕ'-pa* Ü.	?	
k̔rag	*k̔rag*	*ṭ̔ag*	*ṭ̔ag*	*ṭ̔ag*	*ṭ̔ag*	
k̔rims		*ṭ̔im(s)*	*ṭ̔im*	*ṭ̔im*	*ṭ̔em*	high-toned
k̔rus	?	*ṭ̔us; ṭ̔ụ̄*	*ṭ̔ui*	*ṭ̔ụ̈*	*ṭ̔ụ̈*	
k̔roṅ-po	?	*ṭ̔oṅ-pa*	*ṭ̔on-pa*	*ṭ̔ọm-pa*	*ṭ̔oṅ-pa*	
gri	*gri*	*dri, ḍi*	*ḍhi*	*ḍhi*	*ḍi*	deep-toned
dron-mo		*ḍon-mo*	*ḍhon-mo*	*ḍhon-mo*	*ḍon-mo*	
p̔ru-gu	*p̔ru-gu*	*ṭ̔u-gu*	*ṭ̔u-ghu*	*ṭ̔u-ghu*	*ṭ̔ọ-gọ*	high-toned
bra-bo, bra-wo		*bra-wo, ḍa-wo*	*ḍha-wo*	*ḍha-wo*	*ḍa-wo*	deep-toned
braṅ-sa	(B. *blaṅ-sa*)	*ḍaṅ-sa*	*ḍhaṅ-sa*	*ḍhaṅ-sa*	*ḍaṅ-sa*	
srāṅ-ma	*stran-ma?*	*s̀ran-ma*	*s̀ran-ma*	*s̀rém-ma* vulg. *sem-ma*	*stran-ma*	high-toned
sriṅ-mo	*strin-mo* B.	*s̀riṅ-mo*	*s̀riṅ-mo*	*s̀riṅ-mo* vulg. *siṅ-mo*	*striṅ-mo*	
hrul-po	*s̀rul-po*	*s̀rul-po*	*s̀rul-po*	*s̆rul-po*	*s̆rul-po*	deep-toned
klog-pa	?	*log-pa*	*log-pa*	*log-pa*	?	
glog	*ɣlog* B.	*log*	*log*	*log*	*ɣlog*	high-toned
bla-ma	?	*la-ma*	*la-ma*	*la-ma*	*wla-ma*	
zla-ba, zla-wa	*lza* B.	*(l)ḍa-wa*	*ḍa-wa*	*ḍa-wa*	*lḍa-wa*	?
rlaṅs-pa		*(r)laṅ(s)-pa*	*lã-pa*	*laṅ-pa*	*rleṅ-pa*	high-toned
sla-mo	?	*la-mo*	*la-mo*	*la-mo*	*sla-mo*	

VI. Words with superscribed letters.

1	2	3	4	5	6	7
rkaṅ-pa	?	*(r)kaṅ-pa*	*kaṅ-pa*	*kaṅ-pa*	*rkeṅ-pa*	these and all
rgad-po	?	*(r)gad-po*	*gad-po*	*gĕ'-po*	*rgad-po*	the rest are
rṅa	?	*(r)ṅa*	*ṅa*	*ṅa*	*rṅa*	high-toned
rǰes	?	*žes, žē*	*ǰē?*	*ǰē*	*rǰī*	

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
rnyiṅ-pa	*(r)nyiṅ-pa*	*nyiṅ-pa*	*nyiṅ-pa*	*nyiṅ-pa*	*rnyiṅ-pa*	
rta	*rta, sta, ta*	*ta*	*ta*	*ta*	*rta*	
rdo	*(r)do*	*do*	*do*	*do*	*rdo*	
rnon-po	*(r)non-po*	*non-po*	*non-po*	*nọm-po*	*rnon-po*	
rba	*wa*	*ba*	*ba*	*ba*	*rwa?*	
rmig-pa	*mig-pa*	*mig-pa*	*mig-ba*	*mig-pa*	*ṛmig-pa*	
rtsa	*sa*	*sa*	?	*tsa*	?	Pur. Bal.
rtswa	*sa*	*sa*	?	*tsa*	?	*rtsoá, stsoá*
rdza-ma	*za-ma)*	*za-ma*	?	*dza-ma*	?	
lṅa	*ṅa, šṅa*	*ṅa*	*ṅa*	*ṅa*	*lṅa*	
lčaṅ-ma	*lčaṅ-ma*	*čaṅ-ma*	*čaṅ-ma*	*čaṅ-ma*	*lčeṅ-ma*	*lčaṅ-ma*
lǰaṅ-k'u	*(l)ǰaṅ-k'u*	*ǰaṅ-k'u*	*ǰaṅ-k'u*	*ǰaṅ-k'u*	*lǰeṅ-k'u*	
ltad-mo	*(l)tad-mo*	*tad-mo*	*tad-mo*	*tẽ'-mo*	*ltad-mo*	*ltad-mo*
ldag-pa	*(l)dag-pa*	*dag-pa*	*dag-pa*	*dag-pa*	*ldag-pa*	
lham	*lam*	*lam*	*lam*	*hlam* or *χlam*	*lham*	*lham*
skom	*skom*	*kọm*	*kom*	*kom*	*skom*	*skom*
skra	*šra*	*šra, ṭa*	*ṭa*	*ṭa*	*štra*	
sgo	*γo*	*go*	*go*	*go*	*sgo*	*sgo*
sgra	*ḍa, ra*	*ḍa, ra*	*ḍa*	*ḍa*	*zdra*	
sṅon-po	*ṅon-po*	*ṅon-po*	*ṅon-po*	*nọm-po*	*sṅon-po*	
snyiṅ	*ṇyiṅ*	*nyiṅ*	*nyiṅ*	*nyiṅ*	*snyeṅ*	
stag	*stag*	*tag*	*tag*	*tag*	*stag*	
sdoṅ-po	*(s)doṅ-po*	*doṅ-po*	*doṅ-po*	*doṅ-po*	*sdoṅ-po*	
sna	*na*	*na*	*na*	*na*	*sna*	
spu	*(s)pu*	*pu*	*pu*	*pu*	*spọ*	
spyod-pa	*(s)čọd-pa*	*čod-pa*	*čod-pa*	*čö̤'-pa*	*šwod-pa*	
sprĕ̃u	also *šrĕ̃u*	*ṭĕ̃u*	*ṭĕ̃u*	*ṭĕ̃u*	*štre-yö̤*	
sbal-ba	*(s)bal-wa*	*bal-wa*	*bal-wa*	*bā-wa* Ts. *bal-wa* Ü.	*zual-wa*	
sbyar-ba	*žar-wa*	*žar-wa*	*žar-wa*	*ǰar-wa*	*zuar-wa*	
sbraṅ-bu	also *ḍaṅ-bu*	*ḍaṅ-bu*	*ḍaṅ-bu*	*ḍaṅ-bu*	*ḍeṅ-wọ*	
sman	*(s)man*	*man*	*man*	*mẹn*	*sman*	
smyon-pa	*nyon-pa*	*nyon-pa*	*nyon-pa*	*nyọm-pa*	*snyon-pa*	
smra-ba	*mra-wa*	*mra-wa*	?	*m(r)a-wa*	*šna-wa*	
stsal-ba	*(s)tsal-wa*	*tsal-wa*	*tsal-wa*	*tsā-wa* Ts. *tsal-wa* Ü.	*stsal-wa*	

VII. Words with prefixed letters.

1	2	3	4	5	6	7
γčes-pa	*čes-pa*	*čē-pa*	*čē-pa*	*čē-pa*	*γčī-pa*	
γtam	*tam*	*tam*	*tam*	*tam*	*γtām*	
γduṅ-ba	*ḍuṅ-wa*	*duṅ-wa*	*duṅ-wa*	*duṅ-wa*	*γduṅ-wa*	
γnaṅ-ba	*ṇaṅ-wa*	*naṅ-wa*	*ṇaṅ-wa*	*naṅ-wa*	*γneṅ-wa*	
γnam	*nam*	*nam*	*nam*	*nam*	*γnam*	Bal. *γnam*
γtsaṅ-po	*tsaṅ-po*	*tsaṅ-po*	*tsaṅ-po*	*tsaṅ-po*	*γtseṅ-po*	
γžu	*žu*	*žu*	*šu*	*šu*	*γžọ*	
γzig	*zig*	*zi'*	*sig*	*sig*	*γzig*	
γyog-po	*yog-po*	*yọ'-po*	*yog-po*	*yog-po*	*(γ)yog-po*	
γšer-pa	*šer-pa*	*šer-pa*	*šer-pa*	*šer-pa*	*γšer-pa*	or *gšer-pa*
γser	*ser*	*ser*	*ser*	*ser*	*γser*	Bal. *γser*
dkar-po	*kar-po*	*kar-po*	*kar-po*	*kar-po*	*γkar-po*	
dkyil	*kyil*	*kyil*	*kyil*	*kyil*	*γkyil*	
dgu	*gu*	*gu*	*gu*	*gu*	*γgọ*	
dgra	*ḍa*	*ḍa*	*ḍa*	*ḍa*	*(γ)ḍa*	Bal. *γṅul*
dṅul	*ṇul* (vulgo	*mul*) *ṇul*	*ṇul*	*ṇū* Ts. *ṇul* Ü.	*γṇul*	or *γmul*
dpe-ča	*pe-ča*	*pe-ča*	*pe-ča*	*pe-ča*	*γpe-ča*	*γpe-ča*

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsaug, Ü	Khams	
ma-dpe	*mas-pe*	*mar-pe*	*ma-pe*	*ma-pe*	*maγ-pe?*	
dpyid	*(s)pid*	*pid*	*c̀id*	*c̀i'*	*χšid*	
dbaṅ	*uaṅ*	*uaṅ*	*uaṅ*	*uaṅ* (vlg. *aṅ*)	*γweṅ*	
dbu	*'u**	*'u*	*'u*	*'u*	*wọ̈*	* = ཨུ etc.
dbugs	*'ug(s)*	*'u'*	*'ug*	*'ug* Ts. *'ū* Ü.	*wug*	
dbul-po	*'ul-po*	*'ul-po*	*'ul-po*	*'ū-po* Ts. *'ul-po, ṳl-po*	*γwọ̈l-po*	
dben-pa	*'en-pa*	*'en-pa*	*'en-pa*	*'em-pa* [Ü.	*γwen-pa*	
dbyar	*yar*	*yar*	*yar*	*yar*	*wyer*	
dmar-po	*mar-po*	*mar-po*	*mar-po*	*mar-po*	*(γ)mar-po*	
dmyal-ba	*nyal-wa*	*nyal-wa*	*nyal-wa*	*nyā-wa* Ts. *nyal-wa* Ü.	*mnyal-wa*	
bka, vka	*ka*	*ka*	*ka*	*kā*	*vka*	
bkra-šis	*ṭa-ši(s)*	*ṭa-šī*	*ṭa-šī*	*ṭa-šī*	*bṭa-šī*	
bgo-ba	*go-wa*	*go-wa*	*go-wa*	*go-wa*	*vgo-wa*	
brgyad	*gyad*	*gyad*	*gyad*	*gyẹ̈'*	*vrgyad*	Bal. *vrgyad*
bc̀u	*c̀u*	*c̀u*	*c̀u*	*c̀u*	*vc̀u, bc̀u*	
bc̀ug-sum	*c̀ug-súm*	*c̀ug-um*	*c̀u-súm?*	*c̀u-súm* *c̀u-sum*	*vc̀ug-súm*	
bc̀ub-ži	*c̀ub-ži*	*c̀ub-ží*	*c̀u-ži*	*c̀u-ží*	*vc̀ub-ží?*	
brj̀ed-pa	*žed-pa*	*žed-pa*	*j̀ed-pa*	*j̀ĕ'-pa*	*vrj̀ed-pa*	
btum-pa	*tum-pa*	*tum-pa*	*tum-pa*	*tūm-pa*	*btọm-pa*	
bdun	*dun*	*dun*	*dun*	*dṳn*	*vdun*	Bal. *vdun*
brtse-ba	*se-wa*	*se-wa*	*tse-wa*	*tse-wa*	*vrtse-wa*	
brdzun	*zun*	*zun*	*dzun*	*dzun*	*vrdzun*	Pur. *rdzun*
bži	*ži*	*ži*	*ši*	*ši*	*vže*	
bžib-c̀u	*žíb-c̀u*	*žib-c̀u*	*ší-c̀u?*	*ší-c̀u*	*vžeb-c̀u?*	
bzaṅ-po	*zaṅ-po*	*zaṅ-po*	*saṅ-po*	*saṅ-po*	*vzeṅ-po*	
bšal-ba	*šal-wa*	*šal-wa*	*šal-wa*	*šā-wa*	*všel-wa*	
bsu-ba	*su-wa*	*su-wa*	*su-wa*	*su-wa*	*vsọ̈-wa*	
bsreg-pa	*šreg-pa*	*šreg-pa*	*šreg-pa*	*šreg-pa* *(seg-pa)*	*vstrag-pa*	
bslab-pa	*lab-pa*	*lab-pa*	*lab-pa*	*lab-pa*	*vslab-pa*	
mṅar	*ḱar*	*ḱar*	*ḱar*	*ḱar*	*mḱar*	
mgo	*go*	*go*	*˳go*	*˳go*	*mgo*	
mgron	*ḍon*	*ḍon*	*ḍon*	*˳ḍọ̈n*	*mḍon*	
mṅar-(b)wa	*ṅar-wa*	*ṅar-wa*	*ṅar-wa*	*ṅar-wa*	*mṅar-wa*	
mč́in-pa	*č́in-pa*	*č́in-pa*	*č́in-pa*	*č́im-ga*	*mč́en-pa*	
mj̀iṅ-pa	*j̀iṅ-pa*	*j̀iṅ-pa*	*˳j̀iṅ-pa*	*˳j̀iṅ-pa*	*mj̀iṅ-pa*	
mt́iṅ	*t́iṅ*	*t́iṅ*	*t́iṅ*	*t́iṅ*	*(m)t́eṅ*	
mda	*da*	*da*	*˳da*	*˳da*	*mda*	
mt́so	*t́so*	*t́so*	*t́so*	*t́so*	*mt́so*	
mdzo	*dzo*	*dzo*	*˳dzo*	*˳dzo*	*mdzo*	
˳ḱol-ba	*ḱol-wa*	*ḱol-wa*	*ḱol-wa*	*ḱō-wa* Ts.	*ṅḱol-wa*	
˳gul-ba	*gul-wa*	*gul-wa*	*˳gul-wa*	*˳gū-wa* Ts *˳gul-wa* Ü.	*ṅgul-wa*	
˳č́am-pa	*č́am-pa*	*č́am-pa*	*č́am-pa*	*č́am-pa*	*nč́am-pa*	
˳j̀am-po	*j̀am-po*	*j̀am-po*	*˳j̀am-po*	*˳j̀am-po*	*nj̀am-po*	
˳t́ag-pa	*t́ag-pa*	*t́ag-pa*	*t́ag-pa*	*t́ag-pa*	*nt́ag-pa*	
γge-˳dún	*gen-dun*	*gen-dun*	*ge(n)-dún*	*ge(n)-dun* Ts. *ge-˳dṳ́n* Ü.	*γgen-dún?*	
˳dod-pa	*dod-pa*	*dod-pa*	*˳dod-pa*	*˳dọ̈'-pa*	*ndod-pa*	
˳ṕur-ba	*ṕur-wa*	*ṕur-wa*	*ṕur-wa*	*ṕur-wa*	*mṕur-wa*	
˳ṕyi-ba	*ṕi-wa*	*ṕi-wa*	*ṕi-wa*	*č́i-wa*	*nč́i-wa*	
˳prod-pa	*ṭ́od-pa*	*ṭ́od-pa*	*ṭ́od-pa*	*ṭ́ọ̈'-pa*	*nṭ́od-pa*	

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
˳bab-pa	*bab-pa*	*bab-pa*	*˳bab-pa*	*˳bab-pa*	*mbab-pa*	
vka-˳búm	*kam-bum*	*kam-bum*	*kam-búm*	*ka(m)-búm*	*vkam-búm*	
˳tsir-wa	*tsir-wa*	*tsir-wa*	*tsir-wa*	*tsir-wa*	*ntsir-wa*	
˳dzin-pa	*dzin-pa*	*dzin-pa*	*dzin-pa*	*dzim-pa*	*ndzen-pa*	

ABBREVIATIONS.

abbr. = abbreviated, abbreviation
acc. according to
accus. accusative case
act. active, -ly
adj. adjective
adv. adverb, -ially
A. R. Asiatic Researches
Ar. Arabic
B. books, book-language
Bal. Balti, the most westerly of the districts, in which the Tibetan language is spoken.
Bhar. Bharata, a dialogue, ed. by Dr. A. Schiefner.
Bhot. Bhotan, province.
Burn. I. Burnouf, Introduction au Buddhism Indien.
» II. Burnouf, Lotus de la bonne loi.
C. Central Tibet, esp. the provinces Ü and Tsang.
c. cum, with
c.c. construitur cum, construed with.
c.c.a. construed with the accusative, etc.
ccapir construitur cum accusativo personae, instrumentativo rei
ccirdp construitur cum instrumentativo rei, dativo personae etc.
cf. confer, compare
Chr. P. Christian writings by Protestant missionaries.
Chr. R. Christian writings by Roman Catholic missionaries.
cog. cognate, related in origin
col. colloquial, -ly
collect. collective, -ly
com. commonly
comp. compound -s
conj. conjunction
contr. contracted
corr. correct, -ly
correl. correlative, -ly
Cs. Csoma de Kōrōs, Tibetan-English Dictionary.
Cunn. Cunningham, General, Ladak and the surrounding country.
dat. dative case
deriv. derivative
Desg. Desgodins, La Mission du Tibet de 1855—1870.
Do. or Dom. Do-mang, a collection of incantations.
dub. dubious
Dzl. Dzanglun, an ancient collection of Legends of Buddha.
e.g. = exempli gratia, for instance
eleg. elegant, -ly
elsewh. elsewhere
emphat. emphatical, -ly
erron. erroneous, -ly
esp. especially
euphemist. euphemistical, -ly
expl. explain, explanation
extr. extremo, towards the end of a longer article.
fem. feminine gender
fig. figurative, -ly
frq. frequent, -ly
fut. future tense
gen. general, -ly
gen. genitive case
Glr. Gyalrabs, a history of the kings of Tibet.
Gram. native grammarians or grammatical works
Gyatch. Gyatcherrolpa, Biography of Buddha.
Hd. Hindi language.
Hook. Dr. Hooker, Himalayan Journals.
ibid. ibidem, in the same place.
id. idem, the same
i. e. id est, that is
imp. imperative mood
impers. impersonal, -ly
incorr. incorrect, -ly
inf. infinitive mood
init. initio, at the beginning of a longer article.
inst. instead
instr. instrumentative case
interj. interjection
interr. interrogative, -ly
intrs. intransitive
i.o. instead of
irr. irregular, -ly
Kh. Khams, eastern part of Tibet.
Köpp. Köppen, Die Religion des Buddha.
Kun. Kunawur, province under English protection.
Lat. Latin
Ld. Ladak, province.
Ld.-Glr. Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit.
Lew. Lewin, Manual of Tibetan.
Lex., Lexx. Lexicons, native dictionaries.
Lh. Lahoul, province.
Lis. Lishigurkhang, glossary.
lit. literally, also literature
Ma. Ma-ong-lung-bstan, a kind of Tibetan Apocalypse.

masc.	= masculine gender
Med.	medical works
med.	medio, about the middle of a longer article
metaph.	metaphorical, -ly
meton.	metonymical, -ly
Mil.	Milaraspa's hundred thousand Songs.
Mil. nt.	Milaraspai nam-tar, Milaraspa's autobiography.
Mng.	Man-ngag-rgyud, a medical work.
n.	name
neut.	neuter gender
nif.	ni fallor, if I am not mistaken
n.p.	noun proper
N.T.	New Testament
num.	numeral
obs.	obsolete
opp.	as opposed to
p.	page
partic.	participle
pass.	passive, -ly
perh.	perhaps
Pers.	Persian
pers.	person, personal
pf.	perfect tense
pl.	plural number
pleon.	pleonastic, -ally
p. n.	proper name
po.	poetically
pop.	popular language
postp.	postposition
prep.	preposition
prob.	probably
pron.	pronoun
prop.	properly
prov.	provincialism, provincial, -ly
Pth.	Padma thangyig, a collection of legends of Padma Sambhava.
Pur.	Purig, province.
q.v.	quod vide, which see
rel.	relative
resp.	respectful, -ly
Sambh. or Sb.	Shambhala, a fabulous country in the north and a book; Guide to Sb.
sbst.	substantive
Sch.	Prof. Is. J. Schmidt, Tibetisch-Deutsches Wörterbuch.
»	» » Tibetische Grammatik.
Schf.	Dr. A. Schiefner.
Schl.	= Dr. E. Schlagintweit, Buddhism in Tibet.
Schr.	Schröter, editor of the first Tibetan Dictionary.
S.g.	Shad-gyud, a medical work.
Sik.	Sikkim, province
sim.	similar in meaning, similarly
sing.	singular number
s.l.c.	si lectio certa, if the reading is to be depended upon
S.O.	Ser-od, a religious work.
Sp.	Spiti, province.
Ssk.	Sanskrit
Stg.	Stan-gyur, a collection of commentaries.
symb. num.	symbolical numeral
syn. or synon.	synonymous
Tar.	Taranatha, history of the propagation of Buddhism in India.
termin.	terminative case
Thgr.	Thos-grol, Direction for the departed soul to find the way to eternal happiness.
Thgy.	Thargyan, scientific treatises.
Trig.	Triglot, a collection of Buddhist terms in Sanskrit, Tibetan and Mongolian.
trop.	tropically, figuratively
trs.	transitive
Ts.	Tsang, province of Central Tibet.
Ü	Ü, » » » »
Urd.	Urdu, a dialect of Hindustani.
v.	vide, see
vb.	verb
vb. a.	verb active
vb. n.	verb neuter
vulg.	vulgar, low expression
vulgo	in common life
W.	Western Tibet.
Was.	Prof. W. Wasiljew, Der Buddhismus.
Wdk.	Waidurya Karpo, a mathematical work.
Wdn.	Waidurya Nonpo, a medical work.
w.e.	without explanation
Will.	Williams, Sanskrit-English Dictionary.
Wls.	Wilson, Sanskrit Dictionary.
Wts.	Wai-tsang-thu-shi, a description of Tibet, originally Chinese, ed. by Klaproth.
Z.	Zangskar, a Kashmere-Tibetan province.
Zam.	Zamatog, a treatise on Tibetan grammar and orthography.

EMENDATION.

Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words: 2. *Cs.* exaggeration. *sgro-$_0$dogs-pa* 1. *Sch.* to bestow the peacock's feather.

Other misprints in the English text will be easily recognized as such, and hardly require a specification.

TIBETAN-ENGLISH DICTIONARY.

ཀ

ཀ་ *ka* 1. the letter **k**, tenuis, = French *c* in *car.* — 2. as numerical figure, used in marking the volumes of a work: **one.** — *ka-ťo* **alphabetical register** *Sch.* — *ká-pa* the first volume of a work. — *ka-dpé* **a-b-c-book.** — *ka-ṗreṅ, ka smad sum-ću, kā-li* the Tibetan **alphabet.**

ཀ་ *ka* 1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars. — 2. **pillar,** v. *ka-ba.*

ཀྭ་ *ka (kva)* **oh!**

ཀ་ཀ་ *ka-ká* **excrement,** (nursery word), **ka-ka taṅ-će** *W.* = French: *faire caca.*

ཀཱ་ཀ་ *kā-ka Ssk.* **crow.**

ཀཾ་ཀ་ *kaṅ-ka, Ssk.* कङ्क, **heron.**

ཀ་ཀ་ནི་ *ka-ka-ni* a small coin of ancient India *Cs.*

ཀ་ཀ་རང་ *ka-ka-ráṅ* **cucumber** *Kun.*

ཀ་ཀོ་ལ་ *ka-ko-la, Ssk.* कक्कोल, a plant bearing a berry the inner part of which is a waxlike and aromatic substance. — *ka-ko* prob. means the same.

ཀ་ཁ་ *ka-ḱá* the **a-b-c, alphabet;** *ka-ḱai ťo* **alphabetical register,** *ka-ḱai dpe* **a-b-c-book;** *ka-ḱa-pa* **abecedarian.**

ཀ་ཁོལ་མ་ *ka-ḱól-ma* v. *ḱol-ma.*

ཀ་ཅ་ *ká-ća* also *ká-ć̄a,* **goods, things;** *ká-ćai rjés-su ˳bráṅs-pai rgyálpo* n. of a demon.

ཀ་ཏ་ཡ་ *ká-ta-ya,* also *ka-tya.* n. of a locality *Mil.*

ཀ་ཏུ་ *ka-tu* v. *ke-tu.*

ཀ་ཏོ་ར་ *ka-tó-ra,* more correctly *ka-ṭo-ra, Ld.,* **metal cup, dish, basin.**

ཀ་ཐ་ར་ *ka-ťa-ra Kun.* a sort of **peach.**

ཀ་དག་ *ka-dág,* also *ka-nas dag,* pure from the beginning *Lex.*

ཀ་དར་ *ka-dár* (from خبردار *Urd.?*) only in the phrase: **ka-dar ćo-će** **to be cautious, take care, take heed,** *-la,* of.

ཀ་པཱ་ལ་ *ka-pā-la Ssk.* **skull.**

ཀ་པི་ཏ་ *ka-pi-ta* **gum, resin** *Sch.*

ཀཾ་པོ་རྩེ་ *kam-po-rtse,* absurd spelling instead of *kam-bo-ja Wdk.*

ཀ་བ་ *ká-ba* **ka-wa** 1. **pillar, post;** *k. ˳dzug-pa* to erect a pillar. — 2. a large vein or artery in the abdomen. — **Comp.** *ka-skéd* shaft of a column. — *ká ćan* having columns. — *ka-γćig-sgo-γćig* a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — *ka-γćig-pa* having one pillar, *ka-máṅ-ma* having many pillars. — *ka-ćén* the principal p. (cf. στῦλος Gal. 2. 9) *Tar.* 182. 10. — *ka-rtén* base of a p. *Lex.* — *ka-stégs, ka-γdán* pedestal, base of a p. — *ka-spúṅs* many pillars. — *ka-méd* without a pillar; helpless, destitute. — *ka-rtsé, ka-yáṅ-rtse* capital of a pillar. — *ka wá-*

čan, súl-čan a channeled pillar. — *ka-γžú* capital of a pillar. — *ka-γžu-γdúṅ* beam of the capital (pillars are mostly made of wood).

ཀ་བེད་ *ka-béd* prob. a sort of **gourd** *Wdṅ.*

ཀ་མ་རུ་ *ka-ma-ru* 1. **alabaster** *Sch.* — 2. n. of a country.

ཀ་མ་ལ་ཤཱི་ལ་ *ka-ma-la-si-la* n of a famous ancient pandita or Brahmanical scholar.

ཀ་མུལ་རྡོ་རྒྱད་ *ka-mul-rdo-rgyád* is said to denote a sort of **alabaster** or of **steatite** in *C.*

ཀ་ཙ་ལིནྡི་ *ka-tsa-lindi* n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

ཀ་རྩམ་ *ka-rtsam, Ld. *ka-sam*,* prob. a sort of **oats;** differing from *yug-po,* accounted superior to buckwheat, but inferior to wheat.

ཀ་ཚིགས་ཆེན་པོ་ *ka-tsigs-čén-po* title of a book cited in *Glr.*

ཀྭ་ཡེ་ *ka-yé (kwa-ye)* **oh! holla! hear!** so e. g. at the beginning of a royal proclamation *Pth.*

ཀ་ར་ *ká-ra C. & B.* **sugar;** *šel-ka-ra* crystallized s., sugar-candy, *rgyál-mo-ka-ra* id. *Sch.; byé-ma-ka-ra* ground sugar. — *ka-ra-ǰa* tea with sugar; *Sch.* 'a sweet soup'? — *ka-ra tog-tóg* sugar in lumps. — *kara-šiṅ* sugar-cane. *(W. k̄a-ra).*

ཀ་ར་བཱི་ར་ *ka-ra-bī-ra,* also *ka-ra-wī-ra(Ssk.)* **oleander flower,** *Nerium odorum.*

ཀ་རཉྫ་ *ka-raṅ-dza Ssk.* a medicinal fruit, *Galedupa arborea.*

ཀ་རན་ད་ ཌ *ka-ran-dha Pth.* more correctly *ka-ran-ḍa, Ssk.,* a species of **duck.**

ཀ་རུ་ *ká-ru* **wedge.**

ཀ་ལཱ་པ་ *ka-lā-pa* a fabulous place or country in the north of Asia; also n. of a grammar *Cs.*

ཀ་ལ་པིང་ཀ་ *ka-la-piṅ-ka Cs.:* 'Ssk., n. of a bird', *Will.: 'kalāpin* peacock; the Indian cuckoo'.

ཀ་ལ་ཤ་ *ka-la-ša Ssk.* **pitcher, jar.**

ཀ་ལག་ *ká-lag W.* **mud,** mixture of earth and water used instead of clay *(C. & B.: ǰim-pa);* the word is also used for other similar compounds.

ཀ་ལན་ཏ་ཀ་ *ka-lan-taka Ssk.* n. of a bird.

ཀ་ལི་ *ka-lí* 1. **skull** *Lex.* — 2. = *ka-lé W.*

ཀཱ་ལི་ *kā-li* the **Tib. alphabet,** v. *ka.*

ཀ་ལིང་ཀ་ *ka-liṅ-ga Ssk.* n. of different tracts in the eastern part of India; *Sch.:* 'Korea', without giving further explanation; perh. Mongol writers call it so?

ཀ་ལིབ་ *ka-líb, Ar.* قالب **bullet-mould** *W.*

ཀ་ལེ་ *ka-lé.* also *ka-léb,* **saddle-cloth.**

ཀཱ་ཤ་ *kā-ša Ssk.* a sort of grass, Saccharum spontaneum; Tibetans often seem to mistake it for *ku-ša* q. v.

ཀཱ་ཤི་ཀ་ *ka-ši-ka Ssk.,* adj. of Kāsi (Banāras): inhabitant of Banāras; *ka-ši-kai ras,* a sort of fine **cottoncloth.**

ཀ་ས་ *ká-sa,* also **ká-so, kas** (perh. a mutilated form of *bka-stsal)* resp. **yes, Sir! very well, Sir! at your service!** *(W.* also: **ká-sa-ǰu** v. *žu) W.* frq., also *C.* ni f., never in *B.*

ཀག་གིས་ *kág-gis* **suddenly** *Sch.*

ཀག་མ་ *kág-ma* **mischief, harm, injury** *Cs.*

ཀང་ཀ་ *kaṅ-ka Ssk.* **heron.**

ཀང་དང་ཀིང་ *kaṅ-daṅ-kíṅ* n. of a terrifying deity *Glr.,* prob. = *kiṅ-káṅ,* which is said to signify Rāhula (v. *sgra-γčan & drag-γšed.* in *drag-pa).*

ཀཎྜ་ཀཱ་རི་ *kaṇḍa-kā-ri Ssk.* ('thorny') Wilson: *Solanum Jaquini;* in *Lh.* a sort of wild Rubus.

ཀད་ *kad, Ld.* sometimes instead of the affix *ka,* e. g. *γnyis-kád, tsaṅ-kád;* perh. also in *mnyam-kád, Thgy.?*

ཀན་ *kan Med.* = *bad-kan.*

ཀན་མ་ *kán-ma* **middle finger.**

ཀབ་ཟ་ *káb-za* (قبضه *Ar.*) *W.* **hilt, handle** of a sword.

ཀབ་ཤ་ *káb-ša* (کفش *Pers.*) **shoe**; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

ཀམ་བོ་ཛ་ *kam-bo-dza Ssk.* n. of a country in the northwest of India, *Wdṅ.*: *kam-po-rtse.*

ཀའུ་ *kau* **watermelon** *Sch.*

ཀར་ *kar*, also *kar-kar*, **great pain, suffering** *Lex.*

ཀརྐ་ཊ་ *karka-ṭa Ssk.* the constellation of **Cancer.**

ཀར་སྐྱིན་ *kár-skyin* **loan,** when respectfully requested, cf. *skyin.*

ཀར་ཆག་ *kar-čág* **register, list.**

ཀརྨ་ *kárma Ssk.* ('deed, action'); *kar-ma-pa* (in Nepal *karmika*) name of a philosophical school of Buddhism.

ཀར་ཡོལ་ *kar-yól* **porcelain, china-ware, -cup** etc.

ཀར་ལང་བ་ *kár-laṅ-ba*, also *kér-laṅ-ba*, **to stand up, to rise.**

ཀར་ཤ་པ་ཎི་ or ཎ་ *kar-ša-pa-ni* or *na*, *Ssk.* कार्षापण, a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cowries', as *Sch.* seems to think).

ཀལ་ཡ་ *kál-ya*, also *kal-yór*, *W.* col. instead of *kar-yól*, the former seems to be a corruption of قلعی.

ཀི་ *ki* numerical figure: 31, *ki-pa* the 31st (volume).

ཀི་ཀང་ *ki-káṅ* **wild leek** *Sch.*

ཀི་གུ་ *ki-gu* n. of the vowel-sign for *i*, ི.

ཀི་མ་ *ki-ma Dzl.* ༢༧༥ acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (Pilgrim. of Fa-Hian Calc. 1848 p. 265).

ཀི་ཙི་ *ki-tsi* **tickling** *W.*, **ki-tsi kúg-če** **to tickle.**

ཀིང་ཀང་ *kiṅ-káṅ* v. *kaṅ-daṅ-kiṅ.*

ཀིམ་པ་ *kím-pa* n. of a fruit, *Lex.*

ཀུ་ *ku* numerical figure: 61; *kú-pa* the 61st (volume).

ཀུ་ *ku*, *kú-sgra B.*, **kú-čo* W.* **clamour.**

ཀུ་ན་ལ་ *ku-na-la*, *ku-nā-la Ssk.*, n. of a bird in the Himalaya.

ཀུ་བ་ *kú-ba Wdṅ.* **gourd.**

ཀུ་བེ་ར་ *ku-be-ra Ssk.* the god of riches, also *Nag-ku-bera*, *Rnam-ťos-kyi-bú*, *Rnam-ťos-sras*, *Lag-na-rdó-rje* etc.

ཀུ་མུ་ད་ *ku-mu-da Ssk.* the flower of the red and white **lotus**, *Nymphaea rubra* and *esculenta.*

ཀུ་ཡ་ *kú-ya* **sediment of urine** *Med.*

ཀུ་རུ་ཀུལ་ལེ་ *ku-ru-kul-le* n. of a female deity *Mil.*

ཀུ་རུག་ *ku-rúg Ld.* **colt of an ass.**

ཀུ་རེ་ *ku-ré*, also *ku-res* **jest, joke,** *ku-re byed-pa* **to jest,** cf. *kyal-ka.*

ཀུ་ལིག་ *ku-lig* **key,** also **lock;** more accurately: **pé-ku-lig** key, *čúg-ku-lig* lock, padlock; **ku-lig-búr-* (or *bor-*) *tse** in *Ld.* a contrivance used instead of a doorlatch. *W.*

ཀུ་ཤ་ *ku-ša* a sort of grass, Poa cynosuroides, often used in sacred ceremonies.

ཀུ་ཤུ་ *ku-šu* **apple** *Dzl.*; *W.* (Cf. *sli*).

ཀུ་སུ་མ་ *ku-su-ma Ssk.* **flower.**

ཀུ་ཧུ་ *ku-hu* **ring-dove** *Cs.* (*Ssk.*: the cry of the cuckoo).

ཀུག་ *kug*, also *kug-kúg*, **crooked;** a **hook;** *gri-kug* a curved knife, short sabre; *lčags-kug* an iron hook; *nya-kug* a fishing-hook; **kug-kug ǰhé-pa* C.* **taṅ-če* W.* **to bend, curve; clinch** (a nail); **go kug taṅ-če* W.* **to nod,** **lag kug taṅ-če* W.* **of beckon.** (Cf. *kum-pu.*)

ཀུག་རྩེ་ *kug-rtse*, **kug-se** **cuckoo** *W.*

ཀུན་ *kun* (*C.*: **kun**) **all, every, each; whole;** *spui kún-bu kún-nas* from every pore *Dzl.*; *dé-dag kun* all these; *γžan kun* all the others; also pleon. *kun ťams-čád* all of them, they altogether; *kún-gyis mťóṅ-ba, ťós-pa* seen, heard by every body, generally known; *kún-tu* 1. into all, in all etc. 2. adv. everywhere, in every direction; *kun-tu-bzáṅ-po* Allgood, n. of the first of the celestial Bodhisattwas, *Samanta-bhadra,* sometimes confounded with Adibuddha, *ťóg-mai Saṅs-rgyas;* in later works even a *Kun-tu-bzáṅ-mo Yum* is mentioned *Thgr.*; *kún-tu rgyú-ba* to go everywhere, wander about; *Kun-tu-rgyu* **परिव्राजक** n. of a class of Brahmans, itinerant monks, *Dzl.*; *kún-nas* **from everywhere, round about, wholly, thoroughly** e. g. overpowered by passions, cleansed from sin *Dzl.*; *kún-nas ˳dod-pa* to wish from the bottom of the heart *Thgy.*

Comp. *kun-dkrís* **general corruptness, misery, sin** *Lex.* — *Kun-kyáb* comprising, pervading all things. — *Kun-mkyén-(pa)* **omniscient.** — *Kun-dgá-bo, Ssk. ānandā,* n. of the favourite disciple of Buddha; *Kun-dga* is to this time frequently used as a name of (female) persons. — *Kun-dga-rá-ba,* also *kun-dga Thgy.*, or *kun-ra, Ssk.* **आराम** or **संघाराम** 'garden of all joys' 1. the **grove** in which a monastery is situated. 2. the **monastery.** 3. in Tibet, which is destitute of groves, more particularly the **auditory** or **library** of a monastery — *Kun-brtágs,* in the Mahayana: a personal, erroneous supposition *Was.* — *Kun-˳dús* **all-gathering, all-uniting.** — *Kun-dbáṅ* **almighty.** — *Kun-rdzób* **altogether vain, delusive;** *kun-rdzób-kyi bdén-pa* subjective truth *Was.* — *Kun-γží* lit.: the primary cause of all things, viz.: 1. the **soul** or **spirit,** *kun-γžii sems* (opp. to *˳byúṅ-ba bžii lus* the body consisting of the 4 elements), *kun-γžii séms-la p̒o mo ma mčís-te* as no difference of sex exists in souls (we, though being women, would beg etc.) *Mil.* 2. With more precise distinction: *kun-γži* **soul** as the seat of the passions, opp. to *sems-nyid,* the very soul, the spirit as the seat of reason *Mil.* 3. To the followers of the Adibuddha doctrine *kun-γží* is = **God, Adibuddha,** *kun-γžii Saṅs-rgyas.* — *Kun-γzigs* **all-seeing.** — *Kun-slóṅ Lex.* v. *sloṅ-ba.*

ཀུན་ད་ *kun-da Ssk.* **jessamine.**

ཀུན་དུ་རུ་ *kun-du-ru Ssk.* **incense,** Boswellia.

ཀུམ་པ་ *kúm-pa,* also *kum-kúm, kúm-po,* **crooked, shriveled, dried up;** **kum táṅ-če** *W.* **to bend together, to double.** (Cf. *skúm-pa*).

ཀུམ་བྷ་ *kum-bha Ssk.* earthen **jar.**

ཀུམ་བི་ར་ *kum-bi-ra Ssk.* **crocodile.**

ཀེ་ *ke* numeral: 91, *ke-pa* the 91st (volume).

ཀེ་ཀེ་རུ་ *ke-ke-ru,* also *kerketana & ketaka Ssk.* 'n. of a precious white stone' *Cs.*; our Ssk. dictionaries give but the last of these names, and as its only signification the name of the tree Pandanus odoratissima.

ཀེ་ཏ་ར་ *ke-ta-ra Sambh.*, n. of a mountain, prob. Kedāra, part of the Himalaya. *Will.*

ཀེ་ཏུ་ *ke-tu Ssk.* **a fiery meteor, shooting star; the descending node.**

ཀེ་རྩེ་ *ke-rtsé* v. *keu-rtsé.*

ཀེ་རེ་ *ke-ré* v. *kye-ré.*

ཀེ་ལ་ཤ་, ཀཻ་ལ་ཤ་ *ke-la-ša, kai-la-ša Cs.,* **कैलास** *Will.*, n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as Ti-se q. v., though modern geographers apply the name to different ranges.

ཀེ་ལན་ *ke-lan;* the fraternity or association, which Huc mentions under this name (Voy. II ch. 6), seemed to be totally unknown to our Tashilhunpo Lama, although the expectation of a final war between Buddhist believers

and infidels, in which the latter will be destroyed, is widely spread through Tibet.

ཀེ་ཤུ་ཀ་ *ke-šu-ka Wdṅ.* n. of a plant, perhaps *kečuka*, Arum Colocasia, with edible root; or = *keṅ-su-ka?*

ཀེག་མ་ *kég-ma* = ཀག་མ་ *kág-ma Cs.*

ཀེང་རུས་ *keṅ-rús* **skeleton.**

ཀེང་ཤུ་ཀ་ *keṅ-šu-ka Lex., Sambh., Wdṅ.,* n. of a tree.

ཀེའུ་རྩེ་ *keu-rtse,* also *ke-rtse,* **jacket** *Mil.*

ཀེའུ་རི་ *keu-ri* n. of a female terrifying deity *Thgr.*

ཀེའུ་ལེ་ *keu-le Dzl.* ?, 1: *keu-lei rgya,* acc. to the Mongol version: **customary seal,** — dubious.

ཀེར་གྱིས་ *kér-gyis* **suddenly** *Sch.*

ཀེར་བ་ *kér-ba* **to raise, lift up,** e. g. the finger towards heaven *Glr.; ker láṅ-ba* **to rise, stand up.**

ཀོ་ *ko* 1. num.: 121; *kó-pa* the 121st (volume). — 2. affix, = *ka col. Ld.* — 3. **all, whole** *Schr.,* cf. *kob.*

ཀོ་ཀོ་ *ko-kó* 1. also *ko-sko,* **throat, chin** *Sch., ko-sko ̥degs Lex.?* 2. = *ka-ka W.*

ཀོ་ཀོ་ཐང་མ་ *ko-ko-táṅ-ma* n. of a country in or near Ceylon *Pth.*

ཀོ་ཉོན་ཚེ་ *ko-nyon-tsé,* also *ko-nyol-tsé, ko-lon-tsé* the kernel of the pine-apple *Cs.;* more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also *skan-nyan-tsé Kun.*

ཀོ་ཋ་ *ko-ṭa, Ssk.* कोठ, a kind of **leprosy** *Wdṅ.*

ཀོ་པང་ཚེ་ *ko-paṅ-tsé* a sort of **tea** *Schr.*

ཀོ་ཕོངས་ *ko-póṅs* **guitar** *Ld.;* it is tuned in 3 fourths.

ཀོ་བ་ *kó-ba* 1. **hide, skin.** — 2. **leather,** **kó-wa nyé-kan** **tanner** *C.; gláṅ-ko* **neat's leather.** — *ko-krád* **leather-shoe.** — *kó-mkan* 1. **tanner.** 2. (acc. to some also:) conductor of a leather-boat, **boatman.** — *ko-btúm* 'leather-wrapping' is said to be a criminal punishment in *C.,* in different degrees of severity, e. g. **lág-pa ko-túm**, when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — *ko-tág* **strap, thong.** — *ko-̥tágs Cs.:* a small instrument of leather to weave lace with. — *ko-gdán* a piece of leather put under the saddle *Sch.* — *ko-lpágs* **hide, leather.** — *ko-̥búgs Sch.:* three-edged needle for leather. — *ko-tság* **leather-sieve.** — *ko-rúl* a rotten hide.

ཀོ་བོ་ *kó-bo* n. of a country *Wdk.*

ཀོ་མ་ *kó-ma* n. of a bird *Wdṅ.*

ཀོ་ཝག་ *ko-wág* is meant to express the voice of a raven.

ཀོ་ར་ *ko-ra, Hindi* कोरा, more tibetanized *ko-rás,* unbleached coarse cotton cloth.

ཀོ་རེ་ *ko-ré,* in compounds *kor W.,* **cup** for drinking; *šiṅ-kor* wooden cup, a utensil every Tibetan carries with him in his bosom; *šél-kor* (European) **tumbler.** (Cf. *pór-pa).*

ཀོ་ལོང་ *ko-lóṅ,* a dubious word. *Sch.* has *ko-loṅ-ba* to hate, envy, but in a passage in *Mil.,* where the connection admits of no doubt, *ko-loṅ mdzad-pa* must be taken for: to disdain.

ཀོ་ཤམ་བི་ *ko-šam-bi Dzl., Glr., Ssk.:* कौशाम्बी n. of an ancient city on the Ganges, in the Doab.

ཀོ་ས་ལ་ *ko-sa-la Sambh., Ssk.:* कोसला, = *Ayodhya,* Oude.

ཀོག་པ་ *kóg-pa* I. subst., also *skóg-pa, skógs-pa* **shell, peel, rind;** *šúṅ-kog* id.; *pyi-kog* exterior shell, **bark;** *kóg-pa šu-ba* **to peel, pare.** — II. vb. n. **to splinter off, to chink;** *kog laṅ-ba* 1. id. 2. **to** rise suddenly and run away.

ཀོང་ *koṅ,* also *koṅ-kóṅ,* 1. **concave, excavated.** — 2. **crooked,** **pi-ši tsig-pa koṅ-kóṅ čo** the cat makes a crooked back *W.* — *kóṅ-po* 1. **cup, bowl.** 2. **crucible.** 3. **breach, gap** *Sch.* 4. n. of a province S. E. of Lhasa. — *kóṅ-bu* small cup, bowl. — *mčód-kóṅ* offering-bowl; *snág-koṅ* **inkstand**

for black ink, *mtsál-koṅ* for red ink, vermilion; **lúg-koṅ** **casting-mould** *C.*

ཀོད་ *kod* ('a gathering'?) 1. *lag-kód Ld.* an armful of corn, a **sheaf**. 2. affix = *kad, ka, ko: *nyis-kód, ṅa-kód** all the two, all the five *Ld.*

ཀོབ་ *kob* all, *Ld.* col.

ཀོར་ *kor*, root denoting anything round or concave, hence: *kor-kór* 1. adj. **round**, circular *C.* (= **kyir-kyír** *W.*); roundish, globular *C.*; concave, deep, as a soup-plate (opp. to flat) *W.* 2. sbst. a thick **loaf** of bread, (opp. to a flat, thin cake) *C.*; a **pan**, saucepan *W.*; a hollow in the ground, a pit not very deep *W.*; *stód-kor* a little circle above a letter, *Ssk.* anuswara; *klád-kor* id., a dot, zero, naught; *ydúb-kor* bracelet *Cs.*; *pád-kor* a certain way of folding the fingers, so as to represent the form of a lotus-flower; *ˌód-kor* a radiant circle *Cs.* Cf. *skór-ba, ˌkór-ba, ko-ré.*

ཀོར་དོ་བ་ *kor-do-ba* **boot** *Ld.?*

ཀོལ་ཏོ་ *kol-to* **dumb, mute** *Sp.?*

ཀོས་ཀོ་ *kós-ko* = *ko-ko; kos-snyúṅ* with a pointed chin *Sch.*

ཀྱ་སིར་རླུང་ *kya-sir-rlúṅ* v. *kyiṅ.*

ཀྱག་ *kyag,* also *kyag-kyág,* **thick,** run into clots *Cs.*

ཀྱག་ཀྱོག་ *kyag-kyóg* **curved, crooked;** **go kyag-kyóg čo-če** *W.* to shake one's head, viz. slowly, in meditating; **rí-mo kyag-(ga-) kyog-(gé)** **a flourish** (in writing) *W.* Cf. *kyog-kyóg.*

ཀྱང་ *kyaṅ* I. adj., also *kyaṅ-kyáṅ, kyaṅ-po,* **straight, slender,** as a stick; **kyaṅ-kyaṅ ríṅ-mo** **tall, slender,** as a man, a tree etc. *W.* — II. adv. = *yaṅ,* **too, also,** always used enclitically, after the letters g, d, b, s.

ཀྱང་ཀྱོང་ *kyaṅ-kyóṅ,* also **kyaṅ-ṅa-kyoṅ-né**, **indolent, lazy, idle** *W.*; **kyaṅ-kyoṅ čo-če** to lounge, to be idle *W.*

ཀྱར་ཀྱར་ *kyar-kyár,* also *kyar-po* **flat,** not globular *Cs.*

ཀྱར་ཀྱོར་ *kyar-kyór,* also **kyar-ra-kyor-ré**, **still feeble,** as convalescents after a disease.

ཀྱལ་ཀ་ *kyal-ka* 1. **joke, jest,** in words *(Liš. ku-rei tsig).* — 2. **jocular trick,** *ku-re daṅ kyál-kai pyir* by way of jest, for fun. — 3. any **worthless, foolish, indecent talk** *Stg.*

ཀྱལ་ཀྱལ་ *kyal-kyál Lex.* w. e.; *Sch.: kyal-kyal-ba* to go round (?).

ཀྱལ་ཀྱོལ་ *kyal-kyól* = *kyar-kyór, dúd-ˏgro kyal-kyól ˏga* some poor ill-conditioned beast, speaking of cattle, *Mil. nt.*

ཀྱི་ *kyi,* affix I. to sbst.-roots, ending in d, b, s: sign of the genitive case. — II. to verbal roots, after the same final letters, and then without an essential difference from *kyis,* to which we add in this place also examples of the other terminations *gi(s), gyi(s), yi(s), i* (the *s* by itself is not used after verbal roots): a. in the sense of a gerund, meaning **by** (doing something), **because,** *dgós-kyis ˳dóṅ-ṅo* we come because it is necessary . . . , or more freq. **though,** *dgai* though she is glad . . . *Dzl.,* in which case it may often be rendered in English by **but**: she is glad, but . . . ; *zas bzáṅ-po mi ˳dód-kyis ta-mál-pa zos* he did not care for dainties, but ate vulgar food *Dzl.*; or it has to be omitted: *bdén-pa yín-gyis rdzún-pa ma yin* it is true, no fiction *Dzl.* — b. as an adjective, forming, like *kyin* (q. v.), with *ˏdug* or *yod* a periphrastical present tense e. g. *ˏgroi ˳dug* he is walking, *ˌoṅ-gi yod* he is coming. — c. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: *ˏgyod mi rmoi* I shall not make you suffer for it *Dzl., ṅas grogs byá-yis* I shall help *Glr., bžag-gi,* and: *bžág-gis* I shall put *Glr.* This use of *kyi(s)* is said to be quite common at the present time in *C.,* whereas in *W.* not only the whole gerundial use, but even the distinction of *kyi, gyi, gi* in the genitive case of a sbst. has disappeared from colloquial language, instead of which the last consonant is repeated and the vowel

i added: *šiṅ-ṅi* of the wood, **yid-di** of the mind, **bál-li** of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *máṅ-gi* = *máṅ-po yin-gyi.* — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e. g. *nam ₒtsoi bár-du* lifelong. — 3. *ji nús kyi(s), ji túb-kyi(s)* or vulg. **túb-bi**, as much as (I, you etc.) can (could etc.) — 4. *kyi(s)*, when denoting an antithesis, is often followed by a pleonastical *ₓóṅ-kyaṅ.*

ཀྱི་ལྕེ་ *kyi-lče* a medic. plant, Gentiana decumbens *L.*, *k. dkár-po* a variety of it with white flowers.

ཀྱི་ལྡིར་ *kyi-ldir* **iron hoop** *Ld.?*

ཀྱི་བུན་ *kyi-bún* **a feeling cold, a chill** *Sch.*

ཀྱི་ཧུད་ *kyi-húd* the sound of weeping, lamentation.

ཀྱིག་རྩེ་ *kyig-rtse* **unburnt brick** *Sch.*

ཀྱིང་སིར་རླུང་ *kyiṅ-sir-rlúṅ* *Mil.* also *kya-s. l., C.*, an onomatopoetic word: a **blowing wind.**

ཀྱིན་ *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smón-lam ꜀débs-kyin soṅ* proceed on your way praying! With *yod* or *꜀dug* it forms a periphrastical present tense: *smón-lam ₒdébs-kyin yod* he is praying (just now); in *Ld.* even as a real subst.: **šúg-ra ₒtón-gyin (žig) daṅ** 'with a whistling sound proceeding from it', **dó-yin-daṅ** 'together with walking' = in walking.

ཀྱིར་ཀྱིར་ *kyir-kyír W.* (= *kor-kór C.*) **round, circular**; a round thing, **disk**, e. g. the little silver saucer which the women of *Lh.* wear as an ornament on the crown of their head; *kyír-mo* id., esp. a **rupee** *Ld.*; **da kyir-kyír** the disk of the moon.

ཀྱིས་ *kyis*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject of the action. — 2. combined with verbal roots = *kyi.*

ཀྱེ་ *kye* **oh! holla!** in calling to somebody; in solemnly addressing a person or an auditory; also merely the sign of the vocative case *B.* (in *W.* **wa!**) *kye-kyé* id. emphatically.

ཀྱེ abbrev. for *kye-kyé* v. *kye.*

ཀྱེ་ག *kyé-ga* n. of a bird. *Med.*

ཀྱེ་ཕང་(པ) *kye-pʻáṅ-(pa)* n. of an idol in Lh., consisting like most of the popular idols in those countries of a wooden stick or log decked with rags, but much dreaded and revered; said to be identical with *Pe-dkar* in *C.* Its worship probably dates from a time before Buddhism was introduced.

ཀྱེ་མ་ *kyé-ma* **oh! alas!** mostly expressive of sorrow, often combined with *kyi-hud;* also sign of the vocative case. Seldom it expresses joy. — *kye-mao* id.

ཀྱེ་རེ་ *kye-ré* **upright, erect;** **kye-re laṅ-wa**, resp. **žeṅ-wa C., kyer-kyér-la dad-če,** resp. *žaṅ-če** *W.* to stand; **꜀go kyer ǰhe-pa** to raise one's head, to look up *C.* Cf. *kyer-ba.*

ཀྱེ་ཧུད་ *kye-húd,* = *kyi-hud.*

ཀྱེ་ཧོ་ *kye-hó* **hollo! heigh! well!** also like the **behold** of the Holy Scriptures.

ཀྱེད་ཀྱེད་ *kyed-kyéd,* also *braṅ-kyéd,* with the upper part of the body stretched forward *Ld.*

ཀྱེར་ *kyer,* v. *kye-re.*

ཀྱོ་བ་ *kyó-ba* **hook** *Sch.*

ཀྱོག་ *kyog,* also *kyog-kyóg, kyóg-po,* **crooked, bent, winding.** *rtse kyog* with its point bent, crooked at the top. *Med.*

ཀྱོང་ *kyoṅ,* also *kyoṅ-kyóṅ, kyoṅ-po* 1. **hard,** as e. g. stale bread, *ču kyóṅ-po* hard water; **obstinate, unmanageable;** *kyoṅ-ₒbúr* a sort of relievo-work in metal. — 2. **oblong** *Cs.* — *Sch.*: *kyóṅ-ka* **quarrel,** *kyoṅ-mgó* cause of a quarrel (?). Cf. *gyoṅ, ka-gyoṅ.*

ཀྱོང་ *kyoṅ*, also *kyóṅ-bu*, **small shovel, scraper** *Sch.*

ཀྱོམ་ *kyom*, also *kyóm-kyom*, 1. **flexible**, but without elasticity, **flabby, loose, lax.** — 2. also *ḱyom-ḱyóm*, **of irregular shape**, not rectilinear.

ཀྱོར་ *kyor*, also *kyor-kyór* **weak, feeble, unfortified** *Cs.*

ཀྱོལ་ *kyol*, also *kyol-kyól* = *kyor Cs.*

ཀྲག་ *krag* v. *bkrag.*

ཀྲང་ངེ་ *kraṅ-ṅé* **standing,** *kraṅ sdod-pa* **to stand** *Zam.* (*Cf. kroṅ.*

ཀྲད་པ་ *krád-pa* **leather half-boot** or **shoe,** as it is worn by the lower class of people, often with a woolen leg; *krad-rgyún Cs.* a long narrow piece of leather to fasten the sole to the upper-leather; **tad-kyi** *W.* **ṭa'-kyi** *C.* (or *gyi*, from *gyi-na?*) a worn-out leather sole.

ཀྲབ་ཀྲབ་ *krab-kráb* v. *˳ḱrab-pa.*

ཀྲམ་ *kram W.* **cabbage,** *kram-mṅár* sweet or fresh cabbage; *kram-skyúr* sour or macerated cabbage *Cs.* (?)

ཀྲི་ཀྲི་ *kri-kri* n. of a fabulous king of India *Glr.*, not mentioned in the Ssk. dictionaries.

ཀྲིཥྞ་སཱ་ར་ *kriṣṇa-sā-ra Ssk.* **the spotted antelope** *Pth.*

ཀྲུ་ཀྲུ་ *kru-krú W.* **windpipe,** **ṭu-ṭú dam-te ši-če** to be strangled.

ཀྲེ་ནག་ *kre-nág* **smut** of a kettle *Sch.* (= *sre-nag?*)

ཀྲོང་ཀྲོང་ *kroṅ-króṅ* **standing upright,** e. g. books (opp. to **gyél-ḱan** laid down, lying *W.*); when used of persons it means also: standing on one's knees, kneeling in an upright position.

ཀྲོན་ཀྲོན་ *kron-krón* **hanging,** **ton-ton-la dug-če** to hang, to be suspended in the air W.

ཀླ་ཀློ་ *kla-klo* 1. *Ssk.* म्लेच्छ **barbarian.** — 2. in later times: **Moslem, Mahometan; Mahometanism.** *Was.*

ཀླག་ཅོར་ *klag-čor* **clamour, noise** *Cs.*

ཀླད་ *klad*, acc. to *Liš.* = *goṅ* what is above; hence *klád-pa*, also *glad*, 1. **head.** 2. **brain,** and *klad-ma* **beginning, top** *Sch.*; *gur-klád* chimney of a felt-tent. — *klad-kor* v. *kor.* — *klad-rgyá* the skin covering the brain, **pia mater;** *klad-rgyas,* = *lhá-ba*, 'the bloody marrow in the bones' *Sch.*, or simply **'brain'** *Schf.* — *klad-sgo* the **fontanel** in the infant cranium *Sch.* — *klad-čúṅ* the **cerebellum** *Sch.* — *klad-ɣžúṅ* **spinal marrow.** — *klad-ɣzér* **headache** *Med.* — *klad-šúbs* = *klad-rgyá Sch.*

ཀླན་ཀ་ *klan-ka* 1. **censure, blame** *Cs.*, *klan byéd-pa*, *˳debs-pa* to blame, cf. *skur-klán.* — 2. *klan ˳tsol-ba* to seek **brawls** *Pth.*

ཀླན་པ་ *klán-pa* v. *klon-pa.*

ཀླུ་ *klu*, *Ssk.* नाग, originally: hooded snake, cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: **serpent-demon,** a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing rain and certain maladies, and becoming dangerous when in anger; *ɣdúg-pa* is therefore a usual epitheton of such demons. *klui skad* means the Prakrit language, *klui yi-ge* the Nagari character of *Ssk.* letters, viz. that which is called *varttula*, in contrast to the holy *landza*, *lhai yi-ge.* — *klui ɣnod-pa* or *skyon* diseases of unknown origin. — *klu-mo* a female serpent-demon. —

klu-sgrúb, prop. n., Nagarjuna, a famous Buddhist divine. — *klu-mdúd* Codonopsis ovata. — *klu-nad* = *klui-ɣnod-pa.* — *klu-ṕrúg* a young Lu. — *klu-smán* 'n. of a medicine' *Cs.*, but *sman* and *klu-smán* are also synonyms for *klu*, *Glr.*, *Mil.* etc.

ཀླུང་ *kluṅ* **river,** more com. *ču-klúṅ*, *B.*

ཀླུངས་ *kluṅs* 1. **cultivated land, field,** *klúṅs-su skye* it grows on cultivated ground *Wdṅ.* — 2. a **complex of fields,** *dkar-*

mdaṅs-kyi kluṅ ťsáṅ-ma all the fields belonging to Kardang (n. of a village).

ཀླུབ་པ་ *klúb-pa, pf. klubs,* **to cover,** e. g. the body with ornaments *Pth.*

ཀློག་ *klog* v. *klog-pa.*

ཀློག་པ་ *klóg-pa* I. *sbst.* **earwax** *Sch.* — II. *vb., pf. (b)klags, ft. (b)klag, imp. klog, lhogs,* **to read,** *B., C., yid-kyis klóg-pa* to read without uttering a sound; *klog-pa* or *klog sbst.* reading, *klog bzáṅ-po šés-pa Mil.* to be a good reader; *klóg-gi slób-dpon* a reading-teacher. — *klóg-gra* a reading-school. — *klóg-ťabs, klóg-ťsul* art, way of reading.

ཀློང་ *kloṅ* acc. to *Lex.* = *Ssk. urmi,* **wave;** in the living language it is used for **middle**; in ancient literature for **expanse,** esp. *nám-mk'ai* of the heavens, *rgyá-mťsoi* of the sea; *raṅ-byúṅ kloṅ yaṅs brjod-méd* the unspeakably vast uncreated space; hence: the space of heaven, the heavens, *klóṅ-du ldíṅ-ba* to soar, to hover in the sky. This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: *klóṅ-du ˛gyúr-ba,* which seems to denote a soaring into mystic perfection. — *dba-klóṅ Sch.:* wave; Tibetans of to-day, and *Schr.:* the midst of the waves. — *kloṅ-brdól Glr.* was explained by Lamas: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by *Sch.* seem to be erroneous). *Cf. dkyel.*

ཀློན་པ་ *klón-pa,* also *klán-pa,* **to mend, patch** v. also *lhán-pa.*

ཀྵ་ཡ་ *kṣa-ya Ssk.* prop. **phthisis pulmonalis;** but acc. to Tib. pathology *kṣa-ya nág-po* denotes a bilious disease, prob. **icterus niger, black jaundice.**

དཀགས་པོ་ *dkágs-po W.* for *dka-bo.*

དཀན་ *dkan,* also *rkan (Ld. *skan*)* 1. **the palate,** *yá-dkan,* the upper, *má-dkan* the lower part of the palate; **kán-ḍa ˳déb-pa** **to smack** *C.; dkan-ɉnyér* the wrinkles of the roof of the mouth *Cs.* — 2. *dkan yzár-po Lex.* w. e, *Sch.* steep declivity, precipice.

དཀའ་བ་ *dka-ba* 1. adj., also *-bo,* seld. *-mo,* **difficult,** *slób-pa dká-ba* learning is difficult *Dzl.,* gen. with supine: *slób-tu* or *slób-par dka* it is difficult to learn, or with the root: *go-dká* difficult to understand; *dkár-ba byuṅ* it has become difficult, it is difficult (to me, to him etc.) — 2. sbst. *dká-ba* **pains, exertion, hardship, suffering,** *dká-ba méd-par* without difficulty, easily, *dka-ba spyod-pa* to undergo hardships = to use exercises of penance (तपस्, कृच्छ्र).

dka-˛grél Cs. 'a difficult commentary', acc. to Tib. dictionaries = पञ्जिका perpetual commentary, lit.: explanation of difficulties. — *dka-ťúb, dka-spyód, dka-spyád* 1. **penance.** 2. **penitent;** *dka-ťúb-pa, dka-spyód-pa, dká-ťub-čan,* penitent, *˳ťsó-ba dka-ťúb-ba rtén-pa* to live as a penitent. — *dka-sdúg* **trouble,** *dka-sdúg mán-po byéd-pa* to take great pains *C.* — *dka-ťségs* = *dká-ba.* — *dka-lás* 1. **a troublesome work.** 2. **trouble, distress.**

དཀར་བ་ *dkár-ba* I. adj., also *-po,* seld. *-mo* 1. **white, whitish, gray.** — 2. **morally good,** standing on the side of virtue — 3. candid, sincere? *las dkár-po* good action; *k'a-zás dkár-po* v. *dkar-zás; dkár-la dmar-mdáṅs-čan* white and red of complexion *Pth.*

II. sbst. **whiteness.** — *dkár-mo* sbst. 1. the goddess Durga. — 2. **white rice** *Cs.*

Comp. *dkar-skya* **light-gray.** — *dkar-k'úṅ* 1. **window-hole** in a wall *W.* — 2. opening for the smoke in the roof *C.* — *dkar-goṅ C.* a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence *Cs.:* 'porcelain-clay.' — *dkar-rgyá* **rose-coloured.** — *dkar-čág* **register.** — *dkar-ťog* = *dkar-zas.* — *dkar-mé* a light (?), *dkar-mé sbor-ba Sch.* 'to light a candle.' — *dkar-dmar* **light-red** *Sch.* — *dkar-rtsí* **white-wash,** consisting of lime or some other earthy colour *C., W.* — *dkar-zás, k'a-zás dkar-po, dkar-ťóg* **clean food, lenten**

diet, viz. esp. milk, curd, cheese or butter, as *dkar-ysúm Schf. Tar.* (Germ. translat. p. 335); also honey, fruit. — *dkar-yól,* resp. *C. *žal-kar, W. sol-kar** **porcelain, china-ware,** cups or plates of porcelain, *dkar-yol sgrig-pa* to place the china-service on the table, for: to lay the cloth. — *dkar-yyá W.* **tin, pewter,** **kar-yá dan žár-če** **to solder.** — *dkar-sér* **yellowish white.** — *dkar-ysál* 1. **shining white,** *sku-mdog dkar-ysál gáns-ri ͦdra* of a bright white colour like a glacier *Glr.* 2. **window** *Sch.* (?)

དཀུ་ *dku* 1. the **side** of a person's body *Cs., dkur* or *dkú-la rtén-pa* to carry a thing at one's side *Zam.; dku brtólba* to open the side (in child-birth, v. *mnal).* — 2. v. *dkú-ba. Comp. dku-lči* a heavy feeling in the side, as a symptom of pregnancy. — *dku-mda* (**kúm-da**) *W.* (= *mčan-mda?)* **pocket** in the clothes. — *dku-nád* apparently a disease of the kidneys. — *dku-zlúm, Lex.* कुक्षि cavity of the abdomen, womb.

དཀུ་ལྟོ་ *dkú-lto* **craft, cunning, trick, stratagem,** esp. if under specious pretence one person induces another to do a thing that proves hurtful to him.

དཀུ་བ་ *dkú-ba* **'sweet scent'** *Cs.; Zam.:* = पूति **stench.**

དཀོན་མཆོག་ *dkon-mčog (W.: *kon-čóg, kon-čóg, C.: kon-čó')* 1. **the most precious thing.** Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection or the happiness attained thereby, which is understood by the 'most precious thing', but the mediator or mediators who procure that happiness for mankind, viz. Buddha, (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, त्रिरत्न, *dkon-mčóg ysum.* Now, although this triad cannot by any means be placed on a level with the Christian doctrine of a triune God, yet it will be easily understood, how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and as its author himself did not know anything of a God standing apart and above this world. For whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had accordingly been current among the people before the introduction of Buddhism, or is a product of philosophical speculation, that has remained more or less foreign to the people at large. — 2. As then the original and etymological signification of the word is no longer current, and as to every Tibetan *'dkon-mčog'* suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word *dkon-mčog* also the signification of **God,** though the sublime conception which the Bible connects with this word, viz. that of a personal, absolute, omnipotent being, will only with the spread of the Christian religion be gradually introduced and established.

Note 1. *ran-grub-dkon-mčog* with *Schr.* is evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings *dkon-mčog* occurs (as far as I know) never without *ysum,* and combinations such as *dkon-mčog-la mčod-pa*

byed-pa or *ysol-ba ₒdebs-pa*, as well as *bla-ma dkon-mčog*, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of asseveration: *dkon-mčog šes*, God knows! the mere words *dkon-mčog ysum* are frequently used in the same sense.

ད྄ཀོན་པ་ *dkón-pa C., B., -mo W.* **rare, scarce**, and therefore **dear, precious, valuable** (in an objective sense, cf. *ycés-pa*) *ₒjig-rtén-na dkón-no* is exceedingly rare in the world *Dzl.*, *ₒjig-rtén-na dkón-par bzáṅ-ṅo* it is of a beauty rarely to be met with in the world *Dzl.; k̓yod ₒdra mtóṅ-na dkón-rgyu med* to see a person like you, is nothing particular *Mil.; lče bdé-mo-la lhá čos dkon* with a prattler religion is scarce, there is generally not much religion about him *Mil.* — *dkon-nór* riches, valuables *Mil.*

ད྄ཀོར་ *dkór* 1. **wealth, riches.** — 2. *mtíl-dkor, yaṅ-dkor, sa-dkor* are expressions current in *C.* which I could not get sufficiently explained. — *dkor-nór* = *nor.* — *dkor-pa Cs., dkor-mi Sch.* **treasurer.** — *dkor-mdzód* frq., **treasury.** — *dkor-rdzogs* (pronounce **kor-zog(s)**) n. of a monastery in southern Ladak, situated 16 000 feet high.

ད྄ཀྱར་ *dkyar Z., Ld.*, a sort of **snow-shoes.** *(Sch.:* 'stocking-boots'?)

ད྄ཀྱིལ་ *dkyil* **the middle,** *dkyíl-du, -na* in the middle, c. genit. in the midst of, amidst; *dkyíl-nas* from the middle, from amidst; relative to time: **yar-ri kyíl-la* W.*, in the middle of summer. *dkyíl-ma* the middle one, e. g. room, = dwelling-room *Ld.*

Comp. *dkyil-dkrúṅ* v. *skyil-dkrúṅ.* — *dkyil-ₒk̓or* 1. **circle, circumference,** frq. 2. **figure,** e. g. *dkyíl-ₒk̓or gru-bži-pa* **quadrangle, square**; a certain mystical figure; **diagram, model.** 3. **a circle of objects,** *ₒk̓or-gyi dkyíl-ₒk̓or* the circle of the attendants. 4. **the area of a circle, disk,** e. g. of the sun; *žál-gyi dkyíl-k̓or bstan* = he showed his full countenance *Pth.* 5. **sphere,** *rlúṅ-gi dkyil-ₒk̓or* the atmosphere, *mėi-dkyil-ₒk̓or* the sphere of fire, and similarly of the other elements, *lhai dkyíl-ₒk̓or* may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e. g. it is said to be used for *lús-kyi dkyíl-ₒk̓or* the whole extent or bulk of the body, = the body, *dkyíl-ₒk̓or-gyi ynás-su ₒčáṅ-ba* to wear on one's body (e. g. an amulet); or instead of *čós-kyi dky.: dkyíl k̓or mtóṅ-ba* to behold the whole extent of religious doctrine (?).

Note. In Lex. *dkyil* is said to be = मण्ड; perh. merely because *dkyil-ₒk̓or* is used for मण्डल? But *mán-dal-gyi dkyíl-k̓or* is the Buddhistic map of the world, representing mount Sumeru with the surrounding continents etc.

ད྄ཀྱུ་བ་ *dkyú-ba* 1 **to run a race** *Cs.* — 2. **to wring out, to filter** *Sch.* — 3. **to caper about** *Ld.* — *dkyú-byai rta* race-horse *Cs.*, *dkyu-sa* race-course *Cs.*

ད྄ཀྱུག་པ་ *dkyúg-pa* **to lose colour** by washing *Ld.*, perh. more correctly *skyúg-pa.*

ད྄ཀྱུས་ *dkyus* 1. **length,** *dkyús-su* in length, *dkyus-riṅ* **long** *C.*, *spyan-dkyús* length from one corner of the eye to the other (e. g. in an image) *C. (Sch.:* bold, insolent?) — 2. **untruth, falsehood, lie.** Tar. 108. 7. *dkyus-nyíd* seems to be used so, whilst 188, 5 is totally obscure.

ད྄ཀྱུས་མ་ *dkyús-ma* **common, every-day,** e. g. *na-bza* every-day clothes, *dbu-ža* work-day hat; hence *mi dkyús-ma* common people (without office or authority) *C.*

ད྄ཀྱེལ་ *dkyel* seems to be acc. to *Cs.* a synonym of *kloṅ*. I only met with the word *dkyél-po če* in a medical work; *Sch.* explains it by **universe**, and a native Lex. by *k̓aṅ yáṅs-pa* the wide house, which possibly may signify the same.

ད྄ཀྲི་བ་ *dkrí-ba pf. dkris, vb. a.* (cf. *ₒk̓rí-ba*) **to wind, to wind up,** *grú-gu* a clew or ball of thread, *lús-la gos* (or *gós-*

kyis) dkr., **to wrap** a garment round the body; *rtsá-bar ˳k̔ór-lo dkrís-pai γčeu Med.* was explained to me: a magic spell in circular writing, wrapped round the lower end of a clyster-pipe, *fig.: sér-snas kún-nas dkris* quite **ensnared** in avarice; *kun-dkrís* 'all-ensnaring' = sin. — *dkrí-ma (Glr.* 47. where the text has *dríma)* means very likely **necker-chief,** which col. is called **kog-ṭí* or *k̔a-ṭí C. 'og-šrí, k̔a-šrí, kya-šrí* W.* — In the sense of *˳krid-pa* to conduct *(Sch.)* it never came to my notice.

དཀྲིགས་པ་ *dkrígs-pa* 1. **darkened, obscured, dim,** = *krigs-pa.* — also *dkrigs-p̔rág,* term for a very large number, *Cs.:* a 100 000 billion, acc. to *Zam.* = *γtáms-pa,* which *Cs.* renders, a 1000 billion. The one may be, after all, as correct as the other, for all these large numbers are, of course, not meant to be used in serious calculations, but are mere imitations of fantastic Indian extravagancies.

དཀྲུག་པ་ *dkrúg-pa pf. dkrugs (W. *šrug-če*)* **to stir, stir up, agitate** (as the storm does the sea); **to trouble, disturb, confound** (as enemies of religion confound the doctrine, or as passions disturb the mind); *dkrugs-šiṅ* 1. **stirring-stick, twirling-stick.** 2. **disturber, enemy** e. g. of the doctrine *Glr.* — *dkrugs Schr.:* turning-lathe (?) — *dkrugs-ma Schr.:* quarrel.—*Dzl.* ༢༥༧. *dkrugs byéd-pa* dubious; a safer reading is *dkú-lto byéd-pa.*

དཀྲུང་ *dkruṅ* v. *skyil.*

དཀྲུམས་པ་ *dkrúm-pa Cs. & Sch.:* **broken.**

དཀྲོག་པ་ *dkróg-pa (= skróg-pa)* 1. **to stir, churn** frq. 2. **to rouse, scare up,** *Glr.* — 3. **to wag** e. g. the tail *W.*

དཀྲོལ་བ་ *dkról-ba* v. *˳król-ba.*

བཀག་པ་ *bkag-pa* v. *˳gégs-pa; bkág-č̌a byéd-pa* **to forbid** *Sch.*

བཀང་བ་ *bkáṅ-ba* v. *géṅs-pa* to fill.

བཀད་ *bkad? Lex.* quote *t̔ágs-kyi bkad,* which was explained to me by: the crossing of threads in weaving; similar: *mgó-spui bkad, mgo-bkád* the crossing or entangling of the hair on the head. — *bkád-pa* seems = *˳k̔ad-pa.*

བཀད་ས་ *bkád-sa* 1. **a bake-house, kitchen, cook's shop** *Lex.* — 2. **open hall** or **shed,** erected on festive occasions *Tib.-Ssk. Glossary; Tar.* 18, 12.

བཀན་པ་ *bkán-pa* **to put, to press,** *rkáṅ-pa rtsíg-pa-la* one's foot against a wall; **to apply,** *γšó-mo* the plane, *lág-pa* the hand *Zam.,* to put the hand on or to something (or: stretch it out? *Sch.)*

བཀབ་པ་ *bkáb-pa* v. *˳gébs-pa.*

བཀའ་ *bka (resp.* for *γtam, ṫsig, skad)* **word, speech** of a respected person (wherefore **order, commandment** may often be substituted for it), *rgyál-poi bka* the word of the king, *bká-la γtsógs-pa* to belong to the word, i. e. to be under the commandment or dominion (of somebody) *Glr.; rgyál-bai bka* the word of Buddha (this is named as one of the five 'means of grace', so to speak, Glr. fol. 70; the four others are: *mdo-rgyúd* the sacred writings *(sutra* and *tantra), bstan-bčós* doctrinal and scientific writings *(šāstra), luṅ* oral benedictions and instructions of Lamas, *man-ṅág* admonitions given by them). After quotations *bka* or *bkao (= skad & skad-do)* means: thus says (the holy book or teacher). *bka* as first part of a compound is frequently used to give the word adjoined the character of respectfulness, and is therefore not to be translated separately.

Phrases and compounds: *bka bkód-pa* **to publish, proclaim; publication, proclamation** *C.* — *bka-bkyón* (col. **kab-kyon**) 'verbal blows' **reprimand, rebuke** (given by a superior), *bka-bkyón byéd-pa, mdzád-pa B. C., *tón-če, p̔iṅ-če* W., bka bkyón-pa,* all of them construed with dat., **to rebuke** somebody. — *bka-bk̔ríms* **law, commandment,** *rgyál-poi bka-k̔ríms γnyán-pas* by the cruel order of the king *Dzl.* — *bka bgró-ba* **to consult, to deliberate,** *naṅ-blón bču*

dań bka-žib-tu bgrós-pa-la deliberating carefully with the ten ministers of the interior *Pth.* (*Schr.* gives also, *bka-grós ₒdrí-ba* to ask, — *bgyíd-pa* to give advice), — *bka-ₒgyur* (**ká-gyur,** com. **kan-gyur, kan-dyúr,** in Mongolia **kan-jur**) the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). — *bka ₒgrol-ba* **to dismiss** *Pth.*, *bka-bkrol* **leave of absence,** *ɣsol-ba* to ask for, *ɣnań-ba* to grant leave *Schr.* — *bka-rgya, bka-šog,* resp. for *rgya-ma* and *šog-bu,* letter or paper from a superior etc , **diploma, missive, communication** etc. *bka-rgyúd* 1. = *bkai rgyud* 'thread of the word', the oral tradition of the word of Buddha. which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; *bka-rgyud bla-ma* a Lama deriving his religious knowledge in this manner from Buddha himself *Mil.* 2. perh. also = *bka dań rgyud* 'word and tantra', oral and written instruction; *bka-rgyúd-pa* n. of a Lama-sect *Schl.* 73.; *bka-bsgos* **commandment, precept.** — *bka-sgyúr* order, *bka-sgyúr ɣnań-ba* to issue an order *C.* — *bka sgyúr-ba* 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). — *bka sgrog-pa* 1. to publish an order. 2. to proclaim, read, preach the word. — *bka ɣčog-pa* to act against an order, *yab-kyi bka bčag-tu med* the order of the father must be obeyed *Glr.* — *bka-čéms* resp. for *ka-čéms* **testament.** — *bka-mčid* resp. for *mčid,* words or speech of a superior or any person to be honoured. — *bka nyan-pa ccgp.* 1. *vb.* **to obey.** 2. *adj.* **obedient,** *bka mi nyan-pa* 1. to disobey. 2. disobedient. *bka ɣnyan* 'the cruel commander', acc. to a Lex. = *btsan-pai sa-bdag* 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. — **ka tań-ce** *W.* **to permit.** — *bka btags-pa* (*Lex.*: = *krims bsgrags-pa*) **a proclaimed order,** cf. *bkar.* — *bka-rtags Cs.*: **mark, seal, precept, maxim** (?) — *bka-stod Sch.*: **'a subaltern, agent'** (?) — *bka-tań* **order, edict.** — *bka-drín* resp. for *drin,* **favour, grace, kindness, benefit,** *bka-drinmdzád-pa* to bestow a favour, *mí-la* upon somebody; *blá-mai bka-drín-gyis* through the kindness of his (your) reverence *Mil.*; *bka-drin-čé* the usual phrase of acknowledgment, as our: you are very kind! many thanks! *B.* and *col.* — *bka-druń* **secretary** (of a high person) *C.* — *bka-ɣdáms,* = *žal-ɣdáms* **advice, counsel, instruction;** *bka-ɣdáms-pa* 1. **adviser** *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-ₒdógs-pa* **to proclaim; proclamation.** — *bka-bsdú-ba* collection of the doctrine *Tar.* — **ka-nán** **instruction** *C.* — *bka ɣnáń-ba* 1. *vb.* **to order, command; grant, permit;** 2. *sbst.* **order; permission;** *ńed bód-kyi rgyál-poi btsún-mo-la bka ɣnáń-bar žu* I beg you will give her as a consort to my (the Tibetan) king *Glr.* — *bka-pébs Sch.* **a supreme order.** — *bka-príń* **message.** — *bka ₒbáb-pa* the going forth of an order, *bka-ₒbáb* order, edict *Schr.* — *bka-ₒbúm,* vulg. **kam-búm*,* the hundred thousand precepts (title of a book). — *bka stsol-ba, pf. stsal* (*stsál-to, stsál-pa*), resp. for *smrá-ba* **to speak, to say** (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. — *bka-blo-bdé Lex.*: = सुवचस् speaking well, eloquently; *Sch.*: *bka-blo-bdé-ba* to acknowledge to be wrong (?); *bka-blón,* (*bkai blón-po Glr.* f. 94) **prime minister;** any **high official.** — *bka-šóg* any writing of a superior, **decree, diploma, passport, official paper, letter.** — *bka ɣšágs* 1. **a high official, counsellor.** *C.* 2. **court of justice, judgment-hall.**

བཀར་ *bkar term.* of *bka* in or to the word etc ; *bkar ₒdógs-pa Cs.* **to legalize,** *Dzl.* cap. 4: **to proclaim, publish.** *bkár-btags-pa* **published; publication.**

བཀར་བ *bkár-ba* v. *dgár-ba.*

བཀལ་བ *bkál-ba* v. *ₒkál-ba* and *꜀gél-ba.*

བཀས *bkas* instr. of *bka; bkás-pa* v. *꜀gés-pa.*

བཀུ་བ *bkú-ba Lex.:* **to extract,** to make an extract of a drug by drawing out the juice *(kú-ba ₒbyin-pa); bkús-te ₒbór-ba id.; smán-bku* medicinal extract.

བཀུག *bkug* v. *kug; bkúg-pa* v. *꜀gúgs-pa.*

བཀུམ *bkum* v. *kum; bkúm-pa* v. *꜀gúms-pa.*

བཀུར་བ *bkúr-ba* I. 1. *vb.* **to honour, esteem** (synon. *mčód-pa), máṅ-pos bkúr-bai rgyál-po,* महासम्मत, the king honoured by many, frq.; *kún-g is bkúr-žiṅ mčód-pai ₒos* worthy of general honour and respect *Mil.; mis bkúr-bar mi ꜀gyur* is not esteemed by men *Dzl.* — 2. *sbst.* **honour;** more frq., *bkúr-sti,* **honour, respect, homage, mark of honour,** *bkúr-stis mčód-pa* to distinguish (a person) by marks of respect *Zam.; ráṅ-la bkúr-sti ₒbyuṅ dus* when honour is shown to yourself *Mil.; bkúr-sti byéd-pa* to do honour frq.; to make a reverence, to salute. — II. *pf.* of *ₒkúr-ba* **to carry;** in the term *máṅ-pos bkúr-bai rgyál-po* the legend combines this signification with the preceding one *Glr.*

བཀོག་པ *bkóg-pa* v. *꜀góg-pa.*

བཀོང་བ *bkóṅ-ba* v. *꜀góṅ-ba.*

བཀོད་པ *bkód-pa* v. *꜀gód-pa.*

བཀོན་པ *bkón-pa* v *ₒkón-pa.*

བཀོབ་ལྟ *bkób-lta* (**kób-ta**) **the plan** of an undertaking *W.* (vulg. pronunciation for *bkod-blta?)*

བཀོར་འདྲེ *bkór-ₒdré Mil.* seems to be a kind of goblins.

བཀོལ་བ *bkól-ba* v. *kól-ba.*

བཀྱལ་བ *bkál-ba Cs.:* **to talk nonsense,** v. *kyál-ka; bkyál-pai ṅag = kyál-ka Lex.*

བཀྱིག་པ *bkyig-pa* v. *ₒkyig-pa.*

བཀྱེ་བ *bkyé-ba* v. *꜀gyéd-pa.*

བཀྱེད་པ *bkyéd-pa* **to bend back, recline** (vb. nt.), *rgyaṅs byéd-de* bending or turning far aside.

བཀྱོན་པ *bkyón-pa* **to beat** (= *rdúṅ-ba) Mil. nt.; bka bkyon-pa resp.* to chastise with words, **to scold,** frq. (v. *bka,* phrases); *Schr.* mentions also *bkyon-bkyál* chiding.

བཀྲ་བ *bkra-ba (Lex.:* = चित्र, *cf.* also *krá-bo)* 1. **variegated.** — 2. **beautiful, blooming** (of complexion); **glossy, well-fed** (of animals); *ša-bkrá* n. of a cutaneous disease.

Comp. *bkra-bzáṅ* n. of a mountain in Tibet. — *bkra-lam-mé* v. *kra-lam-mé.* — *bkra-šís Ssk.* मङ्गल 1. **happiness, prosperity, blessing,** *ₒbáṅs-rnams-la bkra-šís šog* happiness to my people! may they prosper! *Glr.;* **nád-med tsád-med ṭa-ši p̓un-sum-tsóg žu** I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.); bkra-šís-kyi ču* holy water *Glr.; bkra-šis-kyi mál-kri* nuptial bed *Cs.; bkra šís-kyi tsig* or *smon-lam* blessing, benediction; **ṭa-ší šig!** Good bye! May you be happy! **kyód-la ṭa-ši čo!** I wish you joy! (also ironically) *W.; bkra-šís-šiṅ* being happy, enjoying prosperity *Glr.; bkra-šís srúṅ-bai gó-ča* instruments used for insuring happiness (to a new-born infant) *Lt.* — 2. sacrificial ceremony by which blessings are to be drawn down, *bkra-šís byéd-pa* or *mčód-pa* or **yóg-če** (*W.,* barley being scattered — *γyog-pa* — on that occasion), to perform this ceremony, — *bkra-šís-pa* **propitious, lucky,** perh. also: **happy;** *bkra-šís-pai ltas* lucky signs; *bkra-šís-pai rtags* lucky configurations or semblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. *Glr.* fol. 58.) *bkra-šís-ma* n. of a goddess, *Sch.:* goddess of glory *Dzl.* — *bkra-mi-šís* **misfortune, calamity,** *bkra-mi-šís-pa* **un-**

happy; calamity, *bkra-mi-šís-pa ťams-čád* all manner of calamities. (The expression *bkra-mi-šís* c dat. for: 'Woe to . . .' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned *bkra-šís šog.) bkra-šis-čos-rdzoṅ* (**ta-ši-čo-dzóṅ**) 'Tassisudon' in Bhot., *bkra-šis-lhun-po* (**ta-ši-hlum-po**) 'Tashilunpo' in Tsaṅ.

བཀྲག *bkrag* 1. **brightness, lustre** = *mdaṅs,* also *bkrag-mdáṅs,* e. g. of jewels. 2. **beautiful appearance, colour,** of the face or skin, also *ša-bkrág; ša bkrag-mdaṅs* pure **gloss** of the skin *Míl.; bkrág-čan* **bright.** *bkrag-čór* without gloss, **dim.**

བཀྲབ་པ *bkráb-pa* 1. **to select, choose;** *mčóg-tu bkrab* **exquisite, choice** *Lex.* — 2. = *ₒkráb-pa, skráb-pa W.*

བཀྲམ་པ *bkrám-pa* v. *ₑgrém-pa.*

བཀྲལ་བ *bkrál-ba* 1. *pf.* of *ₑgrél-ba Cs., Tar.* 124, 14. — 2. **to appoint,** *lás-la* to a business.

བཀྲས་པ *bkrás-pa* 1. *Sch.: pf.* of a verb *bkrá-ba,* adorned, decorated (?) 2. *Cs.: bkras* abbreviation for *bkra-šís, bkras-btags* for *bkra-šis k̔a-btags* = *k̔a-btags.*

བཀྲི་བ *bkrí-ba* 1. for *dkrí-ba* to wrap. — 2. for *ₒkríd-pa* to conduct. — 3. to try to acquire, **to search for** *Dzl.* ༢༠ **to lay up,** = **šri-če* W.*

བཀྲིས *bkris* abbrev. for *bkra-šis.*

བཀྲིས་པ *bkrís-pa* for *dkris-pa* v. *dkri-ba.*

བཀྲུ, བཀྲུས *bkru, bkrus,* v. *ₒkrúd-pa.*

བཀྲུག་པ 1. *Dzl.* ༧༤, ༦ 1. prob. an incorrect reading. 2. prov. instead of *dkrúg-pa,* v. *ǰa bkrúg.*

བཀྲེན་པ *bkrén-pa* 1. *Cs.* **poor, indigent, hungry,** *sai p̔yogs bkr.* a poor, barren country *Stg.* — 2. **miserly, stingy** *C.*

བཀྲེས་པ *bkrés-pa vb.* **to be hungry;** *adj.* **hungry;** *sbst.* **hunger** *B., C.* where it is now used as the respectful term; *bkres-skóm* hunger and thirst; *bkres-skóm-pa-las čóg-par ₒbyín-te* leading after hunger and thirst to satiety; *bkrés-ṅnab-pa Sch.:* to have a ravenous appetite.

བཀྲོངས *bkroṅs* v. *ₑgróṅs-pa.*

བཀྲོལ་བ *bkrol-ba* v. *ₑgról-ba.*

བཀླག་པ *bklag-pa* v. *klóg-pa.*

རྐ *rka* 1. **a small furrow** conveying water from a conduit (*yúr-ba*) to trees or plants; **furrow** between the beds of a garden; hence: 2. **flower-bed.**

རྐང *rkaṅ* (*Ld. *skaṅ, χaṅ**) 1. **marrow,** *rkaṅ-már* id.; *rkáṅ-bro-ma* tasting of marrow *Sch.; rkáṅ-gi k̔óṅ-nas byáms-pa* love from the innermost heart *Thgy.* — 2. the upper part of the arm or thigh, or the large **marrow-bones** of them, *dpúṅ-rkaṅ, rlá-rkaṅ Med.* — 3. **kernel** of a nut etc. *W.* — 4. = *rkaṅ-pa* no. 5, **stalk;** also **quill** of a feather. — 5. in compounds for *rkáṅ-pa.*

རྐང་པ *rkaṅ-pa* (resp. *žabs*) 1. **foot.** — 2. **leg.** — 3 (cf. *lag-pa*) **hind-foot.** — 4. **lower part, lower end,** e. g. of a letter, *rkaṅ-pa-čan* 'having a foot', so the nine letters are called that extend below the line (ཀ, ཁ etc.) *Glr.* — 5. **stem, stalk,** esp. leaf-stalk, *lo-rkáṅ.* — 6. **verse,** metrical line; *ťsig-rkáṅ,* prop.: *ťsigs-su-bčad-pai rkáṅ-pa, id., ťsig-rkáṅ mťar nyis-šád ťob* at the close of a verse a double *shad* is placed; hence: **verse** of the Bible *Chr. Prot.* — 7. **base, foundation,** *rdzu-ₒp̔rúl-gyi rkáṅ-pa bži Dzl.* the four 'pillars' of performing miracles (ऋद्धिपाद्) *Trigl. fol.* 17.

Comp. **kaṅ-kyóg** **bandy-legged** *C.* — *rkaṅ-krí* a piece of cloth to wrap round the legs (*Lat.: tibiale*) *Sch.* — *rkaṅ-ₒk̔úm Lex.* w. e., prob. having a foot contracted by disease — *rkaṅ-ₒk̔ór* **bandy-legged** *Sch.* *rkaṅ-mgyógs pa* **nimble-footed,** *rkaṅ-mgyógs-kyi rdzas lham-la byúgs-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Glr., Tar.* 67. — *rkaṅ-ₑgró* a vassal or subject paying his duty by serving as a messenger or

porter *Cs.* — *rkań-ₒgros* or *-brós* 1. **walking on foot.** 2. **domestic cattle; breeding-cattle.** — *rkań-rgyu Cs.:* 'the hollow of the sole'. — *rkań-ɣčig-pa* **one-footed.** — *rkań-rjén* **bare-footed.** — *rkań-rjés* **footstep, trace.** — *rkań-ɣnyis-pa* **two-footed, a biped,** po. for **man, mankind.** — *rkań-stégs* **footstool; trestle.** — *rkań-ťáń* **on foot,** *rkań-ťáń-pa* **pedestrian. foot-soldier,** *rkań-ťáń-du grúl-ba (Sch.* also: *rkań-ťáń-ba)* to walk, to go on foot. — *rkań-mťil* **sole** of the foot. — *rkań-ₒťúń* (erron. also *-ťuń) Ssk.* पादप 'drinking with the foot' po. for: **tree** *Mil.* — *rkań-dúń* trumpet made of a human thigh-bone (*Hook.* I 173). — *rkań-drúg-pa, rkań-drúg-ldan-pa* **six-footed; insect,** *po.* — *rkań-ɣdúb* **foot-ring** (ornament). — *rkań-ₒdrén* (v. also *žabs-ₒdrén)* **disgrace,** *rkań ₒdrén-pa* c. genit. to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc. *rkań-rdúm* **a maimed foot; lame** *Cs.* — *rkáń-snam* **trowsers,** *snám-bui rkáń-snam ɣčig* one pair of cloth-trowsers. *rkań pags lhuń S. g.* fol. 9? — *rkań-p̀yiń* felt for covering the legs, v. *rkań-dkri.* — *rkań-ból* upper part of the foot. — *rkań ₒbám* a disease in the foot, *Sch.:* gout. *rkań-ₒbrós* or *bros* v. *rkań-ₒgrós.* — *rkań-ťségs* v. *ťségs.* — *rkań-mdzub-ₒdzér-pa Sch.:* **corn** (on the toe). — *rkań-mdzér* **iron pricks** fastened to the feet for climbing mountains. — *rkań-bží-pa* **four-footed; quadruped.** — *rkań-lág* hands and feet, *rkań-lag bšál-ba Lt., Schr.:* 'numbness or rheumatic pain in hands and feet'; *rkań-lág sér-kar ₒoń* hands and feet chap *Sch.* — *rkań-lám* **foot-path.** *rkań-šiń* **treadle,** of a loom. — *rkań-šúbs* **stocking, sock.** — *rkań sór* **toe.**

ཀྐན་ *rkan* v. *dkan.*

ཀྐམ་པ་ *rkám-pa* I. *vb.* **to desire, to long,** *nór-la* for money. II. *sbst.* 1. **longing** (*cf.* *k̀am* extr.) — 2. v. *skam-pa.*

ཀྐུ་བ་ *rkú-ba, pf. (b)rkus, ft. brku, imp. rkus,* **to steal, to rob,** *brkú-bya* to be stolen, *brkú-byai rdzas* things that may be stolen.

ཀྐུན་མ་ *rkún-ma* 1. **thief** frq. 2. **theft.** *rk. byéd-pa (W.: *čo-če*)* to steal; **kún-ma zos soń* W.* it has been carried away by a thief; **k̀a-kún gyáb-če* W.* 'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); *dur-rkún* robber of graves. — *rkún-ťabs-su blań-ba* to take away thievishly *Stg.* — *rkún-nor* stolen goods. — *rkún-po, fem. -mo* **thief.** — *rkún-dpon* the head of a gang of thieves or robbers *Cs.* — *rkún-zla* a thief's accomplice.

ཀྐུབ་ *rkub (Lex.* पायु) 1. **the anus** *B.* — 2. **vulva** *W., C.* — 3. **backside, posteriors** *C.* — *rkub-stégs* **sitting-bench** *C.* — *rkub-ťsós* **buttocks** *Cs.*

ཀྐེ་བ་ *rké-ba (cf. skémpa)* **lean, meagre** *Cs.*

ཀྐེད་པ་ *rkéd-pa,* also *skéd-pa, W.: *skéd-pa** 1. **the waist,** *séń-ges mčóns-sar was mčoń rkéd-pa ₒčag* if the fox takes a lion's leap, he breaks his neck *Mil.; *skyed kug táń-če* W.* **to bow;** **sked-zér** (?) the arms **a-kimbo** *W.;* more particularly that part where the girdle is worn, **loins;** *rked-rgyán* ornament of the girdle; *rkéd-pa-nas gri bton* he took a knife from his girdle *Pth.; *kē-pa bhab** 'her waist fell', euphem. expression for: she has got her menses *C.* — 2. **the middle** of a building, of a mountain, **k̀ar-skyéd* W.* the middle story of a castle; *rkéd-pa tsam brtsigs ťsár nas* when the building was half finished *Glr.; Ti-sei rkéd-pa-na yar bslebs soń* he is already half-way up the Ti-se *Mil.*

ཀྐོ་བ་ *rkó-ba, pf. (b)rkos, ft. brko, imp. rkos* 1. **to dig, dig-out, to hoe,** e. g. *sa* earth; *rko-byéd* digger; po. also a spade, mattock; *brkó-byai sa* soil to be turned up. — 2. **to engrave** *(cf. ₒbúr-ba); brko-spyád* **a gouge** *Sch.; brkós ma* **sculpture.**

ཀྐོམ་ *rkó-ma* n. of a bird *Wdń.,* prob. = *ko-ma.*

རྐོག་མ་ *rkóg-ma* v. *lkóg-ma.*

རྐོང་པ་ *rkóṅ-pa Cs.:* **itch**, *za-rkóṅ* id.; *Lt.: rkóṅ-po.* Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men *C.*

རྐོད་པ་ *rkód-pa,* = *rkó-ba Ts.*

རྐོན་པ་ *rkón-pa,* also *skón-pa* 1. **basket;** the word is said to be used in Kun.; perh. also the Ladakian word **kun-dúm**, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. **net,** fowler's net *Lex.*

རྐྱག(་པ་) *rkyag(-pa),* also *skyag(-pa),* **dirt, excrement;** **kyág-pa tóṅ-wa* C., *kyág táṅ-če* W.* to cack, vulg. — *mig-skyág* the impurity in the eyes *Cs.; *na-skyág** ear-wax *W.*

རྐྱང་ *rkyaṅ* **the wild ass** or horse of Central Asia, Chigitai, *ṗo-rkyáṅ* male, *mo-rkyaṅ* female of it; *rkyaṅ dár-ma* a young wild ass, *rkyaṅ-rgan* an old one, *Cs.* — *rkyaṅ-ču* n. of a lake in the south of *Ld.,* in the neighbourhood of which these animals are particularly numerous.

རྐྱང་པ་ *rkyaṅ-pa* **simple, single;** *ras rkyaṅ* a single sheet of cotton cloth *Dzl., Mil.; *mi kyaṅ** a single i. e. free, unemployed man, one that carries no burden *C.; yi-ge rkyáṅ-pa* a letter that forms by itself a syllable, or one that is not *brtségs-pa* and without any other consonant or a vowel-sign superscribed; *rkyáṅ-pai graṅs* are called 1, 10, 100 and the further powers of 10; *miṅ rkyáṅ-pa* a word that has no affix-denoting case etc. attached. — **kyaṅ, kyaṅ-kyáṅ, kyáṅ-ka, ḱa-(r)kyáṅ**, col. (in *B. ṡa-stag)* **only, nothing but,** **pé-ča ṅags ḱár-kyaṅ dug** the book contains nothing but charms. — **kyaṅ-kyáṅ** also: living by one's self, childless *W.* — **kyaṅ-ltab** single folded.

རྐྱང་བ་ *rkyáṅ-ba* v. *rkyóṅ-ba.*

རྐྱང་མ་ *rkyáṅ-ma* n. of a vein, v. rtsa.

རྐྱན་ *rkyan (Ld. *skyan*)* 1. a brass-vessel like a tea-pot, with a spout, *rag-rkyan id.; *'o-kyan* W.* milk-pot. — 2. **pot-belly, paunch** *Sch.*

རྐྱལ་ཀ་ *rkyál-ka,* sometimes for *kyál-ka.*

རྐྱལ་པ་ *rkyál-pa,* दृति, **leather bag** *frq.; ṗúṅ-po mi-ɣtsaṅ-rdzás-kyi rkyál-pa* a poetical term for the body *Mil.; rkyal-bu (*kyal-lu*)* **small bag, pouch;** *ra-rkyál* bag of goatskin; *ṗye-rkyál (*če-kyal* C., *ṗe-ky.* W.)* bag for flour.

རྐྱལ་བ་ *rkyál-ba* **to swim,** **kyal gyáb-če* W. id.; rkyal rtséd-pa* to amuse one's self by swimming.

རྐྱེན་ *rkyen,* प्रत्यय *Will.: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate* (or rather primary, original) *cause', rgyu* हेतु. (The right meaning was given already by *Schr.,* whereas afterwards, by a mistake of *Cs.,* the totally erroneous sense of 'effect, consequence' has become current among philologists.) 1. **cause, occasion,** *rkyén-gis* c. gen. **by, on account of,** *čii rkyén-gis* whereby? *dei rkyén-gyis* thereby, therefore, *dei rgyu dei rkyén-gyis id.* As a medical term, opp. to *rgyu* (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. **event, occurrence, accident, case, circumstance,** in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; *rkyen ṅán-pa* unfortunate accident; *rkyen ṅán-pas ˳das* he has perished by a fatal accident *Glr.; tse ˳dir byúṅ-bai rkyen ṅán-rnams* the adversities of the present life *Mil.; raṅ mi ˳dód-pai rkyen* an event disagreeable to one's own self; *bló-bur rkyen* a sudden accident *Mil.; rkyen dé-la brtén-nas* owing to that circumstance *Tar.* 8. 1. *méd-pai rkyén-la bltás-te* or *brtén-te C.* considering the case of not being . . . , not having . . . , thus *nad-kyi rkyen, čí-bai rkyen* stands also for: a case of disease, of death; *˳gal-*

rkyén any circumstance or event adverse to the success of an action, **obstacle, hinderance,** any thing opposite or hostile to the existence of another thing, *mtun-rkyén,* **a happy, favorable circumstance, furtherance, assistance, supply,** *mtun-rkyén byéd-pa* c. genit. to assist in, to help to; *mtun-rkyén ˳dzom-po* altogether successful. — 3. **misfortune, ill luck, calamity,** *rkyen zlóg-pa* to avert a misfortune, *tégs-pa* to endure, *túb-pa* to brave it *Mil.* — *cf. rgyu.*

རྐྱོང་བ་ *rkyóṅ-ba pf. & ft. brkyaṅ,* **to stretch, extend, stretch forth** (one's hand to a person), **put out** (the tongue), **spread, distend** (the wings, a curtain), *žabs γnyis brkyaṅ-bskúm* one leg stretched out, the other drawn in *Pth.; *kyaṅ-šád-če* W.* to stretch one's limbs. — *brkyaṅ-šiṅ* 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called *brkyaṅ-šiṅ sprád-pa, brkyaṅ-šiṅ-la bčúg-pa* or *brkyáṅ-ba* 2. **cross** *Chr. Prot.* This word has been adopted on account of its etymological signification, although it differs in its form and use from the σταυρός of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the *kro-če (Ital. croce)* of the Rom. Cath. missionaries of the last century. In favour of the word *γsal-šiṅ,* pointed stake for empaling a delinquent, speaks the circumstance, that this is also the original and classical signification of σταυρός, and that Buddhists from their own legends are well acquainted with the idea of martyrdom inflicted in this manner. Still *γsal-šiṅ* leads to a conception of the death of Christ historically untrue and revolting to our feelings and is therefore better not employed; moreover it is to be assumed that in the times of the Evangelists σταυρός was the term generally used for cross, whilst in the case of *γsal-šiṅ* no Tibetan thinks of anything else but empaling.

རྐྱོང་རྩེ་ *rkyóṅ-tse W.,* resp. **zim-kyoṅ, zim-tiṅ**, **lamp, candle,** (spelling uncertain).

ལྐུགས་པ་ *lkúgs-pa* 1. **dumb, mute;** *ka lkúgs-par byed-pa* to put to silence *Do.; lkúgs-pa-pa* a dumb man, *-ma* woman *Cs.* — 2. **dull, stupid** *Sch.*

ལྐོག་ *lkog* **secrecy,** *lkóg-gi čúṅ-ma Cs.:* a wife kept secretly, a private concubine, *lkóg-tu* in secrect, secretly frq.: *lkóg-tu gyúr-pa, lkyog-gyúr,* परोक्ष, secret, hidden, out of sight *Mil., Tar.; lkóg-tu gléṅ-ba* to converse secretly; *lk. sdód-pa* to keep in retirement. — *lkog-rnan* a reward given secretly, a bribe. — *lkog-čós Sch.:* 'a secret doctrine'; but *lkog-čos byéd-pa* is gen. understood: to apply one's self to religious studies or exercises in secret. — *lkog ǰab byéd-pa* to hide one's self in a lurking place: *lkog ǰab byed-nas lta-ba* to watch, to witness from a lurking-place. — *lkog-zán zá-ba Sch.* to take usury-interest in secret. — *lkog-láb* backbiting, slander.

ལྐོག་མ་ *lkóg-ma* (vulg. **og-ma**) 1. **gullet, oesophagus.** — 2. **wind-pipe.** — 3. **throat.** — 4. **neck.** *lkóg-mai lha-góṅ Sch.,* (acc. to others: *lhar-gór)* the larynx, **koi lkóg-ma** or **og-ma šraṅ soṅ** *W.* his throat is swollen, he has the croup. — — *lkog-dkár* a small nocturnal carnivorous quadruped with a white throat, marten? — *lkog-gágs* hoarseness of voice *Cs.* — *lkog-šál* **dew-lap** (of oxen). — *lkog-sóg* **craw, maw** (of birds) *Cs.*

ལྐོབ་ *lkob* **fat, heavy, plump** *Sch.*

ལྐོལ་མདུད་ *lkol-mdúd,* also *'ol-mdúd,* **larynx.**

སྐ་ཅིག་ *ska-čig* v. *skad čig, skad* no. 4.

སྐ་ཅོག་ *ska-čóg* n. of a grammarian *Zam.*

སྐ་བ་ *ská-ba* **thick** (of fluids, *cf. slá-ba);* *ska-slád (Ld.: *kas-lád*)* **consistence, density.** — *W.: *skán-te**.

སྐ་རགས་ ska-rágs *B. & C.*, also *ske-rágs*, *W.* **kye-rágs**, *resp.* *sku-rágs* **girdle**, *ska-rags ˳ćiṅ-ba* to put on the girdle, *ska-rágs bśur-ba Sch.*: a girdle with a clasp (?).

སྐག་ *skag* 1. *Cs.*: = *kag*, *keg*, **mischief; unlucky.** — 2. v. *rgyu-skar*.

སྐང་བ་ *skáṅ-ba* = *skoṅ-ba*; *skaṅ-ɣsó* 1. **satisfaction** *Sch.* — 2. a kind of **expiatory sacrifice**, to make amends for a duty not performed.

སྐང་ཤ་ *skaṅ-śa Sch.*: **sods** cut out.

སྐད་ *skad* (*C.*: **ka̤**) 1. **voice, sound, cry** (*cf. sgra*), *gláṅ-po-ćei skad lta-bui sgra* a sound like the voice of an elephant, **ka̤'-la ćig-pa dho̤n mi-ćig-pa* C.* (words) equal as to sound, but of different sense (= homophone), *sdug-bsṅál-bai skad ˳byíṅ-pa*, *snyiṅ-žei skad dón-pa* to utter lamentable cries; *skad stér-ba Sch.*, **ke̤' gyág-pa* C.*, **skad táṅ-će* W.* **to sound**; **ke̤' taṅ-wa* C.* **skad gyab-će* W.* *ccdp.* **to call** to a person; *skad mtún-par* with one voice, with one accord. — 2. **speech, words, talk, news**, **ka̤' ći naṅ ˳dug** what is your pleasure? what did you say, Sir? *C.*; *zér-ba de ći-skad yiṅ* the (words) spoken what speech are they? = what do they mean? *Pth.*; *˳dí-skad-(du)* in these words, thus, (before a literally quoted speech), *dé-skad-(ćes)* id. (after it); it is also used in a more general sense instead of *dé-ltar*: *dé-skad ma byed* don't do that *Mil.*; *skad smrá-ba* to give account, to relate *Ld.-Glr. fol.* 12. b. *Schl.*, acc. to another reading instead of *sra smrás-te*; *skad byéd-pa id.*, *rmi-lám-du byúṅ-ba skad byás-te* reporting it as having been revealed to him by a dream *Pth.* — 3. **language**, *bód-skad* the Tibetan language, *rgya-gár-skad* the Sanskrit language, *bód-skad-du*, *col. -la*, into or in the Tib. language, *yúl-skad-du* into or in the provincial dialect. — 4. **a snap** with the fingers, always with *ćig*: *skád-ćig-(ma)*, gen. as a measure of time: **a moment**; also adv.: for a moment, *skád-ćig-la* in a moment, instantly, in one moment, *skád-ćig de-nyíd-la* in the very same moment. (Some mathematical books compute the *skád-ćig* = $^{1}/_{4}'''$, others as long as $^{1}/_{3}''$).

Comp. and Deriv. *skad-˳gágs* **hoarseness of the voice**, *Cs.* — *skad-ṅán* 1. **a bad voice.** 2. **cry, screaming.** — *skád-ćan* having a voice, **sounding.** — *skád-ća* 1. *C.*: discourse, conversation, **ka̤'-ća láb-pa** or **ǰhé-pa** to converse, to have a chat. 2. *C.* talk, rumour, **mii ká'-ća re** it is (but) talk of the people. 3. *W.*: news, tidings, intelligence. — *skad-ćé*, *-ćén* 1. **a loud voice** *Sch.* 2. n. of an animal *Lt.* — *skad-ɣnyá Sch.*: **a high voice.** — *skad-snyán sgyúr-ba Mil.* to sing or whistle in a quavering, warbling manner, of birds, flute- players etc., *˳gyúr-skad* a singing or playing of this kind. — *skad-dód* **an equivalent word**, *ćúṅ-mai sk.* another word for wife *Gramm.* — *skád-pa* v. the separate article below. — *skad-˳dzér Cs.* = *skad-˳gágs*. — *skad-bzáṅ* 1. **a good voice.** 2. *W.*: **good news.** — *skad-lúgs* **dialect.** — *skad-lóg* **clamour, screaming.** — *skad-ɣsáṅs mto Sch.*: **a loud voice**, *skad-ɣsáṅ nyams-ćúṅ ˳gyur* the voice is getting weak *Wdṅ.*

སྐད་ *skad* **ladder**, v. *skás-ka*.

སྐད་པ་ *skád-pa* I. vb. 1. **to say, tell, relate,** *žiṅ-káms śig yód-do skád-par tos* that a land (of bliss) exists I heard say *Mil.*; more frq. at the end of a sentence *skád-do* or *skad* for: it is said (= dicitur), *grags skad id. Mil.* — 2. **to name, call,** *skád-pa* partic. = *byá-ba* **named, called.** — 3. *Ld.*: **skád-će, χád-će** **to measure, take measure.**—II. sbs. **interpreter; language-master, teacher.**

སྐན་ཏེ་ *skán-te*, *W.* instead of *ská-ba* **thick, turbid.**

སྐབས་ *skabs* 1. **time, opportunity, case, circumstances;** *mtóṅ-(bai) skabs* opportunity of seeing, *skabs rnyéd-pa* to find an opportunity, *skábs-su* or *skabs-skábs-su* now and then, under certain circumstances,

skábs-su or *skabs* with genit. at the time of, on occasion of, during, while, when; *dé-ka skáb-su* in a moment, instantly, *skabs ₒdir* now, here, in this case, in this place (of a book etc.) frq., *skabs re* once, for a time, **skabs-tóg** *Ld. (col.)* now, *bár-skabs* **interval, interlapse of time** *Tar.; dús-skabs, t́sé-skabs, γnás-skabs*, **time, state, situation,** *skabs dań sbyár-ba, dús-skabs dań bstún-pa* fit for, adapted, suited to the occasion. — 2. *Cs.* **'mode, method'**, or perh. rather, **way, manner**; so the word seems to be used in *Wdń.: ldúm-bui skabs la-ṕúg dań skyé-lugs ₒdrá-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. **section, chapter** *(cf. γtam* no. 3), so esp. in *Tar.; skabs bču* the ten sections of Buddhistical theology, also: one that has absolved them.

སྐམ་ *skam* v. *skám-pa* and *-po.*

སྐམ་པ་ *skam-pa* I. *vb.* 1. = *rkám-pa* **to long for.** — 2. = *ském-pa (bskam-pa).* — II. *sbst.* 1. = *rkám-pa* **longing,** 2. **a pair of tongs;** *skam-čún* small tongs, **pincers;** also several other instruments of a similar shape. — III. *adj.*, com. *skám-po* **dry,** *skam-rlón* 1. **dry and wet.** — 2. **dryness** in a relative sense, **skam-ši** *Ld.* **very lean** (like a mummy), *skám-sa* **the dry land, the shore,** *skam* id., *skám-sar ṕyín-pa, skam-la sléb-pa* to get ashore, *skam-lam* **journey by land** *Wts.; *skam-sań** *Ld.* **meat perfectly dried.**

སྐར་ *skar;* this and the compounds *skar-ka* and *skar-t́sad* v. under *ska-ba; skar-kún* etc. under *skar-ma.*

སྐར་བ་ *skar-ba Cs.:* 'a penning of cattle, assortment, separation, to pen, to fold, to separate'. But as these significations seem to belong to the spelling *bkar-ba* and *dgar-ba*, it will be safer to confine the verb *skar-ba, pf. bskar, imp. skor,* to the following, 1. **to hang up,** **skar-tań-če, čár-la skár-če* id. *Ld.* (e. g. clothes). — 2. **to weigh,** and **skar** **weight,** **gau ńul gui skar** a little box weighing 9 rupees (about 4 ounces); **skár-ka* or *-ḱa** **weight;** **skar-t́sád** **measure, scale.** *W., C.* — 3. **skar-tág tán-če** **to inquire rigorously; to restrict, to bind down, to flog;** **skar-lčág** a rigorous inquiring, a flogging *W.*, also *C.*

སྐར་མ་ *skár-ma Ssk.* तारा 1. **star,** fixed star, *nyi zla γza skar* sun, moon, planets and stars; sometimes it is used generally: **skar-čén** a very large, uncommonly bright star, esp. Venus when appearing as evening- or morning-star; *nyín-moi skár-ma* a star seen in the daytime (a thing of very rare occurrence). — 2. **constellation, asterism;** *btsas-skár* constellation of nativity *Med; γyań-skár* propitious constellation (such are the nakšatras no. ༡ to ༢༧, v. *rgyu-skár*).

Comp, *skár-ḱuń* (the same word as *dkar-ḱuń*, but of a different etymology) **window.** — *skar-ḱóńs Cs.:* 'the angular distance between two stars or planets' (?) — *skar-lńá* a weight ('5 points' on the steelyard for gold) = 1 *žo* or 1/20 ounce; as money = 1/3 rupee. — *skar-čú* 'star-water'; bathing under the constellation *skár-ma rib-čí* (prob. *rewati,* the 28th *nakšatra,* is meant) in October is considered beneficial for every kind of complaint, because *Sańs-rgyás smán-pai rgyál-po* (quasi 'Buddha Aesculapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequetnly. — *skar-mdá (Cs.:* 'ignis fatuus'?) **a shooting star,** *ltuń* or *sa-la dril* is coming down, *ₒṕańs Mil. id.* — *skar-dpyád, -rtsís* **astrology.** — *skar-ṕrán* **a small star.** — *skar-t́sógs* the starry host. — *skar-ₒdzín* 'star-catching', making one's self sure of a propitious constellation, e. g. for an intended journey, by a sham departure, conveying luggage or goods to the next village etc., but then

interrupting and postponing it to a more convenient time.

སྐལ་བ་ *skál-ba* *Ssk.* भाग, *resp. sku-skál* 1. **portion, share;** *bgo-skál* allotted portion; *zas-skál* portion of food, **ration;** *rań-skál* personal share; *nor-skál* or *syal-nór Glr.* hereditary portion, **inheritance;** *skál-ba ma čád-par* without being shortened of his portion *Mil.; ma mťóń-ba skál-ba ma mčís-pa ˳dra* it does not seem to fall to my lot to see my mother. — *skal-čád* dried up, withered *Sch. (?)* — 2. in a special sense: the portion of good or bad fortune that falls to a man's lot, as a consequence of his former actions, **lot, fate, destiny,** a. relatively: *skál-ba bzáń-po, ńán-pa* good, bad fortune; *ťse ˳dii grogs-skál* the matrimonial share of the present life, the connubial fate for which a person is predestinated *Glr.* (The Buddhist priests pretend to be able to calculate the *skál-ba* of any one after his death) b. in a positive and good sense, denoting either prosperity and blessing as a consequence of good actions, or those actions themselves as being pious and meritorious, so that *skal-ldán* means **happy, blessed** as well as **pious, devout,** and *skal-méd* **unhappy, irreligious, impious.** *skal-ldán* are all those who have devoted themselves to virtue and treasured up more or less good works, and who may expect to be promoted in proportion. The term **worthy,** therefore, though not quite correct as to the word itself, is still very appropriate as it regards the subject; even **venerable, holy** may be applied occasionally, cf. भगवत् and भगवान्. Also some single blessing or spiritual gift may be meant by *skál-ba* and so the Ommanipadmehūm is called the *čos-skál*, 'the religious treasure', of Tibet *Glr.*

སྐས་ཀ་ *skás-ka B., C., skás-ka, skás-pa C., skrás-ka* (pronounced **té-ka C., šrás-ka, šré-ka W.*), even *skas, skad* **ladder,** generally consisting of the notched trunk of a tree; *rkyáń-skad C.* 'single ladder', the same, compared with two or three of them joined together, to make a sort of staircase with broader steps; **do-tá C., do-šrás, do-šré* W.* a flight of stone-steps; **gya-šrás, gya-šré W., gya-ké* C. (Schr.)* a regular **staircase** as in European houses; *gru-skás Glr.* prob.: flight of steps at the corner of a building; *gro-skad Glr.* fol. 7 appeared to be unknown to those that were consulted; *skas-kyi rim-pa Cs.* **steps;** **šra-ldań, šral-dáń* W.* **spokes** of a ladder; *skas ˛gram Cs.* the two **side-pieces** of a staircase or ladder; *skas ˳dzug-pa* to apply a ladder *Schr., Cs.*

སྐུ་ *sku, Ssk.* काय, sometimes मूर्त्ति 1. also *sku-lus, sku-yzugs, resp.* for *lus:* **body;** by being prefixed to the names of parts of the body and even of everything that has reference to the bodily existence of a person, it imparts to them the character of respectful terms: *sku-stod, -smad* the upper, lower, part of the body; *sku-ša* flesh; *sku-mťsál (for sku-krag)* blood *Cs.; sku-mdóg* colour of the skin, *sku-ná* age; *sku-ťse* lifetime, life; *sku-káms* state of health; *sku-skál* portion, share, *sku-čás* goods, stores *Mil., sku-bsód* virtue, happiness *Tar.; sku-skyés* a present (given to or received from a respected personage); *sku-˳bág* image, statue *Glr.; sku-mdun-pa (C.: *kun-dun-pa*)* or *-druń-pa* attendant of a man of rank; **ku-ǰar-wa** ('adherent', v. *˳byar-ba) id. C.; sku-nye Sch.* relation, kinsman; *sku-yšegs-pa* dying, death (of a king etc.) *Glr.; sku-bstod* praise *Sch.; sku-šogs* (acc. to *Cs.* instead of *sku yšogs* 'the side' = your presence) a title of honour, when we should say: your or his honour, your or his worship, in *W.* only for clerical dignitaries, in *C.* also for other persons of rank. Even buildings (monasteries etc.) are honoured by these respectful expressions: *sku-dkar ysol-ba* to 'administer' whitewash. — 2. in a special sense: **the person of Buddha,** whom philosophers represent in three forms of existence called *sku-ysum* त्रिकाय, viz.: *čós-kyi sku,* धर्मकाय, *lońs-spyód-kyi sku* संभोगकाय and *sprúl-pai sku* निर्माणकाय. These three 'persons', however, have as little as *dkon-mčog-ysum*

any thing in common with the Christian Trinity, nor even with the Indian Trimūrtti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirvāna, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of *č'ós-sku,* as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a *ṅo-bo-nyid-kyi sku* superior to the three, viz. that which is **eternal** in the essence of a Buddha, even *č'ós-sku*, the absolute body, being described by these philosophers as transient. The unintelligible passage in *Cs.'s* dictionary, p. 305 b. might be corrected thus: 'adding to the former three as a fourth' etc. — To this signification belong the compounds *sku-rím, resp.* for *rím-ˌgro* **reverence, respect,** particularly in the special sense of a solemn **sacrificial ceremony,** performed on public and private occassions, e. g. in cases of disease; *sku-rím byéd-pa* to perform such a ceremony. — *sku-rtén, sku-ťsáb, sku-γzúgs, sku-ˌdrá (W. *kun-ḍá*)* **image of Buddha** etc. — 3. **image, statue,** of Buddha or other holy persons, *γsér-sku* a gold image, *rdó-sku* a stone image, *ˌjím-sku* an image of clay, *brís-sku* a painted image, *ˌbúr-sku* a basso-relievo, *rkós-sku* an engraved, *blúgs-* or *ldugs-sku* a molten, *ťágs-sku* a woven image *Cs.* — *sku-ˌbúm* 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbúm east of the Kokonor (v. Travels of Huc and Gabet). — *sku γsuṅ ťugs* 1. (cf. *sku* no. 1) resp. f. *lus ṅag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rten γsum,* the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid *(mčod-rtén)* as the symbol of his grace. — *sku-lṅa-rgyál-po* five deities of degenerated Buddhism *Schl.* 157.

སྐུ་རུ་ *skú-ru* a **paddle-wheel,** without a rim; such are the water-wheels of all the mills in the Himalaya *skú-ru-ǩa* **the figure of a cross** + ×. The latter is common in books as an abbreviation like our 'etc.', to save the repeated writing at full length of the same sentence, as refrains etc.

སྐུགས་ *skugs* **the stake** in a game or wager received by the winner. — *skugs-stóṅ Sch. id.?*

སྐུང་བ་ *skuṅ-ba pf. bskuṅs, ft. bskuṅ* 1. **to hide in the ground.** — 2. **to bury, to inter.** — 3. **to tie** in a doubled or twisted position, e. g. a corpse before it is burnt, **to cord** on all sides. — *bskúṅs-sa* **lurking-place, hiding-place** *Mil.*

སྐུད་ *skud sbst.* v. *skúd-pa.*

སྐུད་པ་ *skúd-pa* I. *sbst.* **thread, yarn; wire;** *skúd-pa γčód-pa* to cut off the thread, also *fig. Cs.* to divorce; *ras-skúd* cotton thread, *lčags-skúd* iron wire; *ťson-skúd* coloured thread; *skud-ró* the thread-ends of a seam; *skúd-bris-mǩan* an embroiderer.

II. *vb. pf. bskus, ft. bsku, imp. skus, col. kú-wa C. *skú-če* W.* **to smear** **tá-gir-la mar skú-če** to butter the bread *W.*, **di-la nág-po ma sku** don't make that dirty *W.*; **to besmear, to daub** *snyiṅ-po(-la) snúm-gyis* a wick with grease *Dzl.*; *sgó-la rtsi* **to paint** a door; *spós-kyis skúd-pa* **to anoint;** *skud* **ointment,** **śra-skúd** **pomatum** *W.*

སྐུད་པོ *skúd-po* 1. **brother-in-law** *Cs.* — 2. **father-in-law.**

སྐུན་བུ *skún-bu* = *kóṅ-bu Lex.*

སྐུམ་པ *skúm-pa pf. bskums, ft. bskum, imp. skum(s)* **to contract, to draw in,** e.g. the leg.

སྐུར་པ *skúr-pa,* also *skur-klán, skur-žús* **abuse,** occasionally **blasphemy;** *skur-ₒdebs-pa, byed-pa, smra-ba* **to abuse,** viz.: persons to whom respect is due, esp. holy men or things, e.g. *ₒpʼágs-pa-la* the venerable *Dzl.; dkon-mčóg ɣsum mi bdén-par ltá-žiṅ skúr-pa ₒdébspa* to blaspheme by denying the 'Three Most Precious' *Thgy. sgro-skúr* v. *sgro.*

སྐུར་བ *skúr-ba* I. *pf. skur,* at the end of a sentence *skúr-ro,* sometimes for *skúr-pa ₒdebs-pa Mil.* —

II. *pf. ft. & imp. bskur, pf.* at the end of a sentence *bskur-to* 1. **to send, to transmit,** e.g. news, objects, also an army, but not a messenger; *mdún-du skúr-ba* to send on in advance, to have carried before, e.g. a banner; *skur ɣnaṅ mdzád-pa* resp.: to be pleased to send. — 2. **to give, hand over, deliver, consign, give in charge, commit,** e. g. an army to a general; *dbaṅ skúr-ba* to invest with power, **to authorize,** *ǰi dgá-bar gyid-du dbaṅ skúr čig* give me power, permission, to do what I like *Dzl.; rgyál-por dbaṅ skúrba* to authorize somebody to be a ruler, to appoint, create, designate as king. The ceremony observed in such a case is a kind of anointing or baptism, pouring holy water on the crown of the head, *spyí-bo-nas dbaṅ skúr-ba,* and as supernatural powers are supposed to be active during this process, *dbaṅ skúr-ba* means also: **to bless, consecrate, endow** with miraculous power; esp. four mystical powers of meditation are imparted in this way.

སྐུལ་བ *skúl-ba pf. bskul,* at the end of a sentence *bskúl-to, Ssk.* चद्, **to exhort, admonish, enjoin,** *mi žig las byéd-par* a person to do a thing; **to appoint,** *mi žig lás-la,* in the same sense; **to impose,** *mi žig-la las,* work on somebody, — perh. a mere provincialism; *dei tśig-gis bskúl-nas* **induced** by his words; *rnám-šes las daṅ nyon-móṅs-kyis bskúl-nas* the (departed) soul **urged on, influenced, driven,** by its former works and sins *S. g.; lha-srin mčod skul kyaṅ* though I tried **to determine, to bring round,** the gods and the evil spirits by sacrifices *Pth.; gliṅ sogs drág-tu skúl-šiṅ* flutes and other (instruments) **calling,** resounding, fortissimo and so animating the actors; **yid skúl-če* W.* **to remind, admonish;** **šaṅ** (for *ɣčaṅ*) **skúl-če** **to rouse** by shaking. — *bskúl-ba* and more frq. *bskul-ma* **exhortation, admonition;** *bskúl-ma ₒdébs-pa, C.* also *skúl-rgyag-pa, skul-čág byéd-pa Mil. nt.* **to admonish, exhort.** — **skúl-kʼan W.* **overseer.**

སྐེ *ske, vulg. skye,* seld. *skya,* **neck, throat,** *frq.;* neck of a bottle *Cs.; *skye tsir táṅ-če, *kyíg-če, sdám-če* W.* **to choke, strangle,** **skyé-la tʼág-pa tág-na sád-če* id.; ske ɣčód-pa, ɣtúb-pa, ₒbrég-pa* **to behead, slaughter;** *sker ₒtʼám-pa* to seize by the throat, to worry *Sch.; sker dógs-pa* to tie round the neck e. g. an amulet; *ske-ₒkʼór* necklace *Schr.; ske-čá* ornament for the neck, **necklace** *Mil.; ske-stóṅ Med., Sch.:* cavity of the throat; *ske-rmá Sch.:* a wound of the throat, a jugular gland that has opened.

སྐེ་ཚེ *ske-tśé Wdṅ., Ssk.* राजिका Sinapis ramosa, **black mustard; mustard seed,** a grain of m. s.

སྐེག་ཚོས *skeg-tśós* **paint, rouge** (for the face) *Sch.*

སྐེད་པ *skéd-pa* v. *rkéd-pa.*

སྐེམ་པ *ském-pa* I. *vb. pf. bskams, ft. bskam, imp. skom(s)* **to make dry, lean, meagre; to dry up; exsiccate.** — II. *adj.,* also *ském-po,* **dry, dried up; meagre.** — *skem-byéd* a demon that causes drought *Lt.* — *skem-nád Bhar.* consumption.

སྐོ་བ *skó-ba, pf. (b)skos, ft. bsko, imp. skos* 1. **to appoint, nominate, commission, charge** a person, *lás-su* with a work *Dzl.,* much more freq.: *rgyál-por,*

dpón-du to be king, chief; *rgyál-sar skó-ba* to raise to the throne; *ma bskós-šiṅ* without mandate, unbidden *Glr.* — 2. *lás-la bskós-pa* **destined** to the works i. e. destined to a man in consequence of his works; *ṅéd-kyi las-bskós* my **destiny, fate, lot** *Mil.*

Note. The signification: to elect, to choose *(Cs., Sch.)* cannot be proved and was expressly denied by Tibetans.

སྐོ་ཙེ་ *sko-tsé* 1. a kind of wild onion *Cs.* — 2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from *Ld.* to Cashmere and from *Lh.* to India.

སྐོག་པ་ *skóg-pa* v. *kóg-pa.*

སྐོང་ *skoṅ* v. under *koṅ.*

སྐོང་བ་ *skóṅ-ba pf. bskaṅs, ft. bskaṅ, imp. skoṅ(s)* 1. **to fulfil**, e. g. a hope, a vow etc., **nyiṅ** the desire *W.*; *k̔a skóṅ-ba* to fill up what is open, to make up a deficiency *Zam.*, also *dgé-bai k̔a-skoṅ* to fulfil perfectly the laws of virtue, *k̔a-skóṅ, k̔a-bskáṅs, k̔as-skoṅ* 1. **appendix, supplement,** *γšám-du k̔a-skóṅ-du bšad* will be said, described, below in the appendix *Wdṅ.* 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — *t̔ugs-dám bskaṅ-rdzás* a certain ceremony v. *Schl.* 260. — 2. v. *dpa.*

སྐོན་པ་ *skón-pa* I. *sbst.* v. *rkón-pa.* — II. *vb. pf. & ft. bskon* **to dress**, to clothe another person *(resp. γsól-ba).*

སྐོབས་ *skobs* = *skabs Schr., Sch.*

སྐོམ་ *skom* 1. **thirst,** *skóm-gyis γdúṅs-pa* tormented by thirst *Dzl.* — 2. *resp. žal-skóm,* **drink;** *zas (daṅ) skom* food and drink. — 3. *i.o. skam* the **dry land** *Glr., provinc.* — *skóm-pa* 1. **to thirst, to be thirsty.** 2. **the thirst.** 3. **thirsty,** *skóm-pa-dag ni skóm-pa daṅ brál-bar ˳gyur* the thirsty will get rid of their thirst *S. O.* — *skom-dád (dad-pa = ˳dod-pa)* **thirst** *Med.* — *skom-tsád* **burning thirst** *Mil.* — **skóm-ri** **thirst** *W.*

སྐོར་ *skor (cf. kor)* 1. **circle,** *mig-skor* eye-ball *W.*; *sba-skór* hoop of bamboo *Schr.* — 2. **appurtenances,** *yi-ge ˳bri-bai skor* writing utensils, *t̔áb-kyi skor* everything that belongs to the fire-place *C.* (perh. provinc.) — 3. **section, division,** e. g. of a book, similar to *leu,* chapter *Mil., Tar.* — 4. **repetition,** *skor ldáb-pa* to repeat *Schr.* — 5. **theme, subject,** *gaṅ skór-la ˳bri ˳dug* what is the subject of this writing? Answer: *rtai skór-la* a horse *C.*; *de skór-la* on that account, therefore *Ld.* — 6. *skor, skór-zas* **food presented to Lamas;** laymen are deterred from laying their hands on it by the mysteriously menacing verse: *skór-zas zá-la lčag-gi ˳grám-pa dgos* he that eats Lama's food, wants iron jaws. — 7. v. *skór-ba* no. II.

སྐོར་བ་ *skór-ba* I. *vb. pf. & ft. bskor* 1. **to surround, encircle, enclose, besiege** *cca & d.*; also of inanimate objects: *dé-la skór-bai ri* the mountains surrounding it *Glr.*; *ri nágs-kyis bskór-ba Sambh.* a mountain surrounded by a forest. — 2. **to go, move, ride round a thing;** esp. the reverential ceremony of प्रदक्षिणा transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensible religious duties in the eyes of a Buddhist; *č̔ós-skor-la byon* they walked round in the religious direction, i. e. according to the precepts of Buddhism, *bón-skor-du soṅ* in the Bon manner, i. e. the opposite direction *Mil.*; *p̔yag daṅ skór-ba byéd-pa,* as a specification of religious duties: to make salutations and circumambulations.

3. **to wander through, traverse,** *rgyál-k'áms*, the countries, *Mil.* — 4. **to return, go home** *Sch.* — 5. **to turn round, twist,** *mii ltág-pa* a man's neck, i.e. to choke, to strangle him *Glr.*

Phrases: *mgo skór-ba, mgo skor byéd-pa (W. *ċo-ċe*)* **to befool, delude, deceive** a person, by intoxication or flattery *Glr.*, also by a flood of words. — **k'a kór-wa C., kór-ċe* W.* to make one alter his sentiments, to divert one from a plan etc. — **lan** or **dugs skór-ċe** to take vengeance *W.* — **si kór-ċe (v. rtsis) W.* **to count, calculate.** — *ts'ógs-kyi k'órlo skór-ba* to arrange the objects of the *maṇḍal* (q.v.) in a circle n.f. — *skor lóg-pa, skor lóg-la ˳gró-ba* to go round the wrong way *Mil.*; **pé-ra kor-re-lóg táṅ-ċe** to talk foolishly, to twaddle *W.* — **lag kór-ċe** the putting a seal under a document which is done by several persons one after another *W.*

Comp. *skór-k'aṅ Glr.*, prob. = *skór-lam.* — *skor-rgyúgs* turning the enemy, getting into his rear *Mil.* — *skór-mk'an, skór-pa* **a turner** *Cs.* — *skor-spyád, skor-śiṅ* a turner's **lathe** *Cs.* — *skor-t'ig* **a pair of compasses.** — *skor-dbyúg* a sling, for throwing *Sch.* — *skor-lám* 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

II. 1. **the going, moving round, encircling** etc. — 2. **the way** round a thing, = *skor-lám*, in the compounds: *náṅ-skor* the inner, *bár-skor* the middle, *p'yi-skor* the outer roundway, *p'yi-skor č'én-po* the outermost. — *sá-skor* round-about way, by-way.

སྐོལ་བ་ *skól-ba* pf. & ft. *bskol* **to boil** (vb. act., cf. *˳k'ól-ba).*

སྐོས་པ་ *skós-pa* 1. v. *skó-ba.* — 2. *Sch.:* 'to order', but this is *sgó-ba.*

སྐྱ་ *skya* 1. **oar** *C., Thgy.; skya-léb* id.; *skya-mǰúg* **rudder;** *skya rgyáb-pa* **to row** *Schr.* — 2. **spatula** *Schr.* — 3. **pot-ladle,** *C.* — 4. **wall** of stone or clay, *bár-skya*, partition-wall, **bhár-kya ċa'-pa** to make a partition-wall *C.*

སྐྱ་ཀ་ *skyá-ka, skyá-ga Lt.*, n. of a bird, *Cs.:* **magpie.**

སྐྱ་བ་ *skyá-ba* I. vb. 1. pf. *bskyas*, ft. *bskya* 1. *Lex.:* = *˳p'ó-ba* **to change place,** cf. *skyas.* — 2. **to carry, convey** to a place (a quantity of stones, wood, water etc.) *W.*, v. *skyéd-pa.* — 3. *Sch.* **to swim** (?)

II. sbst. 1. **kettle** *Sch.* — 2. prob. = *skya* 1.

སྐྱ་བོ་ *skya-bo, Ssk.* पाण्डुर and पाण्डु, **whitish gray, yellowish-white;** **skya ċág-ċe* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mi skya* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *sṅo-skya* **light-blue,** *ljaṅ-skyá* **light-green,** and so of the other colours; therefore *ser-skya* ought to denote **light-yellow,** but it is also used as an equivalent of कपिल, n. of a saint, (Ser-skyai-˳groṅ = Kapilavastu, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', **tawny,** *lto-skyá* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

Comp. **kya-ko-ré, kya-t'e-ré** **pale, white** *C.* — *skya-skyá* id. *Sch.* — *skya-nár,* पाटलि n. of a flower, Bignonia graveolens; *Skya-nár-gyi-bu* n. of a city of Old-India Pāṭaliputra, now Patna. — *skya-snár* acc. to *Stg.* the colour of the skin of the Indians, **brown.** — *skya-rbáb Cs.:* a kind of dropsy, *Sch.:* a grayish oedematic swelling; *skya-rbab-skráṅs Lex.* — **skya-már** **fresh** (i. e. not melted) **butter** *W.* — **skya 'ód* W.*, *skya-réṅs* **morning-twilight, dawn.** — *skya-lám* = *skyá-bo Thgy., C.* — *skya-séṅ* 1. n. of a tree. 2. translation of Pandu, *skya-séṅ-gi bu* a Pandava. — *skya-sér* 1. *Sch.:* **tawny,** cf. *ser-skya.* 2. 'white and yellow' viz.: men, **lay-men and priests** *Mil.nt.*

སྐྱ་རུ་ར་ *skyá-ru-ra* n. of a drug *Med.*

སྐྱག་པ་ *skyág-pa* 1. = *rkyág-pa.* — 2. pf. *bskyags*, ft. *bskyag*, imp. *skyog* to

spend, lay out, expend; *skyag-sgó* **expenditure,** *skyag-ṫó* **account of expenses.** — 3. *W.:* **skyag táṅ-ċe** **to slaughter, to murder.**

སྐྱང་ནུལ་ *skyaṅ-núl* **pavement, clay-floor, mud-floor** *Lex., Cs.; skaṅ-núl byéd-pa* **to pave, to plaster** (*Sch.* also; to rub, polish).

སྐྱབས་ *skyabs* (*cf. skyób-pa*) *Ssk.* त्राण **protection, defence, help, assistance;** *me-ċú-la skyabs* is a protection against water and fire; *skyabs méd-do* I am (or: he is etc.) lost! *skyabs byéd-pa, skyábs-su ˛gyúr-ba* ccgp. **to protect, help, save** a person, frq. with *srog-gi* added; *skyábs-su ˛gró-ba* eleg. *mċiba, W.:* **skyab ċól-la yóṅ-ċe** to seek help, *mii* or *mi-la* of some body, *skyabs-˛grós* 1. the seeking of help, त्राण गमन 2. the formula *Saṅs-rgyás-kyi skyabs-su mċio, ċós-kyi sky. mċio, dge-˛dún-gyi sky. mċio,* the Buddhistic creed or confession of faith.

Comp. *skyabs-mgón* **helper, protector, deliverer;** this is applied to certain highly esteemed and respected persons, mythological as well as living, ni f.; *Chr. Pr.* use it for **Saviour, Redeemer, Christ.** — *skyabs-˛grós* v. above. — *skyabs-γnás* 1. **place of refuge,** shelter; also of persons, = **helper,** frq ; *mí-la skyabs-γnás byéd-pa Mil.* to take refuge to a person, to seek his assistance. 2. seld. for *skyábs-su γnás-pa* **client,** *ṅá-yi skyábs-γnas ṗó-mo-rnams* all my clients, men and women *Glr.* — *skyabs-sbyín* a gesture of the right hand, like that for giving benediction *Glr.* — *skyabs-yúl* = *skyabs-γnás.* 1.

སྐྱར་གོག་ *skyár-gog* **naked** *Pur.*

སྐྱར་པོ་ *skyár-po Sch.:* **snipe, wood-cock;** *skyar-ċúṅ Sch.:* **'a large snipe'** (??); *skyár-mo Sch.* **heron;** *skyar-léb Sch.* **spoonbill;** *ċu-skyar Cs.* **duck,** *Sch.:* **bittern,** but the कादम्ब of the *Lex.*, 'a kind of goose' speaks in favour of *Cs.*

སྐྱར་བ་ *skyár-ba* v. *skyór-ba.*

སྐྱས་ *skyas* a changing of abode; *skyas ˛débs-pa* to change one's dwelling-place (cf. *skya-ba*), *skyas ċén-po ˛débs-pa* to die

སྐྱས་མ་ *skyás-ma* 1. v. *skyes.* — 2. *Sik.:* **fern.**

སྐྱི་ *skyi Cs.:* the outward side of a skin or hide (opp. to *ṡa*); *skyi γyá-ba* to shiver, tremble with fear *Cs.* **Comp.:** *skyi-dkár Cs.* dressed leather; hide. — *skyi-lpágs Sch.:* chamois, wash-leather. — *skyi-búṅ Mil.?* — *skyi-bún* prob. an itching of the skin *Mil.?* — *skyi-ṡá* 1. outward and inward side of a hide. 2. *Sch.:* the anus.

སྐྱི་བ་ *skyí-ba* I. sbst. 1. a medicinal plant *Med.* — 2. also **kyi-u, ṗi-líṅ kyi-u,** **potato** *C.*

II. vb. pf. *bskyis,* ft. *bskyi,* imp. *skyis* **to borrow,** esp. money or goods (cf. *γyár-ba* and *skyín-pa).*

སྐྱིག་པ་ *skyig -pa* **to hickup;** *skyig-bu* **the hickup** *Med.*

སྐྱིང་སེར་ *skyiṅ-sér Mil.,* eagle, vulture.

སྐྱིད་པ་ *skyíd-pa* vb., sbst., adj.*:* **to be happy, happiness** (*Ssk.* सौख्य), **happy;** *skyíd-do* (I, thou etc.) am, art etc. happy; *bdé-žiṅ skyid-la* being happy and glad; *skyíd-pai nyí-ma* sun of felicity, propitious day *Glr.; skyíd-po = skyíd-pa* adj., frq., *skyíd-de-ba* id. *Tar.* 5, 19.

Comp. *skyíd-glu* song of joy. — *skyid-mgo* beginning of happiness *Mil.* — *skyid-sdúg* good and ill luck, happiness and misery; *skyid sdug ji byuṅ kyaṅ* whatever may happen *Glr.; skyid sdug bsré-ba* to share pleasure and pain. — *skyid-ċú* n. of the tributary of the Ya-ru-tsaṅ-po, on which Lhasa is situated.

སྐྱིན་ *skyin* **wild mountain goat,** Capra ibex.

སྐྱིན་གོར་ *skyin-gór* **lizard** *Lex., = da-byid.*

སྐྱིན་ཐང་ *skyin-ṫáṅ Sch.:* **hail, sleet.**

སྐྱིན་པ་ *skyín-pa, W.* **skyín-po**, resp. *kar-skyín* **a loan,** a thing borrowed; money advanced without interest; *skyín-pa skyí-ba* to ask a loan; *ṅá-la ˛di skyín-du ˛ṫsal* he asked me to lend him this *Dzl.; skyín-pa lén-pa Cs.* to take on credit; *skyín-pa spród-pa, ˛ǰal-ba* to pay back or return a loan *Cs.; nór-skyin* a loan of

goods or money, *gós-skyin* of clothes. — *skyin-mi Schr.* debtor. — *skyin-ťsáb C.:* the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

སྐྱིབས་ *skyibs* everything giving **shelter** from above, an overhanging rock, a roof etc.: **čar skyib** shelter from rain; **dag-skyib** under a *pa-boṅ* q. v. (*gyam* is much larger, *púg-pa* deeper) *W.*; *bka-sky.* प्रघाण, a covered terrace or small portico before a house.

སྐྱིལ་བ་ *skyil-ba,* pf. & ft. *bskyil* 1. **to bend,** esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. **to pen up, shut up,** cattle, **to dam up,** a river, also: *ču rdziṅ-du skyil-ba* **to collect** water into a pond *Glr.*, or *rdziṅ-bu sky.*; to dam up a pond (but not 'to dig it' *Schr.*); **to keep back, retain, detain** a person *W.*; **ka kyil-če** to keep a person from doing something, to dissuade from *W.* — *skyil-krúṅ,* also *skyil-mo-krúṅ,* the posture of **sitting cross-legged,** *skyil-krúṅ byéd-pa* (resp. *mdzád-pa*), *skyil-mo-krúṅ-gis* (or *du*) *ḍúg-pa* (resp. *bžúgs-pa*) to assume such a posture; *séms-dpai skyil-krúṅ* the usual manner of sitting, in which the feet are not seen, *rdo-rjei sky.* the posture in which the soles of the feet are seen turned upwards, *rdzógs-pai sky.* another posture requiring particular practice. (The spelling *dkyil-krúṅ,* though frequent, is expressly rejected by grammarians.) — **skyil-díṅ** *W.* a small hole filled with water. — **skil-ldir** *W.* **handle, ring** fixed to a thing, for carrying it, hanging it up etc.

སྐྱུ་གང་ *skyu-gáṅ Lex.* w.e., *Sch.*: **a gulp, draught.**

སྐྱུ་རུ་ *skyú-ru* a sour fruit *Med.*; *skyú-ru-ra Med.* (*Lex.*: अम्लक wood-sorrel) the same (?); in later times the word seems to have been used also for the **olive,** and *skyú-ru-šiṅ* **the olive tree,** which in *Sik.* is called *ka-skyúr-poi šiṅ.*

སྐྱུ་རུམ་ *skyu-rúm Cs.*: **'condiment, sauce, pickle',** acc. to others, at least in *W.*, only the resp. word for *spags:* 1. **sauce, gravy.** 2. **dish, mess.**

སྐྱུག་པ་ *skyúg-pa* pf. *skyugs.* 1. **to vomit, eject,** e.g. blood, *skyúg-tu ǰúg-pa* to cause to vomit, *skyúg-pa drén-pa* to excite vomiting *Tar.*; *skyúgs-pa* (partic. pf.), *ṅan-skyúgs,* **the vomit** (it is the food of certain demons, and being boiled in it, is one of the punishments of hell). — 2 to lose colour, **to stain.**

Comp. *skyug-ldád* **rumination,** chewing the cud; *Sch.* also: **eructation.** — *skyúg-bro-ba* nausea, *skyúg-bro-bai nad* disease of nausea; *skyúg-bro-bas* from disgust; *skyug-bro C.* also **impure** with regard to religion, = *W.* **ťsid-du**. — *skyug-smán* **an emetic.** — *skyúg-log-pa Sch.* to feel disgust.

སྐྱུང་ཀ་ *skyúṅ-ka,* also *lčúṅ-ka,* **jack-daw** (black, with a red bill); *skyúṅ-kas zos Lex.* eaten or stolen by a jack-daw.

སྐྱུང་བ་ *skyúṅ-ba* pf. *bskyuṅs,* ft. *bskyuṅ,* imp. *skyuṅ(s) Cs.* **to leave behind, to lay aside,** e.g. a task *Lex.*, pride *S.g.*

སྐྱུད་པ་ *skyúd-pa* 1. *Cs.*: **to forget, leave off.** 2. *Sch.*: **to comminute; to swallow.** (?)

སྐྱུར་བ་ *skyúr-ba* I. adj. **sour,** sbst. **acidity;** more frq.: *skyúr-po C.,* *-mo W.* adj. **sour,** *Ssk.* अम्ल; *skyur ǰúg-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *ǰug-pa.* — *ka(-ša)-skyúr-po* **olive,** *ka(ša)-skyur-pói šiṅ* olive tree *Sik.* — *skyúr-ku Cs.*, *raṅ-skyúr Cs.*, *skyúr-ru* (*Sik.*), *skúr-mo Lh.* a sour liquid, **vinegar.** (Vinegar seems to be little known as yet in Tibet, and the above mentioned expressions may have been framed by different persons on different occasions, but are not in general use. The same may be said of *Cs.*'s *skyúr-pa* and *skyur-rtsí* for **acid** in a chemical sense.)

II. vb. pf. & ft. *bskyur* 1. **to throw, to cast,** *pyir* out, *lhuṅ-zéd nám-mka-la bskyur-nas* having flung his mendicant's-bowl up into the air *Dzl.*, *čur skyúr-ba* to throw into the water, *rgyáb-tu* behind one's self = to

turn one's back upon a thing; **to throw away, throw down,** a stone, a corpse etc.; **to eject,** *lúd-pa* phlegm; **to throw off,** a rider; **to give up, abandon,** a work; **to forsake,** a friend; **to abort.** — *skyúr-ma* **abortion** *W. (?)* — *ču skyúr, γyańskyúr* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

སྐྱུས་ *skyus? Sch.: skyus t́óg-pa* **altogether;** *skyús-su klóg-pa Gramm.:* to pronounce **jointly,** viz. two consonants without a vowel between them.

སྐྱེ་ *ske* 1 v. *ske.* — 2. v. *skyed* and *skyé-ba.*

སྐྱེ་བ་ *skyé-ba* I. vb. (जन) pf. *skyes* 1. **to be born;** *ńá-la* (seld. *las) bu skyés-pa yín* I have given birth to a son *Glr.; ṕó-skyes* a man, *mó skyes* a woman, female; *skye-rga-na-₀či-bai sdug-bsńál* the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); *t́óg-ma skyés-nas, má-la skyés-nas B., *'á-ma skyé-sa-na* W.* from one's birth; *sḱye či-* (or *ši-*) *méd pa* subject neither to birth nor to death, eternal; *skye-₍gag-méd-Thgy., Lex.,* is said to mean the same. In the special sense of the doctrine of metempsychosis *skyé-ba* has often to be rendered by: **to be re-born,** *mí-ru* as man, *bur* as (somebody's) son. — *mi skyé-bai čós-la bzód-pa* v. *bzód-pa.* — *W.: *skyé-če** 1. as inf. **to be born, reborn.** 2. as sbst. the being born; **birth.** 3. as adj. being with child, **pregnant; big with young,** also **sḱyé-če-ma**. — 2. **to become, to begin to exist, arise,** *nad kun mí skye, skyés-paań ži-bai ṕyir* ut ne morbus ullus nascatur, natus quoque sedetur *Med.; skye-ba dań ₀ǰig-pa* to arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the accus.): *ḱyeu ḱrós-pai sems skyés-te* the youth — thoughts of wrath arising (in him). — 3. **to grow** *(nasci) lúń-pa ₀bru skyé-ba* valleys where corn grows; *ru mgó-la skye* a horn is growing on the head. — 4. **to grow** *(crescere) čer or čen-por skyé-ba* to grow up, to grow tall; *ras kyań lús-ḱyi t́sád-du skyés-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.; rt́úl-pod-par skyés-so* he grew up a valiant man, became a valiant man; **to bud, germinate, sprout,** **sbáńs-te skye čúg-ce** to accelerate the germinating of the seed by maceration *W.;* even = *₀ṕél-ba Dzl.* ?? ? — 5. sometimes = *skyá-ba* 2. unless in that case **kyé-če** should be spelled *bskyás-čes W.*

II. sbst. (जाति) 1. the being born, the **birth,** *skyé-ba mt́o-ba, skye-mt́ó or mt́ón* **high birth;** of high birth, **noble, man,** male; *skyé-ba dmá-ba, skye-dmá, -dmán* **low birth;** of low birth, **ignoble, woman,** *mí-lus t́ob kyań skyé-ba dman* born a human being, it is true, but only a female *Mil.; skyes-dmán* col. **kyer mán** in *C.* the usual word for **woman** and **wife,** *ńe ḱyer mén* my wife. — In the special Buddhistic sense: **re-birth** *mir skyé-ba bžén-pa* to take or assume re-birth as a human being; also **period of re-birth = existence, life,** *skyé-ba ₀di-la* in this, my present, period of life; *skyé-ba bdun* seven periods of life; also **manner of re-birth,** v. *skye-γnás;* in a concrete sense: the **re-born individual,** *yúm-gyi skyé-ba yin* she is the re-birth of the queen dowager, the re-born q. d. — 2. the **arising** etc. — 3. the **growing** etc.

Comp. *skye-dgú* v. *skyé-bo.* — *skye-₍gró* = *₍groba* being (q.v.) — *skye-sgó* 1. **entrance to re-birth,** viz. to one of the six regions of birth, v. *₍gró-ba* II., *skye-sgó γčód-pa* to lock it up. 2. **face,** *légs-pa* a handsome, *žan-pa* an ugly face; also *ḱa-sgó skye-₀bras légs-pa* is said for: having a handsome exterior *C.* — *skye-mčéd* (आयतन) the five (or six) seats, i. e. **organs, of the senses** (the sixth is मनस् the inner sense); the **senses** themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. *Burn.* I, 500. *Was.* (240). — *skye-γnás* 1. **birthplace; station** or **locality** of a plant.

2. **class** or **region of birth** or re-birth, **class of beings** (v. *grό-ba); byol sόn-gi skye-ba* the being born as an animal. 3. **manner of birth** उपपाद, *skyé-ba bži*, also चतुर्योनि. the four kinds or ways of being born: *mṅál-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-ṅá-las* out of an egg (birds, some *klu*, some men), *drod-γšér-las* out of heat and humidity (insects, some men etc.), *rdzús-te* in a supernatural way (so the *lha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skye-γzúgs* prob. = *byad-γzúgs* **stature, figure.** — *skye-rábs* **series of the births** of a man, **history** of them, and esp. so of the births of Buddha, — so in the title of a work. — *skye-šíṅ* = *skyed-šín Wdn.*

སྐྱེ་བོ་ *skyé-bo* 1. **being,** (animans) *mi-la-sogs-pa skyé-bo* man and the other living beings *Dzl.* — 2. **human being, man,** gen. as a collective noun: **mankind,** *krúl-bčas skyé-bo* infatuated men *Pth.; skyé-bo mkás-pa γžán-rnams* other sensible people *Tar.; skyé-bo máṅ-poi yid-du ́óṅ-ba* universally beloved *Dom.; mí nag skyé-bo* **laymen** (on account of the dimness of their religious knowledge); *so-sói skyé-bo* पृथग्जन (cf. *Will.)* the lower clergy, common monks *Tar.*, but also simple laymen, if they are not quite without religious knowledge; *skye-bo-čog, (skyeo-čog Cs.* is a less accurate pronunciation), *skyé-dgú*, or (less correctly) *rgu*, **men, mankind**; *skye-dgui-bdág-mo* प्रजापती fem. pr. n., the aunt and first governess of Buddha *Glr., Gyatch.,* also a name of *dpal-lhá-mo's* q.v.

སྐྱེ་ཚེ་ *skye-tsé* = *ske-tsé Lex.*, **mustard.**

སྐྱེ་རགས་ *skyé-rágs W.* for *ska-rags* **girdle.**

སྐྱེག་ *skyeg Cs.:* = *kég, kag* **misfortune.** But *rtsís-kyi skyeg Lex.* w.e.?

སྐྱེགས་ *skyegs* 1. n. of a bird: *ču-sky. Lex.* w.e., *Sch.:* **coot, water-hen;** *ri-skyégs Lex.* w.e., *Cs.:* a large singing-bird, *Sch.;* **grouse, heath-cock.** — 2. *rgya-skyégs* **shell-lac.**

སྐྱེང་བ་ *skyeṅ-ba* and *skyeṅs-pa* **to be ashamed,** also *ka-skyeṅ-ba*, B. and col. frq.

སྐྱེང་སེར་རླུང་ *skyeṅ-ser-rluṅ* also *skye-* or *skya-ser-luṅ Mil.*, **cold wind.**

སྐྱེད་ *skyed* and *skye*, 1. **growth, increase,** *skyed če-bar gyur-ba* to grow much; *γžan-gyi zla-skyed-pas dei žag-skyed če* his daily growth was greater than the growth of others in a month etc. *Pth.* — 2. **progress, the getting on, improvement** *skyed yoṅ* progress comes, I am making progress *Mil.;* **profit, gain** *nad-la skyed med* (this) is of no **use** for that disease, of no **benefit** *S.g. fol.* 10. — 3. **interest** *C., dṅul-skyed* of money, *bru-skyed* of corn *C., skyed-du γtoṅ-ba* to give on interest *Cs.; skyed pog-pa Cs.:* 'to be the full term of payment', more accurately: *skyed pog* I (you, he etc.) am struck or hit by the term of payment; *skyed-čan* yielding interest, profit *Cs.*

སྐྱེད་སྒོ་ *skyed-sgo Mil.nt.* prob. = *rgyal-sgo* principal door.

སྐྱེད་པ་ *skyed-pa* I. vb pf. *bskyed*, act. to *skye-ba*, in *W.* pronounced alike: **skye-če** 1. **to generate, procreate;** seldom in a physical sense: *bskyed-pai yab ὁ γεννήσας πατήρ Pth.*, (opp. to *bltams-pai yum Pth.*, for which however *skyed-ma Cs.* does not seem to be an appropriate substitute). — 2. **to produce, form, cause** (opp. to *med-par byed-pa* to destroy, annihilate) e. g. diseases, fear, roots of virtue, merit, *bsod-nams-kyi tsogs, sa-bon* (fig.) *Dzl., bras-bu* retribution; **to reproduce,** *zad-pa* what has been consumed *Med.;* to create certain thoughts or affections either in one's self or in others: *spró-ba bskyed-pas dei pa-má yan spró-ba čún-zad skyés-nas* by his own rejoicing also to his parents a little joy arising *Dzl.* 22. 5; *tams-čad-kyis brtson-grús bskyed-do* they all created zeal, took great pains *Dzl.; čes bsam-pa bskyéd-nas* thus they thought. — 3. **to cause to germinate** or **grow,** *yúr-bai čú-yis žiṅ skyed*

ₒdra just as the water of the ditch makes the fields green *Med.; sá-bon Dzl.* (v. before, but it may as well be referred to this signification); *ɣsos skyéd-pa* **to bring up, to nurse up** *Dzl.; skyed sriṅ-ba* id. *Glr.* — 4. = *skyá-ba,* **to bring on, carry, convey** to a place *Pth.*

Comp. *skyed-mos-ts̒ál* **grove, park.** — *skyed-rdzógs,* instead of *skyed-rím* and *rdzogs-rím,* उत्सक्रम and सम्पन्नक्रम, two kinds or degrees of meditation. — *skyed-śiṅ Cs.:* a planted tree (?) prob. a fruit-tree, *Dzl.*

II sbst. 1. **the generating, producing** etc. — 2. = *skyed,* e. g. *skyéd-pa lén-pa* **to gain flesh, to thrive** *C.* — 3. = *rkéd-pa.*

སྐྱེན་པ་ *skyén-pa* adj. 1. **quick, swift** *Lex., k̒ró-* or *sdáṅ-skyen-pa* quick to wrath *Stg.; byéd-skyen-pa* rash, hasty, precipitate *Glr.* — 2. **nimble, dexterous** *C. W.; ₒp̒óṅ-skyen-pa* dexterous in shooting, **a skilful** archer *Dzl.* (Besides: vb. to make haste, to strive; sbst. zeal, ardour; adj. strong *Cs., Sch.* ??)

སྐྱེམ་པ་ *skyém-pa* resp. **to be thirsty.**

སྐྱེམས་ *skyems* resp. 1. **thirst.** — 2. **drink, beverage,** esp. **beer,** also *žal-skyéms* or *-skyoms, skyems ₒdrén-pa* to offer or set before an honoured person something to drink, *bžés-pa* to accept of it, to take it; *skyems-la ɣsol-rés byẹ́d-pa* to drink beer in company *Glr.; ɣśegs-skyéms* a carousal on the departure of an honoured person; *ɣser-skyéms* beer together with grains of corn, as an offering to the gods for the good success of an enterprise, a journey etc., in religious dancing-festivals, *ɣser-skyéms-pa* sbst. the priest or dancer who offers it. — *skyems-čáṅ* **beer.** — *skyems-čú* **drinkable water.** — **skyéms-ḍaṅ* W.* (?) **brandy.** — *skyéms-ts̒úgs Sch.:* **cup, dish.** — *skyéms-síṅ* **small-beer.**

སྐྱེར་པ་ *skyér-pa Lex.:* हरित curcuma, **turmeric;** in *W.* **barberry.**

སྐྱེར་དམན་ vulgo for *ske-dmán* **woman** *C.* (v. *skye-ba* II).

སྐྱེལ་བ་ *skyél-ba,* pf. & ft. *bskyel,* imp. *skyol* 1. **to conduct, accompany,** resp. *ɣdan-skyél-ba; skyól-la śog* conduct him hither! *Pth.; *skyel-la-la** (for **skyél-wa-la**) *soṅ* he has gone to accompany (him) *W.* — *bsu-bskyál* going to meet, and accompanying on departing *Dzl., ɣśegs-skyél byéd-pa* resp. to accompany an honoured person on departing, to see him off *Mil.* — 2. **to convey, bring, take** e. g. a child to a place, food to somebody, *Dzl., C. W.* id.; **to carry off, to take away** *C.: *śiṅ ma kyal čig** do not bring any more wood! more accurately **kyal śog** bring! **kyal soṅ** take away! — 3. **to send** *B. & C.* e.g. clothes' to somebody *Dzl.* — 4. **to risk, to stake,** *raṅ-srog Mil.* — 5. *C.:* **to use, to employ** **bá-laṅ lẹ jhé-pa-la** an ox for work; **to spend,** **lẹ jhé-pa-la mi-ts̒e** one's whole life in working, **lé-lọ náṅ-na** in idleness. — 6. **k̒a kyél-wa* C.* to kiss; *ɣnód-pa skyél-ba, B. *kyal-wa* C. W.* col., **to do harm, to hurt, inflict an injury, to play** one **a trick;** *mna skyel-ba B., C. W.,* **to swear,** take an oath; **lo kyél-če* W.* **to rely, depend upon, confide in.** — *skyel-ťuṅ byéd-pa* = *ɣśegs-skyél byéd-pa,* (prop.: to accompany one to a short distance). — *skyel-bdár Lex.,* also col., present of the departing person to those that accompany him. — *skyel-ma* **an escort, convoy;** *skyél-mar yod* he is a guide (to me) *Mil.; skyél-ma žu* we ask for a safe-conduct *Glr.; dmag daṅ bčás-pai skyél-ma* a military escort *Glr.*

སྐྱེས་ *skyes,* also *skyás-ma, skyós-ma, k̒yós-ma,* resp. *ɣnaṅ-skyẹ́s,* **a present,** *skyes skúr-ba* to give or send a present; *ₒbyon-skyés, p̒ebs-skyes* a present given to or received from somebody on his arrival. — *sk̒yas-čáṅ* a present of beer, *skyes-k̒úr* of cakes, *skyes-nór* of merchandise or money; *skyes-lán* a present made in return *Cs.*

སྐྱེས་སྡོང་ *skyes-sdóṅ Sik.* **banana, plantain.**

སྐྱེས་ནག་ *skyes-nág,* also *skye-nág C.* **widower.**

སྐྱེས་པ་ *skyés-pa* 1. pt. pf. of *skyé-ba.* — 2. sbst. **man, male person,** *skyés-pa*

dan bud-méd, men and women *B. & C.*; emphatically: *rgyál-po ycig-po skyés-pa yin* the king alone is a man *Dzl.*; **husband** *Glr.*; = *skyés-bu* **a holy man?**

སྐྱེས་བུ་ *skyés-bu, Ssk.* पुरुष **man, people**; *skyés-bu gan* **whosoever; man** opp. to the rest of nature *Med.*; **one** (French: *on*), *skyés-bu lág-pa brkyán-ba tsám-gyis* as quick as one stretches out his hand *Dzl.* — Though this word may also be applied to culprits and criminals (*Pth.*), it is chiefly used of **holy men**: *skyés-bu dám-pa* the saint; *dad-ldán sky.* the believing, the faithful *Glr.*; *skyés-bu čén-po,* महापुरुष the great saint, in Buddhistic writings nearly identical with Buddha; *skyés-bu mčog* id. (For the 32 chief characteristics and the 80 subordinate marks distinguishing such a person refer to *Köppen.* I. 433. *Burn.* II. 553 ff. *Gyatch.* c. VII.)

སྐྱེས་མ་ *skyés-ma* 1. fem. of *skyés-pa,* she that has been born *Mil.* — 2. **fern,** = *skyás-ma Sik.*

སྐྱོ་ངོགས་ *skyo-nógs Cs.*: **quarrel,** *Lex.* = *ₒkrug-lón.*

སྐྱོ་བ་ *skyóba* 1. vb. **to be weary,** c c. r: *bdag kyím-gyis skyó-ste* I being weary of living in the world *Dzl.*; in a more general sense: **to be ill-humoured, grieved, vexed, to feel an aversion** *Tar.* 12. 13; *skyo mi šés-par* or *skyo mí šés-pa tsám-du* without being tired, **indefatigably**; *nam skyo-na* when he was tired of it *Dzl.* — 2. sbst. **weariness** *ₒtsol-ₒtsól-nas skyó-ba yan skyé-bar dug* we are quite tired of that constant seeking *Mil.*; *yid yóns-su mi skyó-ba* **indefatigableness, perseverance** *Thgy.* — *skyó-mo* adj., **sems skyó-mo rag** I feel **discontented, disheartened** *Ld.*

Comp. *skyo-grógs* **comforter, companion** *Glr., Mil.* — *skyo-glú Cs.*: **a mournful song.** — *skyo-nál, skyo-dúb* **weariness,** *skyo-nal-méd-pai dád-pa* unwearied faith *Mil.* — *skyo-šás* **disgust, aversion.** — *skyo-sáns* **recreation,** *skyo-sáns-la ₒgró-ba,* resp. *ₒbyon-pa* to take a walk or a ride, to promenade. — *skyo-bsún-pa* to be grieved *Sch.*

སྐྱོ་མ་ *skyó-ma* 1. **pap** of parched meal and beer; any **pap, paste** or **dough**; *skyó-ma ₒbyúg-pa* to spread paste (upon a wound, as a salve) *Med.*; *ša-skyó Med.* ? (it may denote a paste of meat as well as one of mushrooms). — 2. **blame, slander,** *skyó-ma mán-la* when he slanders a great deal *Mil.*

སྐྱོགས་ *skyogs* 1. **scoop, ladle.** — **me-kyóg** **coal-shovel** *C.*; **žu-kyóg** **melting-spoon, crucible** *C. W.* — 3. **drinking-cup, bowl, goblet.** — *yser-skyógs, dnul-skyógs* gold, silver goblet. *žal-skyógs C. B.,* **don-skyógs** *W.* resp.: drinking-cup. *krag-skyógs* bowl for drinking blood, a skull used for that purpose *Pth.*; **kyog-žáb sal** may I ask your honour for the foot of your cup (viz the remnant of your drink)? *W.* — 3. *srab-skyógs Cs.*: **the rein** of a bridle. —

སྐྱོགས་ལྟོ་འབུ་ *skyógs-lto-ₒbu* **snail** *W.* *'*ol-skyógs** id.

སྐྱོགས་པ་ *skyógs-pa* **to turn,** *mgrin-pa* the neck, = to look round, back, *Mil.,* also = to turn away, aside *C.*

སྐྱོང་བ་ *skyon-ba,* pf. *bskyans,* ft. *bskyan,* imp. *(b)skyon(s)* Ssk. पा, रक्ष **to guard; to keep, to tend,** cattle; **to defend,** the religion; **to save, preserve,** the life, the body; **support, to take care of,** poor people, e.g. *drin bzán-pos* by benefits, favours. *tábs-kyis* by various means; **to attend to; to be given to,** *tugs-dám* meditation, *lag-lén* exercise; *rgyal-srid skyón-ba* to rule, govern a kingdom, *čos bžin-du* in conformity with the law of religion, justly. — *čos-skyón* '**protector, defender of religion**', धर्मपाल, is used for a certain individual deity, or = *ₒjig-rten-skyón,* or for a class of magicians in the monasteries of *C.,* v. *Schl.* 157. *Kö.* II. 259. — *ₒjig-rten-skyón,* लोकपाल '**guardian of the world**'; there are four of them, identical with *rgyal-čen bži* the four great spirit-kings, q.v. — *skyon-dál* **assistance** *C.,* **kyon-dhál jhé-pa** to help. — *skyon-ma* = *brtán-ma* the goddess of the earth.

སྐྱོད་པ་ *skyód-pa* pf. & ft. *bskyod, Ssk.* चम. 1. **to move, to agitate,** *rlún-gis yál-ga*

skyod-na when the wind agitates the branches *Dzl.;* **to shake**; hence *Mi-skyód-pa,* Akshobhya, n. of the second Dhyani-Buddha. — 2. *W.:* resp. **to go, to walk,** (= *gšégs-pa, byón-pa B. C.*) **náṅ-du skyod** step in, if you please! — 3. *W.:* **to go down, to set,** of the sun, moon etc., **to expire, to pass, to elapse,** of time.

སྐྱོན་ *skyon* दोष 1. **fault, defect** (opp. to *yón-tan*), *skyon gaṅ yaṅ med* I have not to complain of anything, I do not want anything *Dzl.;* **damage, harm, disadvantage, misfortune,** *krul-pa-la skyon ći yod* what harm is there in erring? *Thgy.;* C.: **mi kyon, kyon me'**, no harm, no matter (*W.* more freq.: **mi sto**); *gžán-gyi skyon tós-na dgá-ba* rejoicing in the calamities of others, malicious *Glr.; skyón-du mtóṅ-bá* to consider it a loss *Glr.* — 2. **bodily defect, fault,** as lameness; **derangement, disorder** in the mixture of the humours *Med.* — 3. **spiritual defect, sin, vicious quality,** *rdzún-du smrá-bai skyon* the sin of lying *Dzl.; skyón-gyis ma gos* not defiled by sin; *lar skyon će* but that is very bad (of you) *Glr.; skyon byéd-pa Cs.* to commit a fault, *sél-ba Lex.* to remove, amend, correct a fault, *spáṅ-ba* to leave off, to quit it; *mí-la skyon bébs-pa, dógs-pa* (col. **tág-pa, tág-će**) to charge one with a crime, to calumniate *Glr.; gžán-gyi skyon gléṅ-ba, rjód-pa,* to name the faults of others, to speak ill of them, to slander *B., C., Schr.* also: to blame, criticise. — *skyón-čan* 1. **faulty, defective, incorrect,** e.g. *dag-yig* the spelling of a word. 2. **sinful,** subject to vice. — 4. symb. num: 18.

སྐྱོན་པ་ *skyón-pa* pf. *(b)skyon* **to put astride** upon a thing, (causative form to *žón-pa*), *mi žig rtá-la* (or *rtá-ru*) to cause a man to mount, to go on horseback: to fix something on a stick; *mi žig gsál-šiṅ-la* **to empale** a man.

སྐྱོབ་པ་ *skyób-pa,* pf. *(b)skyabs,* ft. *bskyab,* imp. *skyób(s) Ssk.* त्रा **to protect, defend, preserve, save** frq., *jigs-pa-las* from fear, *jig-pa-las* from destruction; *bskyáb-pa* the protecting power, the preserving cause *Mil.* (ni f.).

སྐྱོབས་ *skyobs* **help, assistance,** seldom for *skyabs; skyóbs-ma Thgy.* id.; **šrog-kyób** col. preservation of life, escape; also: he that saves another's life, helper.

སྐྱོམ་པ་ *skyóm-pa,* pf. *bskyoms,* ft. *bskyom,* imp. *skyom(s) Cs.:* **to shake, agitate, stir up.** *Lexx.* give: *ću skyóm-pa* and *snód skyom-pa,* to stir the water, to shake a vessel.

སྐྱོར་ *skyor* = *kyor,* the hollow of the hand filled with a fluid, e.g. *ću-skyór* a handful of water.

སྐྱོར་བ་ *skyór-ba* I. vb. pf. & ft. *bskyar* 1. **to hold up, to prop,** — 2. **to paste.** — 2. **to repeat,** *bskyár-te btaṅ* it was repeatedly sent *Dzl.;* to repeat word for word what the teacher says, in order to learn it by heart *Mil.;* to say over again; to **recite by heart** (opp. to *sgróg-pa* to read); *glu de rjes skyór-nas ma bláṅs-na* if one does not sing the hymn afterwards repeatedly *Mil.; *kyor jaṅ jhé'-pa* C.* to practise repeatedly.

II. sbst. **enclosure, fence.**

སྐྱོལ་བ་ *skyól-ba* sometimes for *skyél-ba.*

སྐྱོས་མ་ *skyós-ma* v. *skyes.*

སྐྲ་ *skra, resp. dbu-skrá* (*C.: *ta, W.: šra**) **the hair** of the head, **šra-ló* Ld.* id., used caressingly in speaking to children and women; *skra daṅ ká-spu* the hair of the head and of the beard; *skra bsgríl ba Cs.:* plaited or curled hair; *skra nyag gčig* a single hair. — *skrá-čan* having long hair. — *skra-do-kér* the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — *skra-mdúd* the bow of ribands at the end of the long plaits of the women in *Ld.* etc. — *skra-tsáb Cs.:* **false hair, a peruke.** — *skra-šeṅ Sch.* thin hair.

སྐྲག་པ་ *skrág-pa,* with instr., **to be terrified, frightened by, afraid of** something *jigs-skrag-pa, dṅáṅs-skr.* id. *B., C.*

སྐྲང་བ་ *skráṅ-ba* pf. *skraṅs,* **to swell,** **šraṅs-soṅ** it is swollen, a tumour, a bile, a weal has formed itself *W.; skráṅs-po Sch.* a swelling, tumour; *skraṅs-ₒbúr Sch.* an abscess not yet open.

སྐྲན་ *skran* 1. *Ssk.* गुल्म *Cs.:* a fleshy etc. excrescence in the abdomen, a concretion under the skin, in the bowels, womb etc., *Sch.* also: a swelling of the glands. Wise (Commentary on Hindoo Medicine) says, that very different diseases are comprised unter the term *gúlma,* tumours of the pylorus, partial enlargements of the liver, diseases of the large intestines, fixed and moveable swellings; — perhaps also herniae, which I did not find mentioned elsewhere. — In *S. g.* I found *skran-nád* described as a consequence of great fatigue and want of breath, and *skran-γzér* as pain in consequence of suppressed winds. — 2. *rdo-skrán, bad-skrán,* two sorts of **steatite** *C.*

སྐྲབ་པ་ *skráb-pa Cs.:* 'to beat the ground with one's feet,' **to stamp, tread,** cf. *ₒkráb-pa; Lex.: bró-skrab-pa,* to dance.

སྐྲས་ཀ་ *skrás-ka* v. *skás-ka.*

སྐྲི་བ་ *skrí-ba* 1. *Cs.* **to conduct** (?) 2. *W.* **šrí-če** f. *dkri-ba.*

སྐྲུ་བ་ *skrú-ba* pf. *bskrus* ft. *bskru, Sch.:* to wait; the latter would suit well in a passage of *Mil.,* perh. also in *zás-la skru* of the *Lexx.;* but *šíṅ-skrus-pa Lexx.* remains unexplained.

སྐྲུན་པ་ *skrún-pa* pf. & ft. *bskrun* **to produce,** fruits *Mil.,* a root of virtue (v. *rtsá-ba) Stg.*

སྐྲུམ་ *skrum* **meat,** resp. viz. when spoken of as the food of respected persons.

སྐྲོག་པ་ *skróg-pa = dkróg-pa,* perh. also f. *skrág-pa. Lexx. ḍá-ru skróg-po* **to beat** the drum: *W. *kopóṅ šróg-če** **to play** on the guitar.

སྐྲོད་པ་ *skród-pa* pf. & ft. *bskrad* **to expel, drive out, eject,** out of the country *Dzl., Mil.;* to deprive of cast; **šrád-de taṅ če** to expel a thief publicly out of the village *W.*

བཀ་..., བསྐ་...; words beginning with these letters will in most cases be found arranged under rk.. and sk..

བསྐང་རྫས་ *bskaṅ-rdzás* a sacrificial ceremony v. *Schl.* 360.

བསྐ་བ་ *bská-ba, Ssk.* कषाय, **astringent,** as to taste, *Cs.* erron.: bitter.

བསྐལ་པ་ *bskál-pa, Ssk.* कल्प, a **kalpa,** a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. *Kō.* I. 266, also *Will.* under *kalpa. bskál-pa čén-po* the great kalpa; *bár-(gyi) bskal-pa* the intervening or middle 'kalpa'; *bsk. bzáṅ-po* the happy, blessed period, viz. in which Buddhas appear; *bskál-pa ṅán-pa* the] bad 'kalpa'; *bskal-mé* conflagration of the universe.

བསྐུ་བ་ *bskú-ba* v. *skúd-pa* II vb.



ཁ *k'a* 1. the letter **k'**, aspirated, like c in *'call'.* — 2. numerical figure: **two,** *k'a-pa* the second volume.

ཁ་ *k'a* I. additional syllable, = *ka,* but less frequent. —

II. in compounds instead of *k'á-ba* **bitter** and *k'á-ba* **snow;** for the latter signification it is in *W.* the only form existing.

III. i. o. *k'ag* **part,** *k'a γnyis-su* into two parts (e. g. to cleave) *Stg.; *k'a-ghán**

one part; in a special sense: the sixth part of a rupee *C.; k'a-čig* part, **some, several**, frq.

IV. (also *Ssk.* मुख) resp. *žal*, cf. *k'á-po* 1. **mouth,** *k'a k'a* bitter mouth, bitter taste *Med.; k'a dúl-po* (soft month), manageable, tractable, *k'a gyóṅ-po* hard-mouthed, refractory; *k'a sgyúr-ba (= k'a-lo sgy.)* to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Glr*, to turn off (a river) *Tar.; k'a ᵒt'én-pa* (to pull the mouth) to stop a beast of draught *Tar.; k'a ᵒbyed-pa, W, *p'é-če** to open one's mouth, *γdáṅs-pa* to open it wide, *ᵒdzúm-pa, W., *čug-če** to shut it; *k'a brdáb-pa* (or *kráb-pa?)* **to smack;** **k'a dab** (or **ṭab**) **zér-wa** to produce a smacking, snapping sound, col.; *k'a rég-pa* c. dat. to put one's mouth to a thing, in order to eat or drink it; *k'a ᵒǰúg-pa* c. dat. **to interfere, to meddle with;** *k'a t'ál-ba* 1. col. = *k'a ᵒǰug-pa*, 2. *Cs.:* **to promise;** *k'a γtúgs-pa, k'a ᵒo γtúgs-pa, k'á-la ᵒo byéd-pa, k'a sbyór-ba B., C.,* **k'a lán-če** *W.,* **k'a kyél-wa** *C.* **to kiss;** **k'a kyé-če** *W.,* **to inveigh,** to give ill language; *k'a bsré-ba* to have intercourse, social connexion with one another, viz. in eating, drinking and smoking together, which is a matter of no little social consequence; *k'a ᵒdzin byéd-pa* c.genit. to receive friendly, to be kind to, assist *Mil.; k'a γtád-pa Glr.* 16. 3. was explained: to bring together personally, to confront, = *k'a sprád-pa; k'a ᵒbúb-tu nyal-ba* to lie in that position; *k'a bsláṅ-ba* the contrary of the preceding; *k'a ᵒóg-tu bltás-te ši-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *k'á-nas*, col. also **k'á-na**, **orally,** by word of mouth, e. g. to state, report, **k'á-ne zér-na** in the colloquial language *C.;* **k'a dé-mo ṅyiṅ sóg-po** *W.* hypocritical; *k'á-la slá-te dón-la bka* easily spoken after, but difficult to be understood (e. g. a doctrine); **k'a šór soṅ** 'my (his etc.) mouth has run away', **nor soṅ** 'has erred', the former denoting inconsiderate talk, the latter a lapsus linguae; *k'as lén-pa, bláṅ-ba* 1. 'to anticipate with the mouth', **to promise** frq., with direct speech or term. inf., sometimes also with the term. of a sbst. e. g. *brán-du k'as blaṅs* he promised or engaged himself as a servant, — also: **to presume, to arrogate** *Mil.* 2. 'to accept, adopt with the mouth', **to acknowledge, admit** *Tar.; k'as ᵒčé-ba B., k'a t'ál-ba Cs.,* to promise; *k'a sṅá-ba, sṅás-pa* to blurt out, speak out inconsiderately; *k'a ᵒčám-pa, mt'ún-pa, col. *t'úg-pa** to agree upon; *k'a sdóm-pa, mnán-pa* to silence, *W.;* **k'a kág-če, kyíl-če** id.; *k'a skyór-ba, slú-ba* to speak cunningly, to try to persuade etc.; *k'a róg-pa*, more freq. **k'a róg-(te) dúg-pa, dád-pa,** **to be silent;** *k'a ᵒp'áṅ-ba Tar.*, prob. = *k'a ᵒk'yam dbyúg-pa C.* to divulge ill rumours; *k'a lóg-pa* to reply, contradict; *k'a gáṅ dgar smrá-ba* (**gaṅ tad, gaṅ dran zér-če** *W.)* to talk at random; *k'a- (la) nyán-pa* **to obey,** *k'a nyán-po* **obedient** (resp. *bka* i.o. *k'a); γsál-k'a* clear, intelligible language; *k'a ṅán-du smrá-ba, W.:* **k'a sóg-po zér-če** to use ill language; also without **ṅán-pa** or **sóg-po, k'a zér-če** or **k'a tóṅ-wa** means the same. — 2. **mouth, opening, orifice,** of a vessel, cavern, pit etc., *k'a γčód-pa, ᵒgébs-pa* to cover, shut an opening; *k'a ᵒbyéd-pa* to open, is also used of a book, a letter etc. (for holy books *žal* is employed i.o. *k'a); k'a ᵒbye-ba* to open or unclose itself, to begin to appear, *k'a ᵒbú-ba* id., of flowers; *k'a búb-tu* the opening turned downward, *k'a bslán-du* turned upward; *k'a-t'úg skóṅ-ba* to fill to the brim; *k'a skóṅ-ba* to fill up a void, to make up a deficiency, *γžan-nas* or *las* from elsewhere; *k'a naṅ* the inward brim, *k'a p'yi* the outer edge *Glr.* — 3. **the front side, face,** *k'a lhor stón-pa* or *ltá-ba* to be directed southwards *Glr.* — 4. **surface,** *k'a ᵒbri-ba,* to be diminished, of a fluid the surface of which is sinking; *k'á ᵒp'ri-ba* to diminish, to make less, by taking away from the surface; **the outside,** *k'a dkar γtiṅ nag* outside white, inside black, fig. *Mil.;* in a special sense: **colour,** v. *k'á-dóg;* therefore *k'á-ru, k'á-na, k'á-la, k'ar* 1. **on, upon, above,** *šiṅ-k'ar* upon the tree (e. g. he sits), up

the tree (he climbs) *Dzl.*; *ču ḱar* on the water; *p̆yogs bži ḱá-ru* all round *Glr.* 2. **on, at,** *ču ḱar* on the river side, *mtso ḱar p̆ebs* he came to the lake *Pth.* 3. **above, besides,** = *stén-du Mil.* 4. **towards, in the face of,** *mtson ḱar sra* proof against thrust or blow *Mil.* 5. **at the time of, when,** *sléb-pai ḱar, sleb ḱar, ₒbyon ḱar* when (he) arrived; *ré-bai ḱar* in the hope of; — *ḱá-nas* down from, away from, *rta ḱá-nas ₒbébs-pa* to alight from the horse *Glr.*; **ḱá-na, ḱá-ne, ḱá-la** col. for *sgó-nas*, **tábs-si ḱá-na** by way of the opportunity, on occasion, **yun rín-gi ḱá-ne** by little and little, gradually. — 5. **sharpness, edge,** of a knife etc., **ḱa túg-po soṅ** the edge has become blunt, **log soṅ** has become bad; **ḱa mi ₒdug** the edge is wanting; *meĭ, čui, rlúṅ-gi ḱa nón-pa* to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) *Glr.*; **ḱa tón-če, p̆íṅ-če** *W.* to grind, to sharpen; *ḱa lén-pa* to become sharp *Sch.*

V. **yesterday,** also: **the day before yesterday,** *ḱaí nyin* id., cf. *ḱa-rtsaṅ.*

Compounds. *ḱa-dkri* (*C.* *-ṭi*, *W.* *-ṡri*) **neck-cloth,** sometimes worn as a protection against cold. — *ḱá-skóṅ, ḱas-skóṅ* **appendix,** of a book. — *ḱa-skyur-po* **olive, olive-tree** *Sik.* — *ḱa-ḱa-sán* or *siṅ* about two months ago *C.* — *ḱa-ḱébs* **cover, lid** *Sch.* — *ḱa-ḱór, ḱa-ḱyér* **border** *Sch.* — *ḱa-ḱral Cs.*: respect, regard, with respect to. — *ḱa-ₒḱór* the circumference of the mouth *Cs.* — *ḱa-gáṅ* (cf. *ḱa* III) **quadrate, square,** *ḱa-gáṅ-ba* square *adj.*, *ḱa-gáṅ-ma* id., e.g. pieces of cloth so shaped. — *ḱa-gáb Sch.* **cover, lid.** — *ḱa-góṅ* **snow-ball.** — *ḱa-grú* corner of the mouth. — *ḱa-mgál* v. *ḱa-só.* — *ḱa-rgán Mil.* privilege of old age n. f. — *ḱa-rgód Sch.*: ill language; a slanderer. *ḱa-rgyúg Glr.* acc. to the context: idle talk, unfounded assertion. — *ḱa-rgyúd* or *-gyún*, resp. *žal-rgyun*, oral tradition, esp. certain mystical doctrines not allowed to be written down. — *ḱa-bsgós* advice, = *ḱá-ta*; commandment, cf. *bka-bsgós.* — *ḱa-mṅár* bitter and sweet. — *ḱa-čig* (v. *ḱa* III) **some,** — *ḱa-ɣčáṅ* clever talking, cf. *ḱa sbyáṅ-po* **eloquent.** (*Cs.*: fair words?) — *ḱa-ɣčód* **cover, lid; cork.** — *ḱa-bčól Sch.* idle talk, prattle. — *ḱa-čáy Mil.*, was explained: **abuse, ill language.** — *ḱa-čád*, resp. *žal-čád* **agreement, convention, covenant,** **ḱ. zúm-če** *W.* to conclude a convention. — *ḱa-čár Mil.* snow and rain; *ḱa-ma-čár* both falling promiscuously, sleet. — *ḱa-číṅs* the appeasing of wild beasts etc. by witchcraft *Mil.* — *ḱa-čú* 1. spittle *Cs.* 2. snow-water. — *ḱa-če* 1. a large mouth. 2. a person that has to command over much (cf. *ḱa-drág, ḱa-žán*). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *ḱa-čéms* **last will,** *ḱa-čéms ₒjóg-pa* to make a testament. — *ḱa-čos* **hypocrisy.** — *ḱa-mču* 1. **lip.** 2. *Sch.*: word, voice (?) 3. **quarrel, dispute.** — *ḱa-rjé* 1. great lord, mighty personage *Cs.* (?) 2. good luck, good fortune *Cs.*; but in *C.* it is only used for **fortune = goods, wealth.** — *ḱa-nyúṅ Sch* sparing of words, **laconic.** — *ḱá-ta,* also *ḱá-lta* **good advice, lesson,** *byéd-pa* or *ₒjóg-pa* to give, *C. W.* — *ḱa-tód-la* (or *-na*) *Ld.* = *ḱa-tóg la*, **on, upon.** — *ḱa-tón Cs.*: 'a reading or saying with a loud voice' (*Lex.* वचस), better: **the saying by heart,** *klóg-gam ḱa-tón-du dón-nas* reading or saying by heart, *ḱa-tón-du šés-pa* to know by heart *Dzl.*; gen. in reference to religious texts. — *ḱa-ɣtám Cs.* **tradition.** — *ḱa-stóṅ* not yet having eaten anything. — *ḱa-túg C.* to the brim. — *ḱa-tóg-la* or *-na,* = *ḱá-la,* **above, upon,** on the top or surface of, *ḱa-tóg-tu* id.; *ḱa-tóg-nas* down from. — *ḱa-tór Sch.* pustules in the mouth. — *ḱa-dig, ḱa-ldig-mḱan W.* **stammerer.** — *ḱa-dóg,* also *ḱa* (v. *ḱa* IV. 4.) **colour** *skra mtón-mtiṅ-gi ḱa-dóg-tu gyúr-to* the hair became blue *Dzl.*; *ḱa sgyur-ba* to change colour, *ḱa ₒgyur* the colour changes, cf. also *mdog.* — *ḱa-drág* 1. **mighty.** 2 **haughty.** — *ḱa-draṅ W.* **over-against, just before, opposite, straight on.** — *ḱa-šdáms,* = *ḱá-ta, ɣdáms-ḱa,* **advice** *W.* — *ḱa-ₒdár*

Cs.: 'one who speaks too fast', *Sch.:* 'too loud'. — *k̔a-ₒdig* **cork, bung, stopple.** — *k̔a-nan̓* **yesterday morning** *C.* — *k̔á-nar-c̀an* **oblong.** — *k̔a-nín̓* **last year.** — *k̔á-po* sometimes f. *k̔a* 1. **mouth,** e.g. **k̔á-po dúl-mo* W., *k̔á dúl-po C.,* tractable. 2. **speech** *Mil.* 3. **bitter** *C.* — *k̔á-lpágs* **lip,** *gón̓-ma* upper, *ₒóg-ma* lower lip; *W.: *k̔ál-pag (s) pág-c̀e, dáb-c̀e** to smack. — *k̔á-spu* hair of the beard, *skra dan̓ k̔á-spu* hair of the head and beard, frq. — *k̔á-p̔ó* **boasting,** *k̔a-p̔o-c̔é* id. — *k̔a-p̔ór = p̔ór-pa,* **a cup.** — *k̔a-p̔yis* **napkin.** — *k̔á-ba* v. below. — *k̔a-bád* the humidity of the air or the moisture of the earth caused by snow. — *k̔a-búb* mouth or face being turned downwards. — *k̔a-brág* v. below. — *k̔a-rbád Cs.:* 'a boast, proud speech'; others: idle talk. — *k̔a-sbyán̓* **eloquence** *Mil., k̔a-sbyán̓-po* eloquent, cf. *k̔a-yc̀án̓?* — *k̔a-ma-c̔ár* **sleet,** rain and snow. — *k̔a-múr* bit (bridle) *Sch* — *k̔a-rtsán̓, k̔a-sán̓* 1. *B. C.* **yesterday forenoon,** *k̔a-rtsán̓-gi byis-pa* the boy that was here yesterday forenoon *Mil.* 2. *W.* (**kar-sán̓**) **the day before yesterday;** some days ago; **kar-sán̓ za-nyi-ma** last sunday: **k̔ar-sán̓ (s)tón-ka** last autumn. — *k̔a-ts̔a* 1. **bitter and acrid** *Med.* 2. **'hot in the mouth'** *a.* a very acrid sort of radish, e.g. horse-radish. *b.* aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. *c. k̔a-ts̔á rín̓-ñe-ba Mil. nt.* daily warm food. — *k̔a-ts̔úb* **snow-storm.** — *k̔a-ts̔ó* **boasting,** *k̔a-ts̔ó s̀in-tu c̔é-ba* a great swaggerer *Glr.* — *k̔a-ts̔ón* v. below. — *k̔a-mts̔úl* **muzzle, mouth** (of a dog etc.); the lower part of the human face col. — *k̔a-ₒts̔óg* abuse? **k̔a-ts̔óg c̔ém-po* C.* a great abuser, reviler. — *k̔a-z̀án* the contrary of *k̔a-drág,* low, unimportant, having no authority, *k̔a-z̀án-pai sdug-bsn̓ál* the misfortune of being of low birth *Mil.* — *k̔a-z̀é* 1. 'mouth and mind', *k̔a-z̀é mi mts̔ún̓s-pa* **hypocrisy, hypocrite** *C.* 2. 'mouth-mind', meaning the same as the phrase just mentioned: **hypocrisy** *Mil., k̔a-z̀e-méd-pa* unfeigned, sincere *Mil.* — *k̔a-z̀én* **breadth, expanse,** e.g. of the heavens *Mil.* — *k̔a-zás* **food, victuals** *B. C.* — *k̔á-ya* lit.: 'being one's partner or match as to speaking', also *k̔ai ya,* — gen.: **partner; match;** **k̔á-ya ǰhé-pa* C.* to assist, **k̔o k̔e ya** (or **k̔a-ya) n̓e mi t̔ub** I am not his match, not able to compete with him; with regard to things: I am not equal to the task. — *k̔a-ras* **neck-cloth,** cf. *k̔a-dkri.* — *k̔á-ru-ts̔a* **alum** *Méd.* — *k̔a-rúd* **snow-slip, avalanche,** — *k̔a-ró* taste in the mouth. — *k̔a rog* v. *k̔a* IV. 1. extr. — *k̔a-lán* 'mouth-requital' 1. **thanks-giving** *Mil.* 2. **reply,** esp. angry reply. — 3. **requital** for food received *C.* — *k̔a-leb* **cover, lid.** — *k̔á-lo* 1. 'mouth leaves', *sn̓oi k̔á-lo Mil.* the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *k̔a-s̀á* 1. v. *k̔a-skyúr-po.* — *k̔á-sá s̀á-ba S.g.,* 'snow-deer', **elk** *Sch.;* shoe-leather from the skin of this animal is mentioned in *Mil.*, and is known in Tibet. In *Sik.* however **the deer** of the neighbouring Tarai is called *k̔a-s̀a,* in other parts of the country **the spotted deer,** — *k̔a-s̀ágs* **jest, joke,** **k̔a-s̀ág t̔áb-c̀e, tán̓-c̀e* W.* to jest. — *k̔a-s̀úgs-c̀an, -s̀éd-c̀an W.* **eloquent.** — *k̔a-s̀és Cs.* **some.** — *k̔a-s̀ób* col. **lies, falsehoods; obscene talk; idle talk.** *k̔a-bs̀ád* **talk, gossip** *Mil.* — *k̔a-sán̓* v. *k̔a-rtsán̓.* — *k̔a-sín̓* several weeks ago *Cs.* — *k̔a-só* mouth and teeth; similar: *k̔a-mgál* mouth and jawbone, **k̔á-sö** or **k̔a-gál c̀ag yin** I shall break your chops *W.* — *k̔á-sró? Ld. *k̔a-s̀ró lám-c̀e** to fry (meat) in butter. — *k̔a-slób, = k̔a-tón,* learnt by heart, (used by children) *W.* — *k̔a-lhág* remnant of a meal *Mil.*

ཁྭ་ *k̔a (k̔wa?)* v. *k̔wa-ta.*

ཁ་ག་པོ་ *k̔á-ga-po Sch.:* difficult (?).

ཁ་ཅུལ་ *k̔a-c̀úl W.* col. for *k̔a-c̔e-yul,* **Cashmere.**

ཁ་ཆེ་ *k̔a-c̔é* **Cashmere;** amongst other things it produces much saffron, hence *k̔a-c̔e-skyes* **saffron;** in Cashmere Buddhism was once flourishing (v. the legend relative to its being introduced there: Introduction du Buddhisme dans le Kashmir

par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and *ka-čé* denotes therefore now in *C.* a mussulman (cf. Huc & Gabet's journey); *ka-čéi dpé-ča* the koran *Schr.*; *ka-čéi ˌgrón-kaṅ* an inn kept by a mussulman *Mil.*

ཁ་ཏ་ *ká-ta (kva-ta?) Ssk.* 1. **crow.** — 2. **raven,** = *bya-róg, po-róg.* — 3. *ka-ta krá-bo* **magpie.**

ཁ་ཏོ་ཤིང་ *ká-to-śiṅ* is said to be = *ɣsál-śiṅ*, a pointed stake used for the execution of criminals.

ཁ་ཊྭཱཾ་ག་ *ka-tváṅ-ga, ka-tv.*, gen. pronounced *ka-tóm-ga Ssk., Will.*: 'a club or staff with a skull at the top', the weapon of Siva, also carried by ascetics; Tibetans refer it also to the trident.

ཁ་བཏགས་ *ka-btágs* **handkerchief** or **scarf of salutation,** a piece of veil-like and generally worthless silk-fabric, about as large as a small pocket-handkerchief, which in Tibet is given or sent, with or without other presents, to the person one intends to visit; cf. Huc's journey.

ཁ་འདའ་ *ka-ˌdá*, v. *kan-da.*

ཁ་བ་ *ká-ba* I. col. *C.* **ká-po**, *W.* **kán-te**, *Bal.* **χo** **bitter.** — II. *W.* **ka** **snow,** *ká-ba duṅ ltar ɣsal* bright as snow and shells *Pth.*; *ká-ba ˌbab*, col. **ka yoṅ** it snows; **ka páṅ-če** *W.* to remove the snow (with a shovel); *ká-ba-čan* snowy, and as a subst.: the snow-country, Tibet; *ká-ba-čan-pai séms-čan-rnams* the Tibetan beings *Glr.* — III. correspondently to the Arabian word قَهْوَة the missionaries in *Lh.* have given to *ka-ba* the signification of **coffee,** which is otherwise unknown in Tibet.

ཁ་བད་ *ka-bád* 1. the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof (not 'parapet' *Cs.*) — 2. v. *ka.*

ཁ་བྲག་ *ka-brág* **fork** (not generally used in eating); any forked object.

ཁ་མོ་ *ká-mo Cs.* **enchantment, irresistible influence.**

ཁ་ཚར་ *ka-tsár* **fringes, threads,** such as the loose threads at the end of a web.

ཁ་ཚོན་ *ka-tsón Sch.* decision; but in the only passage where I met with this word, viz. *Dzl.* ༧༥༠ 13, this meaning is not applicable, but something like surface or width.

ཁ་ཞུར་ *ka-żúr Sch.* **water-hen.**

ཁ་ཟུར་ *ka-zúr (Ssk.* खर्जूर, *Hindi* खजूर) col. *ka-zúr-pa-ni* **date,** *ka-zur śiṅ* **date-tree.**

ཁ་གཟེ་ *ka-ɣzé* 1. *W.*: **rake** (gardening). — 2. *Sp.*: a carrier's **load,** **ka-zé-pa** a cooly.

ཁ་ཡོག་ *ka-yóg* **a false charge,** *C.*: **ma nyé-pe ka-yóg ǰhuṅ** he was innocently accused.

ཁ་ར་ *ká-ra* 1. *W.* f *ká-ra* **sugar.** — 2. *Sch.*: **trough, manger.**

ཁ་རི་ *ka-rí*, or *ka-rú*, v. *kál-ri.*

ཁ་རོག་ *ka-rog*, v. *ka rog-pa*, *ka* IV. 1. towards the end.

ཁ་ལེ་ *ká-le* v. *kyá-le.*

ཁ་ལོ་ *ká-lo* 1. v. *ka* Comp. — 2. *Schr.* **prow** of a ship, others: **helm;** the word is very often used in the phrase: *ka-lo sgyur-ba*, esp. *gru-ɣziṅs-kyi*, to turn a ship, to steer, to lead, govern, rule, *ka-lo sgyur-mkas-pa* skilful in driving, *ka-lo-pa* a charioteer. — 3. *Cs.*: the glans penis.

ཁ་ཤྱ་ *ka-śya* n. of a mountainous country in the N.E. of India *Tar.* 21. 10.

ཁ་སུར་ *ka-súr* v. *ka-zur.*

ཁག་ *kag* 1. **a task; charge, business, duty; responsibility; importance;** *kag ˌkúr-ba* to be charged with, *kág ˌgél-ba* to lay upon; **kag tég-pa** or **kyág-pa** *C.* to warrant, become responsible; *dér ˌtsó-ba yóṅ-ba kag teg* I warrant you will get something to eat there *Mil.*; **kag -tég, kag-kyág** *C.* a bail; *kág-čan* important. — 2. *W.*: **part,** *bču-kág* the tenth part, tithe, **kag-nyi čo-té čád-če** to cut in two; **division, section** (of a book); **place,** **kág nyi-la pog soṅ** I have hurt myself in two places; **kag čig-la rúb-če** to press towards one point; in a more general sense: **kag čig-la 'i*

sás-ka ċos* finish this work at once! — yul-ḱág **province, district**; rgyal-ḱág **kingdom.** — 3. W.: *ḱag* or *ḱág-ga tág-ċe* **to hang** (by the neck).

ཁག་པོ་ ḱág po C. 1. **difficult** (W. *ḱág(s)-po*); **hard** (to bear), *ḱág-po ǰhuṅ* it proved hard, *ḱág-po ǰhē-pa* to suffer want. — 2. **bad, spoiled, rotten,** *mar ḱág-po soṅ* the butter has become rancid.

ཁག་ལ་ (?) ḱág-la, Md.: *ḱág-la mar* **fresh** butter, just made.

ཁང་ ḱaṅ C.: vulg. f. ḱoṅ, sometimes also in books.

ཁང་པ་ ḱáṅ-pa **house,** káṅ-pa-la W. home, at home; in compounds also for a part of the house: **room, story, floor** etc., steṅ-, bár-, ˬóg-ḱaṅ upper story, middle story, ground-floor Glr.; bár-ma, dkyil-ma or ǰzúṅ-ḱaṅ means also the usual dwelling-room, opp. to ṗugs and sgo (v. sgo): bzó-ḱáṅ **workshop;** báṅ-ḱaṅ **store-house, store-room;** sgó-ḱaṅ **entrance, vestibule;** skór-ḱaṅ (Glr. 68, 9) seems to be a passage running round a building; *šóg-ḱaṅ* W. the scooping-form or **mould** used in the manufacture of paper; *ťsás-ḱaṅ* **bed** (garden).

ḱaṅ-glá **house-rent.** — ḱaṅ-čúṅ house or room reserved for decrepit parents; ḱaṅ-čúṅ-pa inhabitant of such; yaṅ-ḱaṅ-čúṅ-pa such a person of the second degree, (if, during his life, his son enters into the same right). — kaṅ-stóṅ **an empty house,** which is thought a fit place for sorcery and necromancy. — ḱáṅ-bu 1. little house, **cottage.** 2. **room,** mya-ṅán-gyi ḱ. room of mourning Dzl. — ḱaṅ-míg **room.** — ḱaṅ-rtsá **foundation of a house** Sch. — ḱaṅ-žábs **flooring** of a room. — ḱaṅ-bzáṅs **residence,** chiefly of gods. — kaṅ-rúl Sch. **a house in ruins.**

ཁང་བུ་ ḱáṅ-bu Pth. n. of a (fabulous) country.

ཁད་ ḱad 1. **litter, barrow.** — 2. **like, as,** = ltar Glr. — 3. = ḱod, ḱad-snyáms v. ˳ḱod-snyóms.

ཁད་པ་ ḱad-pa, 1. the same as ˳ḱód-pa **to stick fast, to be seized, stopped, impeded,** v. ˳ḱad-pa; hence also ma-ḱád = ma-ťág **as soon as:** dbugs čad ma-ḱád-du as soon as the breathing ceases Thgr.; *de ma-ḱád* instantly, directly, bu skyes-ma-ḱád čig Glr. a child born **just now.** — 2. **to approach, draw near,** with la, núb-la ḱád-pai ťse when the evening drew near Pth.; frq. with the perfect-root of a verb: dbugs čád-la ḱád-pai dus when the ceasing of the breath approaches Thgr.; zin-la ḱad yód-pa-la as we were just about to seize him; ḱád-du postpos. c.a.: rtíṅ-pa ḱád-du **as far as** the heel Mil.; ḱád-kyis adv. **by degrees** Mil.; ḱád-la, ḱád-du id. Tar.

ཁན་པ་ ḱán-pa, also ḱén-pa 1. sbst. Schr.: wormwood, probably a mistake for ḱám-pa. — 2. vb. **to add** (arithm.) Wdk.

ཁན་ད་ ḱán-da, more correctly ḱáṇ-ḍa, also spelled ḱá-˳dá, Ssk, treacle or molasses partially dried, **candy;** dé-la ḱán-da bčos-pa the candy made of it Med.; skyér-ḱan-da candied skyer-pa.

ཁན་སྨན་ ḱan-máṅ (corrupted from ḱa-dmaṅ?) **modest** Lh.

ཁབ་ ḱab 1. **court, residence** of a prince, rgyál-poi ḱáb-kyi mi-rnams courtiers. — 2. **wife, spouse,** ḱab čén-ma the first wife (in rank); dé-la ḱab ˬós-pa ma rnyéd-nas as there was not found a wife worthy of him Glr.; ˳di ǰnyis ṅai ḱáb-tu byúṅ-ba rmís-so I dreamt that these two would become my wives Glr.; ḱáb-tu bžés-pa to take for a wife, to marry. (Schr. has even a verb: čúṅ-mar ḱáb-pa.) — 3. **needle,** ḱab-rtse point of a needle, kab-rál(?) Sch. needle-case, ḱab-míg eye of a needle, ḱáb-mig-tu skúd-pa ˳ǰúg-pa or rgyúd-pa to thread a needle; ṗra-ḱáb a small needle, sbom-ḱáb, mo-ḱáb Dzl., ťa ḱáb W., blo-ḱáb W., ḱab-rúl W. a large, thick needle, packing-needle; ḱab-spú **bristle** Sik.; ḱab-lén (rdo) **loadstone, magnet.**

ཁབ་ཏ་ཀ་ ḱab-tá-ka col. **knapsack, pouch.**

ཁབ་ལེ་ ḱáb-le (or las?) W. **difficult.**

ཁབས་ ḱabs n. of a disease Med.

ཁམ་ *K'am* 1. **a bit**, a small piece of anything, *k'am-čuṅ* a small bit, *k'am-gáṅ*, *k'am γčig* a mouthful, *k'am-ťsád-du γčód-pa* to cut 'in the size of bits' *Dzl.* (infernal punishment); *k'am-zán* a mouthful of food *Mil.; zas k'am γčig* id. — 3. *W., C.* **appetite**, **zá-če-la k'am yoṅ** *W.* I get an appetite for eating; **k'am dig soṅ** *W.* I have no appetite; *k'am-lóg* want of appetite, **nausea**, aversion (*Cs.* also: hatred); **k'am-lóg-pa** inclined to nausea, easily sickened *C.; *k'am-lóg-k'aṅ** *W.* id.; **k'am-k'ám čo dug, nyiṅ k'am-k'ám čo dug** (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkám-pa.*

ཁམ་ཁུམ་ *k'am-k'úm* high and low *Schr.* (?)

ཁམ་དར་ *k'am-dár* **walnut** *Sch.*

ཁམ་པ་ *k'ám-pa* 1. **fox-coloured, sorrel, brownish.** — 2. **porcelain-clay, china-clay.** — 3. **Tanacetum tomentosum**, a very aromatic plant, frequent on high mountains.

ཁམ་ཕོར་ *k'am-p'ór* a cup made of dough, used as a lamp in sacrificing.

ཁམ་བིར་ *k'am-bír* (perh. the *Ar.-Hd.* خمير leaven) thick bread-cakes leavened with butter-milk *Ld.*

ཁམ་བུ་ *k'ám-bu* 1. **apricot** *B., C., k'ám-bui ťsí-gu* the stone of an apricot; *k'am-bu-már* the oil pressed out of apricot-stones, smelling and tasting of bitter almonds *Med.; mṅa-rís kám-bu* dried apricots, v. *p'á-tiṅ.* — 2. **peach** *Sik.* — 3. v. *k'am.*

ཁམ་གཡག་ *k'am-γyág Sch.* cherries, morels; these not being known in Tibet, the word must be either of Khotan or Chinese origin, or else the signification of 'stones of apricots' is to be adopted, as given in *Wts.*

ཁམས་ *k'ams* (*Ssk.* धातु) 1. physical constitution of the body, **state of health**, *k'ams bdé ba* healthy constitution, good health; *rje-btsún-gyi k'ams bde lágs-sam?* is your Reverence well? asks a layman, and the Lama answers: *ṅa śín-tu bde; k'yed k'ams bde-am?* I am quite well; are you well? *Mil.; W.* more frq.: **k'am-záṅ-po*, C.* also *k'am sáṅ* good health; *k'ams-rmyá Med.*, acc. to *Cs.* **nausea**, feeling sick; *k'ams-sós Sch.:* rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: *k'ams sós-par gyur Mil.;* sometimes it seems to be a synonym of *lus*, body, *k'ams dúb-pa bséṅ-ba* to recreate the exhausted body *Mil.nt.* fig.: *γnod-sems-méd-pai k'ams śas če* the peaceable disposition predominates *Stg.* — 2. (synon. of *yul*) **empire, realm, territory, domain**; *yul-k'áms* empire, in a geographical and political sense, e.g. Nepaul *Glr.; rgyal-k'áms* 1. for *rgyál-poi k'ams* kingdom, *k'a-ba-čan-gyi rgyal-k'áms* the kingdom of Tibet. 2. for *rgyál-bai k'ams* the empire of Buddha, the world; *rgyal-k'áms ꜀grím-pa* to roam over the kingdoms, the countries *Mil.;* **region, dominion**, *bar-snáṅ-gyi k'ams* the aërial regions, where the *lha* live *Pth.*; in physiology: *mk'rís-pai k'ams* the dominion of bile *Med.; k'ams γsum* the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', *꜀dód-pai k'ams;* above this is the 'region of form', *γzúgs-kyi k'ams,* and ultimately follows the 'region of formlessness', *γzugs-med-pai k'ams.* — 3. **element** (syn. *꜀byúṅ-ba*), *k'ams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nám-mk'a* and *rnam-śés*, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. **Khams**, Great Tibet, the parts between Ü and China; *smad-mdo-k'ams-sgóṅ γsum* the low-land, the three provinces Do, Kham, and Gong, cf. *mṅa-ris; k'áms-pa* a man from Khams.

ཁར་རྟང་ *k'ar-rstáṅ* v. *k'á-rtsáṅ.*

ཁར་གོང་ *k'ar-góṅ* **steatite, soapstone**, *Sch.*, prob. = *dkar-goṅ.*

ཁར་རྐྱང་ *k̔ar-rkyáṅ* v. *k̔a-rkyáṅ.*

ཁར་རྩང་ *k̔ar-rtsáṅ* v. *k̔a-rtsáṅ.*

ཁརྶ་པ་ཎི or ཁ་སར་པ་ཎ་ *k̔arsa-pa-ní* or *k̔a-sar-pa-na* n. of a deity *Glr.*; *Tar.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཁལ་ *k̔al* 1. (cf. *sgal)* **burden, load,** *k̔al ₒk̔yér-ba* to carry a burden; *k̔ál-gyi stéṅ-du* on the top of the luggage *Glr.;* *k̔al ₒgél-ba* to load a burden, to put a load upon, *k̔al ₒbógs-pa* to take off the burden, to unload; **load, freight;** as a fixed quantity, *lúg-k̔al* a sheep-load, *bóṅ-k̔al* load of an ass; *ₒbrui k̔al* a load of corn. — 2. **bushel,** a dry measure = 20 bre; therefore = a score or 20 things of the same kind; in *W.* **k̔al-γčig* frq. for *nyí-šu*, also with respect to persons; *γšór-k̔al* a 'measuring-score', 20 *bre,* actually measured, as is usual with corn; *ₒdégs-k̔al* a 'weighing-score', the weight of 20 points on the steel-yard *(rgya-ma),* in weighing wood, hay, butter etc.

ཁལ་ཁ་ *k̔ál-k̔a* n. of a Mongol tribe, Khal-ka.

ཁལ་ཁོལ་ *k̔al-k̔ól* **stunned, insensible** *Thgy.*

ཁལ་ཅག་ *k̔al-čág* the best sort of wool for manufacturing shawls, coming from Jang-thang.

ཁལ་པ་ *k̔ál-pa* 1. **wether,** castrated ram. — 2. **sow-thistle,** Sonchus.

ཁལ་མ་ *k̔ál-ma* **beast of burden, sumpter-mule** *B., C. k̔ál-ma-rnams bzán-la skyél-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Glr.;* *Schr.;* **mi k̔al nyís-kyi la* C.* payment for carriers and beasts of burden; though in *W.* it might be understood as: payment for twice twenty men.

ཁལ་རི་, ཁལ་རུ་ *k̔al-rí, k̔al-rú,* also *k̔a-rí, k̔a-rú* twenty bushels.

ཁས་ *k̔as* instr. of *k̔a; k̔as-lén-pa* etc. v. *k̔a*, 4; *kas-skóṅ = k̔á-skóṅ,* q.v.; *kas-stóṅ* with an empty stomach; *k̔as-dmán, kas-žán,* **weak, poor.**

ཁི་ *k̔i* numerical figure: 32.

ཁིའུ་ *k̔iu C.:* **k̔yíu** **a cutting-out knife.**

ཁུ *k̔u* 1. numerical figure: 62. — 2. for *k̔ú-lu* (?) *Lil.*

ཁུ་གུ་ *k̔ú-gu Cs.* '1. uncle. 2. an address'(?)

ཁུ་ཏུ་ *k̔ú-tu* **a hut, cottage,** constructed of branches *Lh.*

ཁུ་ནུ་ *k̔ú-nu* p. n. **Kunawar,** also Bissáhar, country on the upper Sutledj, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated Kanám, a monastery with a considerable collection of Tibetan books, and Poo, a missionary station of the Church of the United Brethren, founded 1865.

ཁུ་བ་ *k̔ú-ba* 1. **fluid, liquid,** also (but less frq.) *k̔u-čú; lhuṅ-bzéd bkrús-pai k̔ú-ba,* the fluid in which a beggar's bowl has been washed *Tar.; k̔rús-k̔u* dish-wash, swill *Tar.; ₒbrás-k̔u Cs.:* rice-soup, *Schr.:* rice-water; *šíṅ-k̔u, rtsá-k̔u* the sap of trees, of plants *Cs.; šá-k̔u* broth, gravy; *már-k̔u* melted butter. — 2. **semen virile,** *k̔u-ba byín-pa* emittere semen; *k̔u-k̔rág* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med., Ssk.* शुक्र.

ཁུ་བོ་ *k̔ú-bo* **uncle,** on the father's side *B.* and *C.; p̔a-k̔ú* father and uncle; *ku-dbón* and *k̔u-tsán* uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

ཁུ་བྱུག་ *k̔u-byúg B.,* also *k̔u-gyúg* and *yug.* **cuckoo,** called *byá-yi ryál-po* and described as a sweetly singing bird, whence prob. *Cs.* has conjectured nightingale, which however is scarcely known in Tibet. — *k̔u-byug-rtsá* n. of a medicinal herb.

ཁུ་མག་ *k̔u-mág Lh.* purse, money-bag, col. for *k̔ug-ma.*

ཁུ་ཚུར་ *k̔u-tsúr Cs.* the clinched hand, **fist,** *k̔u-tsúr snún-pa (Sch.* also *rgyáb-pa)* to strike with the fist. This signifi-

cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the fore-finger being raised, and the others drawn back. Some native dictionaries have मुष्टि fist, others खटक half-closed fist.

ཁུ་ཡུ་ *ku-yú*, in *C.* also *'a-yú*, **hornless**, having no horns, used of cattle *Sch.*

ཁུ་ལུ་ *kú-lu* 1. the short woolly hair of the yak. — 2. *Lh.:* venereal disease, **syphilis.**

ཁུ་ལེ་ *kú-le Sch.:* **steel-yard** and its weight; but *Dzl.* ༢༠, 17 the word refers to an ordinary pair of scales and denotes that **scale** of the two which contains the weights.

ཁུག་, ཁུགས་ *kug, kugs* **corner,** concave angle, **nook;** of rivers, lakes etc.: **creek, bay, gulf, cove,** also *ču-kúg; kúg-tu* within a recess, on the farther side of a cavity.

ཁུག་ཏ་ *kúg-ta* (or *rta*), *a-li-kúg-ta*, a kind of **swallow** *Cs.;* the lights (lungs) of this bird are used as a remedy against pulmonary diseases, *Med.*

ཁུག་རྣ་ *kug-rná* and *kug-sná* **fog, mist, haze,** during a calm, esp. in spring-time.

ཁུག་པ་ *kúg-pa* I sbst. 1. *Cs.:* "part of a long period of time" (?) — 2. a certain part of the body *Med.* — II. vb. 1. also *kúgs-pa*, **to call** = *gúg-pa Mil.* (cf. also *γyaṅ*). — 2. **to find; get, earn;** *nor kúgs-pa-aṅ srid* there is a possibility that we may yet replenish our cash *Mil. nt.; γnyid kúgs-pa* to get sleep; *sraṅ γsum kugs*, it drew i.e. weighed three ounces.

ཁུག་མ་ *kúg-ma* **pouch,** little bag, *me-lčags-kug-ma* tinder-pouch *Mil.; dṅúl-kug* money-bag, purse; **rdzóṅ-kug* Pur.* knap-sack; *rtsám-kug*, resp. *žib-kug*, little bag for flour; *nú-kug* sucking-bag, for babies.

ཁུང་ *kuṅ* **hole, pit, hollow, cavity,** originally used only of dark holes and cavities; *sna-kúṅ* nostril, *rna-kúṅ* the ear-hole, *mčan-kúṅ* arm-hole, arm-pit; *brag-kúṅ* cleft in a rock, cavern; *byi-kúṅ* mouse-hole; *čab-kúṅ* a sink; *bso-kúṅ* peep-hole; *mda-kúṅ* loop-hole; in *C.* *'i-kúṅ, mig-kúṅ, te-kúṅ* are used of any hole in walls, clothes etc., caused by decay or daily wear. *γtor-kúṅ* a sink, gutter; *kúṅ-dregs* soot of an oven or chimney *Sch.; kúṅ-pa, kúṅ-po Cs.* a large hole, *kúṅ-bu* a small hole, e.g. *spui kúṅ-bu* pore, passage of perspiration *Dzl.*

ཁུངས་ *kuṅs* 1. the original meaning perh. is **mine, pit** *Cs:* — 2. **origin, source** (fig.), *γyoi kuṅs snubs*, he stopped the source of the deceit *Ld.-Glr. Schl.* 13, b. *kúṅs-čan*, and prob. of similar meaning *kuṅs-btsún*, of noble descent, or when applied to statements etc.: well founded; *Cs.* also fine, excellent; *kuṅs-méd, kuṅs ṅán-pa* having no 'origin', mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, *Tar.* 43, 5, and more esp. of religious records *Pth., Glr.; γtam-kúṅs Tar.* 66, 18, prob.: historical source, record, document; in *Pth.* facetiously: *γtam-kúṅs čaṅ yin* the source of that speech is beer.

ཁུད་ *kud* **coat-lap,** or any cloth serving in an emergency as a vessel; **kụ' ze** hold forth the lap of your coat, words frequently used to beggars, to whom the alms, chiefly consisting in flour, are poured into that receptacle, *C.*

ཁུད་པ་ *kúd-pa* **pocket, pouch** *Sch.*

ཁུད་མ་ *kúd-ma* **side, edge** *Cs.; kúd-du* aside, apart, secretly; *kúd-du ̥jog-pa* to put, to lay aside.

ཁུན་ཏི་ *kún-ti*, or **kyen-ti**, is stated to be used in *Pur.* for **he, she.**

ཁུན་པ་ *kún-pa* **to grunt** *(Sch.:* to groan).

ཁུན་བུ་ *kún-bu Glr.* 97, 12?

ཁུམ(ས)་ *kum(s)* v. *̥gum-pa; kúms-pa,* **crooked.**

ཁུམས་ *kums Sch.:* so it is said; *Mil.: ló-tsa-bai snyán-pa rgyáṅ-nas kums* might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

ཁུར་ *kur* 1. **burden, load,** for men, more fully: *mi-kur; kúr-skyed-pas ̥tsó-ba žig*

one that lives by carrying loads *Tar.* — 2. rarely **porter**, carrier of a load; *k'úr-po* **load, burden**; *k'úr-bu*, col. **k'úr-ru** prop. a small load; a load in general; *k'úr-pá* carrier, cooly; *k'ur-rtsá, k'ur-lám* cooly-station, a day's journey, gen. 10 to 12 English miles; *k'ur-rtsá-pa* a station-cooly.

ཁུར་བ་, འཁུར་བ་ *k'úr-ba*, *ₒk'úr-ba* 1. sbst. *Cs.:* **bread, food**, *Sch.* also forage, fodder. It is, however, not the common word for bread, but only for certain sorts, such as *bra-k'úr*, bread of buckwheat, *rtsabs-k'úr* q v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. *ₒk'úr-ba.*

ཁུར་མ་, ཁུར་མང(ས)་ *k'úr-ma, k'ur-máṅ(s)* **dandelion** *C.*, used as a pot-herb and medicinal plant; as the former it is also called *k'ur-ts'ód.*

ཁུན་ཚོས་ *k'ur-ts'ós* *C.* and *B.* **cheek**, the ruddy part of the face below the eyes (cf. *ₒgrám-pa*); **k'ur-tsóg* *W.*

ཁུལ་ *k'ul* 1. *Sch.:* "the soft **down** of furs", abbreviation of *k'ú-lu*; *k'ul-mal* small basket for wool *Ts.* — 2. **ravine** *Kun.* — 3. **district, province, domain**; *lhá-sa k'ul* all that belongs to Lhasa *Georgi Alph.*, **dei k'ul-la ₒdug** is subject to him *C.*

ཁུལ་མ་ *k'úl-ma* the bottom, or the side of a thing *Cs.*

ཁེ་ *k'e* numeral, ninety-two, 92.

ཁེ་, ཁྱེ་ *k'e, k'ye (Sch.: k'e-ma)* 1. **profit, gain**; *k'e-spógs* *B.* and *C.*, **k'e-béd** *W.* id.; *k'e-tsóṅ byéd-pa* **to trade**, to traffic *Pth.*; *šés-kyi k'e* gain, advantage obtained by knowledge and attainments; *k'e-pa* **tradesman**, dealer; *ts'óṅ-ₒdus k'é-pa* trader in a market *Mil.*; *k'e-nyén Sch.*; profit and loss, risk; *k'e-sgrúb-pa Cs.*, **k'ye-béd t'ób-če** *W.*, to make profit, to gain, *k'e brgyáb-pa*, to make a good bargain *Sch.*; **k'e-ru ₒdo-wa** *C.* to abate, to go down in price; **k'é-čan, k'e-me'**, profitable, unprofitable; **k'yé-mo** *W.* **cheap.** — 2. **tetter, herpes, ringworm** (eruption of the skin) *Sch.*

ཁེགས་ *k'egs* v. *k'egs.*

ཁེངས་པ་ *k'éṅs-pa* 1. partic. of *ₒk'éṅs-pa*, filled, replete with. — 2. adj. puffed up, **proud, haughty**, arrogant; sbst. pride etc.; *k'eṅs-séms, k'eṅs-drégs* pride. *K'eṅs-po Med.* with reference to food: producing flatulence.

ཁེན་པ་ *k'én-pa* 1. *Schr.* worm-wood, prob. erron. for *k'ám-pa.* — 2. *Sch.:* to lean, to repose on, erron. for *bk'án-pa.*

ཁེབས་ *k'ebs*, col., *W.:* **k'yebs**, *Cs.:* *k'ébs-ma* **covering**, coverlet: **k'eb sáṅ-pa**, to take the covering off *C.*; *č'ár-k'ebs* a covering against rain, rain-cloak; *stéṅ-k'ebs, lčóg-k'ebs*, table-cloth *Cs.*; *t'ód-k'ebs Lt.* **cap, hood**; *ydúṅ-k'ebs*, a certain beam or board above the capital of a pillar; *ydóṅ-k'ebs*, **veil**, cloth to cover the head; **dún-k'yebs** *W.* **apron**; **paṅ-k'éb** *C.* **napkin, apron.**

ཁེམ་ *k'em* v. *k'yem.*

ཁེར་རྒྱག་པ་ *k'ér-rgyag-pa*, **to defraud; to usurp** *Sch.*

ཁེལ་བ་ *k'él-ba* prob. for *ₒk'él-ba*, **to load** upon; *blo k'él-ba* is said to be used in *C.* for *blo skyél-ba W.*, v. *skyél-ba* no. 6.

ཁེས་ཉེན་ *k'es-nyén* the day before yesterday *Sch.*

ཁེས་པ་ *k'és-pa C.* **to hit**, *ₒts'áms-la* (or *mts'áms-la?*) to hit the right thing, the exact point or line; *ynád-la* to strike the vital parts, to hit mortally, fatally.

ཁོ་ *k'o* 1. numeral, 122. — 2. *Bal.* (**χ'o**) for *k'a-ba*, bitter.

ཁོ་ *k'o* pers. pron. of the third person, **he, she, it**, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by *de*, but in later works that come nearer to the present language, it is to be found the more frequently. *K'oi* his, her; **k'ó-pa, k'ó-wa** plur. **they**, *W.* and *C.*, v. *Georgi Alph.*, in an edict; **k'ó-čag, k'ó-ts'o** id. *C.*; **k'ó-wa nyi** *W.*, both of them: *k'o-ráṅ* 1. he himself. 2. he, = **k'o** col.; with partic.: *k'o dá-či sṅon la soṅ-ba de, Mil.*, he that just went on in advance, proceded in front.

Note. The word prob. has been originally a sbst., denoting essence, substance

(like *ṅó-bo*); *má-ko, γźi-ḱo, rgyú-ḱo* are said to be used in *C.* for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive pronoun, in a similar manner, as *ṅa*, I, is connected with *ṅó-bo;* cf. also *ḱó-na, ḱó-bo.*

ཁོ་ཏི་ *ḱo-ti C.* (Chinese?) **tea-kettle.**

ཁོ་ཐག་གཅོད་པ་ *ḱo-ťág γčód-pa* c. termin. **to despair of** *Mil.;* **to resign, to acquiesce in, to reconcile one's self to;** also *sems ḱo-ťág γčód pa Pth.*

ཁོ་ན་ *ḱó-na* adj. and adv. 1. **just, exactly, the very,** *rgyál-pos* ₒ*dod-pa ḱó-na yin* that is just what has been wished for by the king *Dsl.* ༢༧. 17. *sṅá-ma ḱó-na bźín-du* just as before; ₒ*di ḱó-na yín-par ṅes* he is evidently the very same (man) *Mil.; srín-bu ḱó-na* ₒ*drá-ba* just like a worm *Thgy.; ťsul de ḱó-nas* by the very same process *Tar.* 13, 12; *de ḱó-na nyíd-du gyur čig* just so may it happen! (at the conclusion of a prayer) *Glr.;* but *de-ḱo-na-nyíd,* as a philosophical term, is also the translation of the *Ssk. táttva,* essentiality, truth, implying to the Buddhist nothing but **vacuity,** the Nirvāna *Trig.* 20. — 2. **only, solely, exclusively,** *skád-čig ḱó-na,* only for a moment *Dzl.* ༢༥༢, 12. ₒ*dod ḱó-nas brél na,* if taken up merely with lust: *séms-čan ḱó-na bdé-bar* ₒ*dód-tsa-na* as he intended only the welfare of beings *Thgy.; Tar.*

ཁོ་བོ་ *ḱó-bo* mas., *ḱó-mo* fem. pers. pron. 1st. person, I, pl. *ḱó-bo-čag* we, indiscriminately as to the rank of persons, *B.* and *C.;* mi *ḱó-boi rnam-šés* the soul of me the man, i.e. my human soul *Mil.;* also pleon. *ḱó-bo ṅa.*

ཁོ་བོམ་ *ḱo-bóm,* the Tibetan name for **Khatmandu,** the capital of Nepaul *Glr., Mil.;* sometimes also called *klui ṗo-bráṅ,* prob. on account of the mineral treasures supposed to abound in that country.

ཁོ་མ་ *ḱó-ma,* perh. misprinted for *ḱom* **knapsack, wallet** *Mil.,* or else a secondary form of that word.

ཁོ་གཡུ་ *ḱo-γyú,* occurs only in **ḱo-yú skór-če* (perh. col. for ₒ*ḱor-yyúl) W.* **to thrash,** which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing-floor.

ཁོ་ར་ *ḱó-ra, Cs.* also *ḱór-sa,* **circumference;** circumjacent space; also **fence,** surrounding **wall;** *ḱó-ra ḱor-yúg-tu, (ḱor-) ḱor-yúg-tu,* in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *ḱor-yúg kún-tu* in the whole circuit, round about.

ཁོ་ལག་ *ḱo-lág* 1. *Cs.:* **bigness,** robustness (Lex. पीवराङ्ग), *ḱo-lág-yáṅs-pa* big, prominent limbs; *Sch.: ḱo-lág čé-ba* a large space. — 2. *Lh.;* **dumpling,** made of *rtsám-pa* and beer; *Ld.:* **pap** of *rtsám-pa* and tea, called *spags* in *C.*

ཁོག་ *ḱog* 1. frq. for *ḱoṅ(-pa),* **the interior, inside;** v. also *ḱóg-pa* and *ḱóg-ma.* — 2. for *ḱogs,* ₒ*kogs* q.v. — 3. for ₒ*gégs-pa.*

ཁོག་པ་ *ḱóg-pa,* sometimes *ḱóg-ma, ḱog,* the trunk of the body, *ša-ḱóg* the body of an animal cut up for food; **ša-ḱóg ḍál-če, šig-če** to cut up a carcass; **ḱóg-tu, ḱog náṅ-du** within the body.

ཁོག་མ་ *ḱóg-ma C.* **pot,** earthen vessel = *ṗru; ḱog-čén* large pot.

ཁོགས་ *ḱogs* **cough** *Med., ḱógs-pa* to cough.

ཁོང་ *ḱoṅ,* rarely *ḱóṅ-pa,* pers. pron. 3d. person, **he, she;** like *ḱo* it is of far less frequency in the earlier literature than in the later; at present it is in *W.* used as the respectful word for he, but in *C.,* acc. to Lewin, as plur., = they; *ḱóṅ-gi* his, her; pl. *ḱóṅ-rnams, ḱóṅ-čag, ḱóṅ-ťso, ḱóṅ-čag-rnams; ḱoṅ-rán* and *ḱoṅ-nyíd* he himself; *rgyál-po ḱoṅ-ráṅ yin dgóṅs-nas* the king supposing that he himself was meant *Glr.*

ཁོང་པ་ *ḱóṅ-pa* 1. prov. for *ḱóṅ-pa.* — 2. **the inside,** inward parts, prov. *ḱóg-pa (Cs.* also: the veins); *ḱóṅ-du, ḱóṅ-na, ḱóṅ-nas* adv. and postp. **in, within, from**

within, out of; *k̓óṅ-du* (also *k̓ons-su) čúd-pa* or *ts̓úd-pa,* with or without *sems* (resp. *t̓ugs)* being prefixed 1. **impressed on**, fixed in the mind, thoroughly understood, known. 2. very restless, **uneasy, sorry, anxious** in one's mind; — *k̓óṅ-du sdú-ba* to impress on the memory, to learn (by heart) *Glr.; k̓óṅ-nas snyiṅ p̓yúṅ-ba ltar* as if their heart was torn out, *Pth.; snyiṅ k̓oṅ rús-pai dkyíl-nas γsól-ba btab* he prayed from his inmost heart *Thgy.; k̓óṅ-nas šés-pa, smrá-ba* to know by heart, to say, recite by heart *Cs.* **k̓óg-la yíd-du med** *W.* I have no recollection of it; *k̓óṅ-pai dród-la p̓an* it helps against internal heat *Med.; k̓óṅ-par sóṅ-bai dug bžín-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.; *k̓óg-paṅk̓an-pa**, a bad character *W., *k̓óg-pa čén-mo* W.* generosity, magnanimity (?) —

Comp. *k̓oṅ-krág,* the blood contained in the veins *Cs.* — *k̓óṅ-k̓ro (-ba)* **wrath, anger**; *k̓óṅ-k̓ro spóṅ-ba Mil.* to put away, subdue anger, **zá-ba* C.* to 'conceive' anger, take a dislike; *k̓óṅ-mi-k̓ro-ba* quiet, calm, mild *Pth.* — **k̓og-t̓úg** col. uneasiness, **sorrow, anxiety**; **k̓og-t̓úg ǰhé-pa* C., *čó-če* W.* to be uneasy, anxious. — *k̓oṅ-gáṅ* full, filled up in the inside, **solid**, *k̓oṅ-stóṅ* **hollow, tubular.** — **k̓og-t̓én, k̓og-ḍén*, W.* grudge, ill-will, **hatred.** — *k̓oṅ-ts̓il* **suet.** — **k̓oṅ-lóg* W.* **cholera.** — **k̓og-šíṅ* W.* 1. **the core** of a tree, heart-wood. 2. **tenon.** — **k̓og-šúgs** **a groan, sigh** *W., *k̓og-šúgs táṅ-če** to sigh, to groan. — **k̓og-šúbs-la síl-če* W.* to read low, softly, whisperingly; **k̓og-síl táṅ-če* W.* to read noiselessly, so as not to be heard. — *k̓oṅ-(γ)seṅ* inner caverns, not opening to the daylight; (those of the Rirab are the habitations of the Lhama-yin or Asura).

ཁོངས་ *k̓ons* 1. sbst. *(k̓óns-ma Cs.?)* **the middle, the midst**; *gaṅs-k̓óṅs-na* in the midst of alpine snows *Mil.;* respecting time: *žág bdún-gyí k̓óṅs-su* **within, during,** seven days *Pth., Tar.;* respecting money: *de nyíd-kyí k̓óṅs-na γṅás-so,* (this) is contained, included in that (sum) *Tar.* ༢༢, 15; *k̓óṅs-su γtógs-pa Lex., Cs.:* annexed to, united, incorporated with. — 2. adj. **crooked**; *W.: *k̓oṅs ča dug** it is **bent, curved,** e.g. paper by heat, the limbs by the gout; **k̓óṅs-kan* W., *k̓oṅ-ril* C.* **crippled.**

ཁོད་ *k̓od* I. v. *˳k̓ód-pa* and *˳gód-pa.* — II. inst. of *˳k̓od.*

ཁོན་པ་ *k̓on-pa* **anger, grudge, resentment;** *k̓on ˳dzín-pa, k̓ón-du ˳dzin-pa* to hate, **k̓ón-la k̓úr-če* W.* id.; **k̓on-gúg-ste dád-če* W.* ("to sit waiting with hatred") id.; **k̓on-bér* W.,* the sting, the burning of anger or hatred in the soul.

ཁོབ་ *k̓ob* 1. fat, heavy, clumsy *Sch.* — 2. sometimes for *˳k̓ob.* — 3. v. *˳pebs-pa.*

ཁོམ་ *k̓om* **wallet, leather trunk** *C., Cs.:* felt or skin bag; *γzims-k̓óm Cs.* id. (prob. resp.); *k̓om-˳bóg Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

ཁོམ་པ་ *k̓óm-pa Schr.;* to be able, esp. **to be enabled** to do a thing by the absence of external impediments; *k̓óm-pa min Cs., *k̓óm-če mi rag* W.* I have no time, I cannot do it now; *sdod mi k̓om* I cannot sit and wait now *Pth.; míd mi k̓óm-par* without your having time to swallow it down *Dzl.* ༢༥༠, 17. *mi-k̓óm-pa brgyad,* the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Tríg.* no. 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

ཁོར་མོ་ཡུག་ *k̓or-mo-yúg Sch., k̓or-yúg, k̓ór-sa* v. *k̓ó-ra; k̓or-yúg-tu* **continually, incessantly** *Mil.*

ཁོལ་ *k̓ol Cs.* = *k̓ól-bu; k̓ól-du p̓yúṅ-ba,* **abridgment**, epitome *Cs.*

ཁོལ་པ་ *k̓ól-pa* 1. *Cs.* **boiled.** — 2. *Sch.* **boiling, bubbling,** *zaṅs kól-pa* a bubbling kettle *Dzl.*

ཁོལ་པོ་ *k̓ól-po,* also *k̓ol-brán,* **servant,** man-servant, *k̓ól-por rǰés-su bzúṅ-ba* to

take, to hire for a servant *Pth.*; frq. fig. *séms-kyi Kól-por ɣda* (the body) is a servant of the mind *Mil.*; *ʼjig-rtén srid-pai Kól-po* a servant of the world i.e. of mammon *Mil.*

ཁོལ་བུ་ *Kól-bu* **a small piece**, *Kól-bu nyúṅ-ₒbru tsam žig kyaṅ ma lus Pth.* not so much as a grain of mustard seed is left.

ཁོལ་མ་ *Kól-ma* 1. *Cs.* 'anything boiled'; perh. more accurately: anything boiling, *ču Kól-ma* **boiling** water; *dúg-mtso Kól-ma* a boiling lake of poison. — 2. *Sch.*: an outlet for the smoke in a roof.

ཁོལ་མོ་ *Kól-mo* 1. **maid-servant** *B.* — 2. a coarse sort of **blanket** usually given to slaves *Schr.* — 3. mowed corn, **a swath** *C.*

ཁོས་ *Kos* v. *gés-pa.*

ཁོས་པ་ *Kós-pa* **wished for**, wanted *Sch.*

ཁྱ་ལེ་ *Kyá-le Cs.*, **Ká-le** *W.*, as much as fills the hollow of the hand, **a handful**, e.g. of water.

ཁྱག་པ་ *Kyág-pa* to lift, v. *ₒkyog-pa.*

ཁྱག(ས)་པ་ *Kyág(s)-pa* 1. **frozen; ice.** — 2. **the frost, cold,** *Kyág-tog-Kar* on the ice *Glr.*; *Kyág-pa ₒKyág-pai bód-yul* 'Tibet frozen up with frost' *Pth.*; **Kyág-la ʼjar** (v. *byór-ba*) **soṅ** *W.* it has stuck fast by freezing. — **Kyag-žu-ko-kö** *Ts.* mud caused by a thaw, **snow-water.** — **Kyág-sran-čan** *W.* hardened against the cold. — *Kyag-rúm, Kyag-róm* ice, pieces of ice, floating blocks of ice (also *čab-róm*); cf. *ₒKyag-pa.*

ཁྱད་ *Kyad* 1. **difference, distinction** *B., C., W.* **gaṅ táṅ-na Kyad med** *W.* it is no matter which you give me; *ṅá-daṅ-ṗrad-pa dáṅ Kyad-méd-do* it is quite the same as if they came to myself; *séms-la Kyad byuṅ* a difference of opinion arose. — *Kyad-čos* mark of distinction. — 2. **something excellent, superior,** *bzoi Kyad, bzo-Kyád* an excellent work of art *Glr.*; *bsgrúb-pai Kyad yoṅ* prob.: it shall be instantly performed in the very best manner *Pth.* — *Kyad-nór* the principal or chief wealth *Cs.* — *Kyad-dón* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-nag-čós-kyi če-Kyád blta Mil.* we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: *mto-Kyád* **height**, *zab-Kyád* **depth**, *ṗyug-Kyád* **wealth.** — 4. **part, division**, the same as *Kyád-par* 2; **sa-Kyád** *W.* **place**, corresponding exactly to **sa-ča** *C.*

Derivatives. **kye'-tsar-čen** = *ṅó-mtsar-čan* wonderful *C.* — *Kyád-du* adv. especially, particularly, *Kyád-du ₒṗágs-pa* particularly (uncommonly) lofty, sublime *Glr.* *Kyád-par* adv. = *Kyád-du Glr.* 50, 7, and more frq. sbst.: 1. **difference, dissimilarity** *B.* and *C.*, *ṅa daṅ Kyod ɣnyis Kyád-par-če* I and you — that is a great difference *Glr.*; *de daṅ kyád-par-ma-mčis-pai rten* an image not differing from this *Glr.*; *míṅ-gi Kyád-par yin* it is (only) a difference of name *Glr.* — 2. **sort, kind,** *ₒbrás-bui Kyád-par kun* all sorts of fruit; *ri-dvágs-kyi Kyád-par žig* a particular kind of game; perh. also: **division, part,** *yúl-gyi Kyád-par* **province** *Tar.* ༢°. 14. — 3. = *Kyad* 2. something of superior qualities, an excellent man *Tar.* ༢°, 7. *Kyád-par-čan* **superior, excellent, capital,** *blá-ma Kyád-par-čan čig Mil.* an excellent spiritual teacher; *Kyád-par-du* adv. **particularly,** chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase *Kyád-du ɣsód-pa, ɣsád-pa*, c. accus. but also dat., **to despise**, e.g. *dmá-la* an inferior, *rgyu-ₒbrás* the doctrine of retribution, *ṅyon-móṅs-pa* trouble etc.

ཁྱབ་ *Kyab* v. *Kyáb-pa.*

ཁྱབ་པ་ *Kyáb-pa* **to fill, penetrate; to embrace, comprise,** c. accus., also dat., *mi-ʼtsáṅ-bas Kyáb-pai sa-ṗyógs* a place full of dirt *Thgy.*; *ₒbrúm-pa máṅ-pos* full of, quite covered with pustules, pocks *Med.*; *mKrís-*

pas filled, impregnated with bile *Med.*; *lus sems dga-bdés kyáb-par gyúr-nas* body and soul (filled with) full of joy *Glr.*; *bar kyáb-pa* to fill up an intermediate space; **to make** (a country etc.) **full** of light, religion, happiness, frq.; *tams-càd-la dríngyis* to embrace all creatures with benevolence; *kún-la kyab-pa* in grammar: capable of being joined to any word, comprising all of them, *Glr.*; *kyab-čé-ba* comprehensive; used also in the way of censure: everywhere and nowhere, to be met with everywhere *Mil.*; *kyab-ydál* or *rdól* comprehensive, extensive. — *kyab* seems also to be a sbst. in *kyab-čé-ba*, and still more so in *rgya bod yoṅs kyáb-tu grágs-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

ཁྱབ་འཇུག་ *kyab-ˌjúg* **Vishnu,** a Brahmanical divinity, appearing, like Brahma and Shiva, also in Buddhist legends, yet principally known in his quality as *yza-sgra-ycan-ˌdzín* (Rāhula), conqueror of the demon that threatens to devour sun and moon; hence *kyab-jug-yzér Med.*, **kyab-júg-gí nad** *W.*, **ra-hu-le ne** *C.*, **epilepsy.**

ཁྱམས་ *kyams Cs., Sch.* **yard, court-yard,** *Cs.* also gallery. It is, like *tsoms,* a space that is to be found in many Tibetan houses, and may be compared to the compluvium of the Romans, being open in the middle, and on the sides generally enclosed by verandas. *Kyams* may therefore be called court-yard, when it is on the same level with the ground, (so also perh. *Tar.* 89, 4, reading *kyams-su* for *ˌkyams-su)*; but in the upper stories such a construction is unknown in European architecture. *Kyams-stód* the upper court-yard, *kyams-smád* the lower one; *kyams-tóṅs Cs.:* 'impluvium'.

ཁྱམས་ *kyams Cs.:* p. n. = *kams,* v. *kams* 3.

ཁྱམས་པ་, ཁྱར་པ་, ཁྱལ་པ་ *kyáms-pa, kyár-pa, kyál-pa* v. *ˌkyáms-pa,* etc.

ཁྱི་ *kyi* **dog,** *kyi rmug B.* and *C.*; the dog bites, *W.:* barks; **so tab** *W.*; bites; **tam** *W.* lays hold of; *kyi bós-nas ma brduṅ* proverb: if you call the dog, then you must not beat him *Glr.* — *kyi rkaṅ-ynyís Sch.* 'a bastard dog, a cur' (?) — *kyi-skád* the barking. — *kyi-káṅ* **dog-kennel,** — *kyi-gu* **a puppy.** — *kyi-rgán* an old dog. — *kyi-rṅó* the itch of dogs. — *kyi-dám* 'dog's seal', a mark burnt in; **stigma** *C., W.* — *kyi-dúg* poison of hydrophobia *Sch.* — *kyi-mdúd-pa* the pairing of dogs *Sch.* — *kyi-pul* **dog-kennel, dog-house.** — **kyi-pal-jór** *W.* Blitum virgatum. — *kyi-spyáṅ W.* **jackal.** — *kyi-po* a male dog. — *kyi-brú Sch.* a vicious, biting dog. — *kyi-sbráṅ* dog's fly. — *kyi-mo* a female dog, **bitch.** — *kyi-smyón* canine madnes, **hydrophobia** *C., W.*; also mad dog = *kyi smyón-pa.* — *kyi-rdzí* dog-keeper. — *kyi-yžóṅ* trough for dogs and other animals, **manger.** — *kyi-šig* **flea.**

ཁྱི་གུ་ *kyi-gu* 1. v. *kyi.* — 2. *W.* **bud** (of leaves and branches, not of blossoms), **eye** (of a plant).

ཁྱི་ར་ *kyi-ra* **chase, hunting,** esp. of single huntsmen, not of a party; stable-stand, cf. *liṅs;* **kyi-ra-la čá-ce** *W.* to go a hunting, **kyi-ra co-ce, gyáb-ce, gyúg-ce** id.; **kyi-ra-la čá-kan** hunter, sportsman; *kyi-ra-ba B.* and *C.*, **kyi-ra-pa** *W.* huntsman.

ཁྱི་རོང་ *kyi-róṅ* p.n., v. *skyid-gróṅ.*

ཁྱི་ལ་བ་རི་ *kyi-la-wa-ri* a sort of treacle made of *seṅ-ldeṅ Wdṅ.*

ཁྱིག་ *kyig* v. *ˌkyig-pa.*

ཁྱིད་ *kyid* breadth of the hand with the thumb extended, a span.

ཁྱིམ་ *kyim (Ssk.* गृह) 1. **house,** not as a building, but as a dwelling-place of man, **a home.** Even when in *Sik.* they speak of **šiṅ-kyim, nyúg-kyim** a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions. *kyim-na* at home, *kyim-du* home (to go home); *kyim daṅ kyim-na* house for house, each in his house *Tar.* 151. 22; *kyim spó-ba* to remove to another place; *kyim skyóṅ-ba* to have a house-

hold, to gain a livelihood; *Kyim-gyi so-tsis* household, housekeeping, farming; *Kyim-gyi rig-pa* knowledge, experience in housekeeping and farming; *Kyim-med-pa* homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *Kyim-gyi byá-ba* or *las*, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. *Kyim-la ˛oń-ba, ɣtóń-ba* to get married, to be given in marriage, respecting the female part *Glr., Mil.* — 2. **the signs** of the Zodiac, which is called *Kyim-gyi ˳Kór-lo*, viz. *lug* ram, *ɣlań* bull, *˳Krig-pa* (pairing) twins, *kárkata (Ssk.)* crab, *séń-ge* lion, *bú-mo* virgin, *srań* balance, *sdig(-pa)* scorpion, *ɣžu* (bow) archer, *ču-srin* (sea-monster) capricorn, *búm-pa* water-bearer, *nya* fishes. To these 12 signs however the corresponding Tibetan figures are not ༡ to ༡༢, but o to ༡༡, as seems to be the usage in astronomical science. There is moreover a division into 27 'lunar mansions' much in use; v. *rgyu-skár*. — 3. **double-hour**, the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4. *Cs.:* **halo**, or circle round the sun or moon. — 5. Symbolic numeral: 12.

Comp. and deriv. *Kyim-táb(s)* **husband,** frq.; also wife; *Kyim-táb-la ɣtóń-ba* to give in marriage, to give away a woman for a wife; *Kyim-táb-mo* **wife,** housewife, *Cs.* — *Kyim-bdág* master of the house, **husband**; owner of a house, **citizen**; *Kyim-bdág-ma* fem. — *Kyim-pa* 1. **layman,** 2. *Cs.:* surrounded by a halo *(Kyim 4)*; *Kyim-pai pyógs-su sbyin-pa* given away to laymen *Dzl.*; *Kyim-par ˳dug* or *ɣnas* he lives as a layman; *pyis Kyim-pai tsúl-čan-gyi rnál-˳byor-pa* a devout man, who lives outwardly like a layman *Mil.* — *Kyim-pa-pa* **a houseowner, peasant, farmer, husband**; *Kyim-pa-ma* **housewife.** — *Kyim bya* **domestic fowl, cock, hen, poultry** *W., C.* — *Kyim-mi* family of a house, household *Cs.* — *Kyim-tsáń* id. — *Kyim-tsér Glr.* 51, 10, usually *Kyim-mtsés, Kyim-mtsés-pa*, fem. *Kyim-mtsés-ma* **neighbour.** — *Kyim-žág, Kyim-zlá, Kyim-ló* 'a zodiacal day, month, year' (?) *Cs.* — *Kyim-sa* earth, **dust,** dirt (in a house), **sweepings** *W.*, **Kyim-sa dú-če, spúń-če* to sweep (a floor), to sweep together.

ཁྱིམ་ཉ་ *Kyim-nya Sch.:* **whale** (if at all correct, it must be taken as mythological signification, no Tibetan having ever known of the existence of real whales).

ཁྱུ་ *Kyu, Kyú-bo Cs., Kyú-mo Pth.* **flock, herd,** *lúg-Kyu* a flock of sheep, *mdzó-mo-Kyu* a herd of bastard cows, *ɣnág-Kyu* of horned cattle; *Kyu skóń-ba* to keep, tend a flock or herd; **company, band, gang, troop,** *mí-Kyu Cs.* a company of men, *bú-mo-Kyu* a bevy of girls, *dmag-Kyú* a troop of soldiers; *Kyú-nas ˳búd-pa* to exclude from the company *Pth., C.; Kyu-sná ˳drén-pa* to go before, to take the lead of a troop, a flock *Mil.; Kyu-mčóg* **bell-wether;** also the most distinguished amongst a number of men, the first, **chief, head** *Pth., Kyu-mčóg-ma* fem.; *Kyu tságs-pa* vb.n., *Sch.* to collect, to gather in flocks.

ཁྱུ་ *Kyu Sch.* 'ell', prob. incor. for *Kru.*

ཁྱུ་བྱུག་ *Kyu-byúg* acc. to *Lex.* = *ku-hú.*

ཁྱུག་ *Kyug* v. *˳Kyúg-pa.*

ཁྱུང་ *Kyuń (Sch.* also *Kyúń-mo)* the Garuda bird, a mythical bird, chief of the feathered race. *Kyúń-šog-čan* = *pyag-rdór.*

ཁྱུང་དཔྱད་ *Kyuń-dpyad* a small round **basket** of reed *Cs.; Kyuń-ril* is said to be in *C.* a large cylindrical basket, the same as *kun-dúm Ld.*, v. *rkón-pa.*

ཁྱུང་སྡེར་ *Kyuń-sdér* ('Garuda claw') *Med., Cs.:* n. of a medicinal root, pseudo-zedoary; *Kyuń-rgód Med.* id (?).

ཁྱུད་ *Kyud* v. *˳Kyúd-pa.*

ཁྱུད་མོ་ *Kyúd-mo* **rim** of a vessel *Sch.*

ཁྱུར་མིད་པ་ *k̓yur-mid-pa* **to swallow** *Med.*; *k̓yur-mid-du sóṅ-ste* suffering himself to be swallowed (from the story of an Indian idol) *Pth.*

ཁྱུས་ *k̓yus* wall-side *Ts.* (?)

ཁྱེ་ *k̓ye* 1. for *k̓yeu Mil.* — 2. for *k̓e* q.v.; *k̓yé-mo* v. *k̓e.*

ཁྱེ་མ་ *k̓yé-ma* n. of a disease *Med.*

ཁྱེའུ་ *k̓yeu* (diminutive of *k̓yó-bo?*) 1. **male child, infant boy.** 2. **youth, adolescent** *B.*

ཁྱེད་ *k̓yed* pers. pron. 2nd. person, **thou,** and particularly in the plur. **you,** in *B.* eleg., in addressing superiors, but also used by superiors in speaking to inferiors, and even contemptuously: *k̓yed ltá-bui má-rabs* such vulgar, mean people, as ye are *Dzl.* — *k̓yéd-kyi* thy, your. — *k̓yed-ráṅ* (*kyed-nyíd* seems to be little used) thou thyself, you yourself; plur. particularly expressed: *k̓yéd-čag, k̓yéd-rnams, k̓yed-ťso; dge-ťsúl k̓yéd γnyis* you two Getsuls *Glr.*; *k̓yed γsúm-po* you three (a mother speaking to her sons) *Glr.*; *k̓yéd-čág* you, when speaking to one person *Glr.*, = *nyid-čag.*

ཁྱེད་ *k̓yed* 1. = *k̓yid W.* 2. v. *ₒk̓yéd-pa.*

ཁྱེན་ཏི་ *k̓yén-ti Pur.* **he, she,** v. *k̓ún-ti.*

ཁྱེབས་ *k̓yebs* v. *k̓ebs.*

ཁྱེམ་ *k̓yem* (*Sch.* also *k̓em*) **a shovel,** *W.*: **kyem daṅ ṕáṅ-če** to shovel away, to remove with a shovel; *k̓yém-gyi ₒdáb-ma* the blade of a shovel, *yú-ba* the handle of it *Cs.* — *gru-k̓yém, ču-k̓yém W.* **oar,** *lčags-k̓yém* **spade;** *me-k̓yém* fire-shovel; *wa-k̓yém* a scoop, hollow gutter-shaped shovel *Cs.*; *k̓yém-bu* spoon *Cs.*

ཁྱེར་ *k̓yer* v. *ₒk̓yé-ba; k̓yér-so* v. *ₒk̓yer-so.*

ཁྱོ་ *k̓yo B.* frq., also *k̓yó-p̓o Pth.* 1. **man** (seldom). 2. **husband,** *k̓yo byéd-pa* ('to act a husband' cf. *byed-pa* I. 1) to take a wife; *k̓yod ṅai k̓yo mi byéd-na* if you do not marry me *Dzl.* — *k̓yo-méd* **single, unmarried.** — *kyó-mo* wife *Cs.* — *k̓yo-šúg* husband and wife, married couple; *k̓yo-šúg γnyís grógs-nas soṅ* these two married people went together; *k̓yo-šúg mdzá-ba-rnams* a loving couple; *k̓yím-bdag k̓yo-šúg γnyis* the citizen with his wife; *γsér-lha k̓yo-šúg γnyis* about the same as: Mr. and Mrs. Serlha; *k̓yo-šúg-tu sdú-ba* to join a couple in marriage *Dzl.*

ཁྱོ་ག་ *k̓yó-ga* 1. **man** emphatically, as: *skyés-bu ṅa hór-pa yaṅ k̓yó-ga yin* we Turks are men, too; **hero,** *k̓yó-ga-pa* id. — 3. **heroic deed, exploit.**

ཁྱོག་པོ་ *k̓yóg-po* **crooked, curved, bent;** *Cs.* also cunning.

ཁྱོག་ཐོང་ *k̓yog-ťóṅ* (v. *k̓yó-ga* and *ťoṅ*) *W.* **young man, youth.**

ཁྱོགས་ *k̓yogs* **litter, bier** *Pth.*, **palanquin** *Cs.* also scaffold (?) *Cs.*

ཁྱོང་ *k̓yoṅ* v. *k̓yóṅ-ba.*

ཁྱོད་ *k̓yod* pers. pron. 2nd. person sing. and plur., **thou, you;** *k̓yod-kyi* thy, thine, your; if plurality is to be especially expressed, it is done by adding *čag: k̓yód-čag Mil.*; occasionally also *k̓yód-rnams,* cf. *k̓yed; k̓yod-ráṅ* 1. thou thyself, you yourself. 2. thou, you (*W. *k̓yo-ráṅ**).

ཁྱོན་ *k̓yon* **size, extension, width, circumference, area, height** e.g. of Dzambuling *Dzl.*, of the Sumeru *Glr.*, of the lunar mansions or the zodiac *Glr.*; *k̓yon-yáṅs-pa* a wide extent, *k̓yoṅ-yáṅs sa-γží* all the wide world (earth); *k̓yon-sdóm Cs.* 1. narrow-extent. 2. sum, contents. — *k̓yón-nas* **thoroughly,** *k̓yón-nas mi sdíg-čan* thoroughly a sinner; *k̓yón-nas med* not at all *C.*

ཁྱོམ་ཁྱོམ་ *k̓yom-k̓yóm* 1. **oblique, awry,** irregularly shaped.—2. v. *ₒk̓yóm-pa.*

ཁྱོར་ *k̓yor* (*Cs. k̓yór-pa*) as much as fills the hollow of the hand, **a handful,** cf. *skyor; k̓yor gaṅ, k̓yor re* one handful, *k̓yor do* two handfuls.

ཁྱོལ་བ་ *k̓yól-ba* v. *ₒk̓yól-ba; k̓yós-ma C.* = *skyós-ma, skyás-ma.*

ཁྲ་ *k̓ra* 1. a small bird of prey, **sparrow-hawk, falcon,** used for hunting, also *bya-k̓rá; k̓ra-žúr Sch.*: a species of eagles; *k̓rá-pa* falconer. — 2. v. the following article.

ཁྲ་བོ་ *ḱrá-bo* perh. also *ḱrá-mo* **piebald,** two-coloured, (not many-coloured, which is *bkrá-ba); rgya-stág-ḱrá-bo* the streaked Indian tiger *Mil.; *ṭa-ṭá* C.* id.; **ṭa-wo-pí-wo, ṭa-si-pi-si* W.* id. (spelling uncertain); *nag-ḱrá* black-spotted, so that black is the predominating colour of the whole; *dmar-ḱrá* red-spotted, red being the predominating colour. — The significations of the various compounds of *ḱra* have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so: *ḱra-čam-mé Glr.* is said of a rainbow-tinted meteor, *ḱra-lam-mé Mil.*, (or *lham-mé,)* of a similar phenomenon, *ḱra-čem-čém Pth.* of a flight of birds; **ṭa-čám-se, ṭa-čem-mé, ṭa-čém-se* C.*, **čam-ṭá-ṭiṅ-ṅé* Ld.*, **ṭa-šíg-ge' ṭa-čig-ge, ṭa-róg-ge* C.*, — all these seem to be of nearly the same import. — These compounds have also assumed the character of an adverb, signifying, **together, altogether,** *ḱra-me-ré Mil.* id.

ཁྲ་མ་ *ḱrá-ma* 1. *Cs.* **register, index.** — 2. *C.* **judicial decree.** — 3. a species of grain, acc. to *Wdṅ.* = *mgyogs-nás* a kind of barley growing and ripening within 60 days; v. *nas.*

ཁྲག་ *ḱrag* (in *Bal.* still pronounced **ḱrag** elsewhere **ṭag**), *Cs.:* resp. *sku-mtsal,* **blood;** **ṅal-ṭág, žaṅ-ṭág* W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, **paṅ-ṭág** blood of the childbed is to be distinguished; *γzuṅ-ḱrág* healthy, nourishing blood *Cs.; nad-ḱrág* bad blood *Cs.: ḱrag dón-pa, W. *tón-če**, to bleed a person; *γtár-ba* id.; *ḱrag γčód-pa* to stop, to stanch the blood; *ḱrag čád-pa* vb. n. to cease to bleed, cessation of bleeding; **nyiṅ-ṭág ḱól-la rag* W.* I feel my blood boiling, e.g. from ascending a steep hill; *ḱrag dzág-pa* menstruation (the plain undisguised expression): *ḱrag čág-pa* clotted blood, gore *Cs.; ḱrag-šas-čé-ba* plethoric *Med.*

Comp. *ḱrag-ḱrúgs Sch.:* agitation, flutter, orgasm of the blood. — *ḱrág-čan* bloody, e.g. *ral-grí.* — *ḱrag-γčód* n. of a medicinal herb *Med., ḱrag-čags-rtá* a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one *Mil.* — *ḱrag-ṭúṅ* a class of terrifying deities *Thgr.* — **ṭág-ṭuṅ-bu* W.* **leech.** — *ḱrag-γzér W.* rheumatic pain (?) — *ḱrag-ró* clotted blood (?) *Med.* — *ḱrag-líṅ* a clot of blood. — *ḱrag-šór* hemorrhage, bloody flux (?) *Med.*

ཁྲག་ཁྲིག་ *ḱrag-ḱríg* one hundred thousand million, an indefinitely large number *Cs.;* acc. to *Lex.* = प्रयुत one million, cf. *dkrígs-pa.*

ཁྲག་ཁྲུག་ *ḱrag-ḱrúg Cs.* **complicate, confused;** *Zam.:* like a troop of fighting men, or like the loose leaves of a book, when out of order.

ཁྲག་ཁྲོག་ *ḱrag-ḱróg Lt.?*

ཁྲང་ *ḱraṅ* v. *mḱraṅ.*

ཁྲད་པ་ *ḱrád-pa Cs.* stretched out; *ḱrád-por sdód-pa* to sit (with the legs) stretched out (?). *ḱrád-por skyé-ba Wdṅ.* a botanical term applied to the leaves of plants.

ཁྲབ་ *ḱrab* shield, buckler; coat of mail, scales *Sch.;* acc. to oral communication the word in the first instance denotes **scale** (scale of a fish), and secondly **coat of mail;** consequently *ḱráb-čan* 1. scaled, scaly. 2. mailed, armed with a coat of mail; *ḱrád-mḱan* armourer *Glr.*

ཁྲབ་ཁྲབ་ *ḱrab-ḱráb* 1. a weeper, one that sheds tears on every occasion *Sch.* — 2. *Mil.* 92, 4?

ཁྲམ་ཁ་ *ḱrám-ḱa* **a cut, a notch** (in wood), lines cut into wood so as to cross one another, as an ornament; *ḱrám-šiṅ* a club-like implement, carved in the manner just mentioned, representing the attribute of a god. *nyag-ḱrám* a notch.

ཁྲམ་པ་ *ḱrám-pa* I. *C.:* **a liar,** *slu-bar byéd-pai ḱrám-pa Pth.; ḱrám-ma* fem. *Cs.; ḱa-ḱrám* a lie *Mil.; ḱrám-sems-čan* **lying, mendacious** *Mil.* — II *W.:* 1. **lively, brisk, quick,** like boys, kids etc. (the contrary of *γlén-pa* slow, indolent, apathetic); **ṭám-pa čo* W.* a wish of good speed, ad-

dressed to one going on a journey, such as: good success! may all go well! — 2. **modest**, attentive to the wishes of others.

ཁྲལ་ *ḱral (Lex.* དཎྜ punishment) 1. **punishment, chastisement** for sins, **visitation**; in this sense the word is said to be used still, but much more frq. it signifies 2. **tax, tribute, duty**, service to be performed to a higher master; *ḱral sdú-ba* to collect taxes, *ɖjál-ba, skór-ba* to pay taxes, *bkál-ba* to impose taxes; *dṅúl-kral* money-tax, tax to be paid in money, *ˌbrú-ḱral* corn-tax, tribute paid in corn, *til-már-ḱral* tax, tribute to be paid in sesame-oil.

ཁྲི་ *ḱri (Cs. ḱrí-ma), ḱri-ḱrág, ḱri-ťsó* **ten thousand**, a myriad, *ḱri p̔yed daṅ ɣnyis* 15 000; *nyi-ḱrí* 20 000; *bźi-ḱri* 40 000; *brgyad-ḱri bźi-stóṅ* 84 000, a number frq. occurring in legends.

ཁྲི་ *ḱri*, also *ḱriu*, seldom *ḱrí-bo*, resp. *bźúgs-ḱri*, **seat, chair; throne; couch; frame,** sawing-jack, trestle etc.; **gya-ṭ̔i** an Indian (Anglo-Indian, European) chair; *č̔ós-ḱri* a professorial chair, pulpit *Pth.*, reading-desk, table for books, school-table; **nyé-ṭ̔i** (v. *snyé-ba)* a contrivance to rest the head on when sleeping on the ground *W. nyál-ḱri*, resp. *ɣzim-ḱri*, bed-stead; *sén-ge-ḱri* throne; *ḱrí-la bskó-ba* to raise on the throne; *ḱri-la ˌḱód-pa* to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

Comp. and deriv. *ḱri-ɣdúgs* po. **the sun.** — *ḱri-pa Cs.* **a chairman**; one sitting on a throne. — *ḱri-ˌp̔áṅ* 1. *Cs.:* the height of a chair, a high chair. — 2. *mč̔od-rtén-gyi ḱrí-ˌp̔áṅ* the same as *baṅ-rim.* — *ḱri-mún* or *món Pth., Tar.,* **prison, dungeon.** — **ṭ̔i-šíṅ, ṭ̔iu-šíṅ**, the common, plain word for chair.

ཁྲི་ལེ་བ་ *ḱri-le-ba* **fear** *C.* (?)

ཁྲིག་ཁྲིག་ *ḱrig-ḱrig* 1. *so ḱrig-ḱríg byéd-pa* to gnash, grind the teeth *Mil.*; *ɣzúgs-po* to shiver, shake with cold, terror, rage *Mil.* — 2. col. for *tig-tig.*

ཁྲིགས་ *ḱrigs* **plentiful, abundant** *Sch.; za-ˌóg ḱrigs-se* silk-fabrics, silks, in abundance *Mil.; ḱrigs-se gaṅ* quite full *Sch.; ḱrigs-se byéd-pa* to treat, to entertain plentifully *Sch.*

ཁྲིད་, འཁྲིད་ *ḱrid, ˌḱrid,* **instruction, teaching**; *ḱrid ˌdébs-pa* to give instruction, to instruct, *ḱrid-pas-č̔og* I am willing to give you instruction, you may have lessons with me *Mil.; ḱrid bšád-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *ḱrid záb-po* thorough instruction; *slu-ḱrid* instruction to an evil purpose, seduction, v. *slú-ba; sna-ḱrid Lex.* guide, leader. — *ḱrid-mḱan* col. teacher. — *ḱrid-p̔rúg* scholar, pupil. — *ḱrid-pa* v. *ˌḱrid-pa.*

ཁྲིམས་ *ḱrims* 1. **right,** not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying **custom, usage, duty.** Accordingly *rgyál-po*, or *btsún-po ḱrims-méd* means an unjust king, an unprincipled priest or ecclesiastic; *ḱrims bźin-du, ḱrims daṅ mťun-par* conscientiously, justly; in conformity with custom, duty, law; *č̔os-ḱrims* religious right, coming nearest to our abstract right; when, for instance, in *Glr.* king Sroṅ-btsan-sgam-po says: *rgyál-ḱrims č̔ós-ḱrims-su bsgyur* I have changed the right of a king into that of religion, he means to say: I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys *Glr.* 97, 4: *č̔ós-ḱrims ˌɖig-pai gros byas* they conspired to extirpate the religious principle of administration. — 2. **law,** *dgé-ba bču daṅ ldán-pai ḱrims* a general law, founded upon the ten virtues *Glr.; des č̔ós-ḱrims daṅ rgyál-ḱrims ɣnyis ɣtán-la p̔ab*, he regulated the spiritual and secular law *Glr.* 97, 1.; *bka-ḱrims* resp. law, as a collection of precepts, **decree, commandment;** *ḱrims č̔á-ba* to enact a law, to publish a decree, frq.; *ḱrims sgróg-pa* to pro-

claim an edict; *mtó-ba k̔rims-kyis ɣnon* he limited the power of the nobility by laws *Glr.*, *k̔rims-yig* code of law *C.*; *k̔rims* also a single **precept, rule, commandment** *Dzl.*; *Burn.* I, 630. — 3. **administration of justice**, *čós-kyi k̔rims* the ecclesiastical, *dpón-gyi k̔rims* the secular civil, exercised by the *k̔rims-dpon*; *lugs ɣnyis-kyi k̔rims* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *k̔rims srúṅ-ba* to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check *Glr.* 95. 9.; *k̔rims byéd-pa* id. ni f. — *ts̔úl-k̔rims* a spiritual precept or duty; also a frequent man's name. — 4. **action, lawsuit**, *W.* also **ṭ̔im-šágs** or only **šags; gaṅ žig ṭ̔im-si p̔i-la* W.* for the sake of some law-suit, **ṭ̔im táṅ-ċe** to sit in judgment, to try, to hear causes; **ṭ̔im čọ̈-pa* C.* = **ṭ̔im táṅ-ċe* W.*, means also to pass sentence, to punish, **ṭ̔im ḍág-po tóṅ-wa** to inflict a heavy punishment; *mí-la k̔rims-bčad p̔og* he incurs, suffers punishment *Pth.*; **ṭ̔im žú-ċe* W.* to go to law, to commence an action; **ṭ̔im žú-k̔an* W.* plaintiff; **ṭ̔im táṅ-k̔an* W.* magistrate, judge; *k̔rims-dpon B., C., W.*, superior judge, chief-justice; **ṭ̔im-kyi ḍág-po* C. id.*; *k̔rims-ɣyóg* apparitor, beadle *Cs.*; *k̔rims-pa* lawyer, advocate *Cs.* (seems to be little used); *k̔rims-k̔an* court, court of justice, tribunal; *k̔rims-ra* id.; place of execution. — 5. **use, custom, usage** — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

ཁྲིལ་ *k̔ril* v. *ₒk̔ril.*

ཁྲིས་ *k̔ris? k̔ris-ₔjágs* **peace**, v. *ₔjags.*

ཁྲུ་ *k̔ru* (*k̔rú-ma Cs.*) **cubit**, a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three. — *k̔ru ₔjál-ba* to measure with a cubit measure *Cs.*

ཁྲུ་བ་ *k̔rú-ba* sometimes for *ₒk̔ru-ba.*

ཁྲུ་གཟར་ *k̔ru-ɣzár* a kind of **stew-pan** *Sch.*

ཁྲུ་སློག་ *k̔ru-slóg* a pit filled with corn (?) *Sch.*; in *Mil. k̔ru-slóg-pa* stands for digging, breaking up the soil, gardening.

ཁྲུང་ཁྲུང་ *k̔ruṅ-k̔ruṅ* (*Ssk.* क्रौञ्च) **crane**, Grus cinerea.

ཁྲུན་ *k̔run* **height, length, extension** *Lex., Cs.*

ཁྲུལ་ *k̔rul* 1. *k̔rul ɣtoṅ-ba* to let fall, **to drop** (several things at intervals), *mči-ma* tears *Mil.* — 2. **da-ṭ̔ul* W.* **intercalary month.**

ཁྲུལ་པོ་ *k̔rúl-po C.* 1. **cheerful, merry.** — 2. **fornicator.**

ཁྲུལ་མ་ *k̔rúl-ma* 1. *W. *k̔ú-wa ṭ̔úl-ma** crooked handle, **crank** (spelling uncertain). — 2. *C.* **a whore.**

ཁྲུམ་ཁྲུམ་ *k̔rum-k̔rúm*, *Sch.*: *k̔rum-k̔rúm byéd-pa*, *Lt.*: *k̔rum-k̔rúm brdúṅ-ba* **to pound** in a mortar.

ཁྲུམས་སྟོད་ *k̔rums-stód*, and *-smád*, two Nakshatras, v. *rgyu-skár* ༢༥.

ཁྲུས་ *k̔rus* 1. pf. of *ₒk̔ru-ba.* — 2. sbst. **bath, washing, ablution**; *k̔rús-ču*, water for bathing, washing or rinsing; dish-water; *k̔rus byéd-pa* to bathe, to use baths *Dzl.*; *k̔rús-la ₒgró-ba* to go to bathe *Dzl.*; *k̔rus ɣsól-ba* resp. to take a bath *Glr.*, also to administer a bath to another (cf. *ɣsól-ba*) *Glr., Pth.*; esp. as a religious ceremony, consisting in the sprinkling with water, and performed, when a new-born infant receives a name, when a person enters into a religious order, or in diseases and on various other occasions (cf. *Schl. Buddh.* p. 239, where the word is spelled *bkrus*). Therefore 3. **baptism**, and *k̔rus ɣsol-ba* **to baptize** *Chr. R.* and *P.* — *k̔rús-kyi rdziṅ*, pond, pool for bathing; *k̔rus-k̔áṅ* bathing-room or house; *k̔rus-sdér* basin, washing-bowl *Sch.*; *k̔rus-búm* sacred watering-pot; *k̔rus-ɣžóṅ* bathing-tub *Sch.*; *k̔rus-ɣsér* bathing-water *Sch.*, but in *Lt.* this word re-

lates to a certain medical procedure or method of curing.

ཁྲེ་ k̔re (Ssk. प्रियङ्गु) **millet**, k̔re-č̔áṅ Murwa-beer *Sik.*, v. *Hook. Himal. Journ.*

ཁྲེ་ཙེ་ k̔re-tsé Chinese **vermicelli** *C.* (*t̔e-tse*).

ཁྲེགས་པ་ k̔régs-pa v. *mk̔régs-pa.*

ཁྲེལ་ k̔rel, resp. *t̔ugs-k̔rél* 1. **shame, shamefacedness, bashfulness, modesty;** *t̔el káb-če* *W.* v. *gébs-pa.* — 2. **piety,** esp. *W.* — 3. *C.* **disgust, aversion.**

Comp. and deriv. — *k̔rel-gád* a scornful laughter. — *k̔rél-čan* *Cs.* bashful, timid; *W.* **pious, faithful, conscientious.** — *k̔rel-ltás, k̔rel-ltos,* dread of wicked actions; *k̔rel-γdoṅ* (lit. a face capable of shame) id. — *t̔él-dad-čan, t̔él-₀dod-čan* *W.* fond of making others ashamed. — *k̔rel-ldán* = *k̔rél-čan.* — *k̔rél-ba* vb. to make or to be ashamed, *t̔el soṅ* he was ashamed, *t̔él-če mi yoṅ* *W.* he is not put to shame; *C.* also: to get into a passion; sbst. shame, *k̔rél-ba daṅ ṅó-ts̔a-ba med* he has no shame nor dread *Dzl.*, *t̔él-wa yod* *W.* it is a shame. — *k̔rel-méd (-pa), W.* *k̔rel-méd- (k̔an)* shameless, insolent. — *t̔él-₀o* object of disgust, *C.* — *k̔rél-yod* **chastity, modesty, decency,** *k̔rél-yod-pa* chaste etc., *k̔rél-yod-par byéd-pa* to behave chastely etc. — *k̔rel-šór* = *k̔rel-méd.*

ཁྲེས་པོ་ k̔rés-po *Thgy.* **load, burden,** = *k̔ur.*

ཁྲོ་ k̔ro 1. a kind of **bronze,** of about the same quality and worth as *₀k̔ár-ba,* but inferior to *li,* q.v.; *k̔ró-ču* liquid, melted bronze; *k̔ró-čus sdóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Glr.* — 2. **kettle** *Schr.*

ཁྲོ་པ་ k̔ró-pa *W.* for *k̔rod.*

ཁྲོ་བ་ k̔ro-ba 1. **anger, wrath,** (cf. *₀k̔ró-ba* vb.) frq; *k̔óṅ-k̔ró-ba* inward anger *Thgy.* — 2. **angry, wrathful** *Cs.*; *k̔ró-bar byéd-pa, ₍gyúr-ba* to be, to grow angry *Cs.*; *k̔ró-bo,* fem. *k̔ró-mo* angry, fierce, ferocious, e.g. *γčan-γzán* a ferocious beast; esp. applied to the 54 (or 60) deities of anger and terror (भैरव), e.g. *k̔ró-ba-čén-po* = *γšin-rje* the ruler of hades; *t̔o-túm-po* furious with rage, raging with anger *C.*: *k̔ro-γnyér* distortion of the face by anger; *k̔ró-ba-ma, k̔ró-ba-čan* she whose face is wrinkled with anger, n. of a goddess *Glr.* 17, 12. — *t̔o-t̔á* *W.* **dissatisfaction, grumbling.** — *k̔ro-món* *Sch.* prison (perh. *k̔ri-món*). — *k̔ro-žál* an angry, frowning countenance *Glr.*

ཁྲོག་ k̔rog ? — *k̔rog brgyáb-pa* to drink hastily, to gulp down *Glr.*; *k̔rog-k̔rog* plump! the sound caused by something falling heavily on the ground *W.* — *k̔rog-smán* the raw, unprepared substance of a medicine *Sch.*

ཁྲོག་པོ་ k̔róg-po botanical term, used of leaves standing round the stem scattered or alternately.

ཁྲོང་ངེ་ k̔roṅ-ṅé **upright, straight, erect,** (cf. *k̔roṅ,*) *Glr., Mil.*

ཁྲོང་པོ་ k̔róṅ-po, *t̔óṅ-po* *Ts.* **close-fisted, stingy.**

ཁྲོད་(པ་) k̔ród (-pa), *W.* *t̔ó (-pa)* **crowd, assemblage, mass, multitude;** *mi-k̔ród* a troop, crowd of men, *ri-k̔ród* an assemblage (mass) of mountains; *rtsva-k̔ród* a heap, stack, rick of hay; *nags-k̔ród* a dense forest, *mun-k̔ród* thick darkness; *dur-k̔ród* cemetery where the corpses are cut into pieces for the birds of prey; *dei k̔ród-du lha-γčig ₍jóg-pas* placing the princess among their (the girls') company *Glr.*; in *W.* *t̔ó-pai náṅ-na* and *náṅ-du* c. genit. is the usual expression for **among.**

ཁྲོན་ k̔ron **claw, fang;** *k̔rón-kyis rkó-bai sde* the class of the gallinaceous birds *S.g.*

ཁྲོན་པ་ k̔rón-pa 1. **well, spring.** — 2. *Lh.*: a wooden **water kennel;** *k̔rón-bu* a little well; also n. of a medicinal herb, a purgative against bilious complaints *Med.* *k̔ron-rágs* enclosure of a well *Sch.*

ཁྲོམ་ k̔rom 1. **market-place, market-street, bazar;** *k̔rom skór-ba* to wander, to ride round the market *Glr.*, to ramble through; *γsaṅ-sṅágs k̔róm-du klog* secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes

of a Buddhist). — 2. **crowd of people,** multitude of persons; *krom-čén* a great crowd; *tsógs-pai krom-rnams* the assembled crowd *Pth.; po-króm* a multitude of men; *rgyal-króm* prob. an assembly, a gathering of kings *Mil.; krom dmar-nág ˌkyil-ba* a motley crowd, throng of people *Pth.*

Comp. — *króm-čén (po) Thgr.* chief market-place, principal street *Cs.* — *króm-dpon* overseer, police-officer who is charged with the supervision of the market. — *króm-skor-ma* harlot, strumpet *Cs.*

ཁྲོམ་པོ་ *króm-po Glr.*, n. of a province (?), *króm-po-pa* an inhabitant of it.

ཁྲོམ་མེ་ *krom-mé* sparkling, glittering, *zil-pa krom-mé* a sparkling dew-drop *Pth.*

ཁྲོམས་ *kroms* v. *ˌgrém-pa.*

ཁྲོལ་ *krol* 1. v. *ˌkról-ba* and *ˌgról-ba.* — 2. **a sound;** *król-gyis soṅ Glr.* (the ring) slid sounding (across the azure-floor); *krol-dóṅ* is said to denote a large hand-bell, and *krol-lóg* the same as *krog-króg W.* — Cf. *ˌkról-ba.* — 3. kettle (?) v. *lčags.*

ཁྲོལ་ཁྲོལ་ *krol-król* adj 1. **bright, shining,** = *król-po.* — 2. *krol-król byéd-pa Glr.*, **míg ṭol-lé ṭol-lé tá-wa* C.* to stare, *la,* at.

ཁྲོལ་ཆ་ *król-ča* the act of forgiving, pardon *Sch.*

ཁྲོལ་པོ་ *król-po.* 1. **sparkling, glistening, dazzling,** e. g. water when the sun shines upon it; **'od ṭól-po* W.* brightness, splendour. — 2. **distinct, intelligible,** **(s)pé-ra ṭól-po zer mi še(s) W.* he cannot speak distinctly.

ཁྲོལ་མོ་ *król-mo W.* **brittle, fragile,** opp. to *mnyén-po.*

ཁྲོལ་ཚགས་ *krol-tságs Lex., Cs.* **a sieve.**

ཁྲོས་པ་ *krós-pa* v. *ˌkró-ba.*

མཁན་ *mkan,* an affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, *sá-mkan* one who knows the country, the road, a guide, a pilot (*Dzl.* ༢༧༥, 7); *lám-mkan* id. *Mil.*; *šiṅ-mkan,* worker in wood, carpenter, joiner etc. — 2. affixed to a verbal root, it is often (at least in later literature) equivalent to the periphrastic participle, signifying: he who in any special case performs an action; so *ˌdógs-mkan Glr.,* one who is binding, fastening; also with an objective case: *ṅai bú-mo ˌdód-mkan Glr.* such as are courting my daughter; *bsád-mkan* the man having killed, the murderer. — 3. In colloquial language, esp. in *W.*, it has on account of its more significant form entirely displaced the proper participle termination in *pa: *dúṅ-ma kyer-kan-ni mi* W.* the men carrying the beam; contrary to its original signification, it is even used in a passive sense: **sád-kan-ni lug* W.* the slaughtered sheep.

མཁན་པོ་ *mkán-po* (*Ssk.* उपाध्याय, पण्डित) a clerical teacher, **professor,** doctor of divinity, principal of a great monastery, **abbot,** who, as such, is endowed with the *mkan-rgyúd,* or spiritual gifts, handed down from Buddha himself by transmission, viz. *dbaṅ, luṅ, krid;* next to him comes the *slób-dpon,* or professor in ordinary. *mkán-po tón-mi sámbho-ṭa* Dr. Thon-mi Sambhoṭa; *mkán-mo* **mistress, instructress** *Cs.: mkán-bu* **pupil, scholar** *Tar.; mkan-čén* a great Doctor, a head-master; *mkan-slób* for *mkán-po daṅ slób-dpon,* e.g. *blá-ma mkan-slób-kyi bka* the words of the Lamas, abbots and masters; also for *mkán-po daṅ slób-ma Glr.* 100, 4. — *mkan-rábs* the series or succession of the abbots in the great monasteries *Cs.* — *mkan-rim* the respective prospects of being elected abbot, as depending on the different ranks of the expectant individuals.

མཁའ་ *mka* (*Ssk.* ख) 1. **heaven, heavens,** gen. *nam-mka; mka-la* in the heavens, *mká-la púr-ba, rgyú-ba, ldiṅ-ba* to fly, wander, soar, in the air. — 2. **ether,** as the fifth element. — 3. symb. num.: **cipher, naught.**

Comp. — *mka-klóṅ, mka-kyáb, mka-dbyíṅs* the whole compass or extent of the

heavens *Cs.* — *mkʻa-₍gró-ma,* in *Mil.* gen. *mkʻa-pro-ma, Ssk.* डाकिनी, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — *mkʻa-mnyám Lex.* like the heavens, infinite. — *mkʻa-ldiṅ* the sky-soarer, the bird Garuda, v. *kʻyuṅ.* — *mkʻa-spyód* wanderings through heaven *Tar.* 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; *mkʻa-spyód-du γšégs-pa* to go to heaven, to die *Mil.*

མཁར་ *mkʻar* 1. resp. *sku-mkʻár. Glr.,* **castle,** nobleman's seat or mansion, manor-house, frq.; **citadel, fort** *Pth.;* **house** in general *Mil.* — 2. termin. case of *mkʻa.*

Comp. — *mkʻar-dpón* governor of a castle, commander of a fortress. — *mkʻar-lás C.* and *B.,* the work of constructing a castle, of raising an edifice; **kʻar-lén* *W.* id. — *mkʻar-srúṅ* the guard or garrison of a castle, fortress *Cs.* —

མཁར་བ་ *mkʻár-ba* 1. (also *ₒkʻár-ba) B.* and *C.,* **staff, stick;** *mkʻar-γsíl* staff of the mendicant friars, the upper part of which is hung with jingling rings; *pyag-mkʻár* resp. for *mkʻár-ba.* — 2. **bronze, bell-metal,** v. *ₒkʻár-ba.*

མཁལ་མ་ *mkʻál-ma* **kidney, reins,** *mkʻál mdog* 'kidney-colour, dark red' *Cs.*

མཁས་པ་ *mkʻás-pa Ssk.* पटु, (originally like σοφός) **skilled; skilful,** in mechanical work, and so it is frq. used in col. language; further in a more general sense: *smán-pa mkʻás-pa* a skilful, clever physician; **experienced, learned, prudent, shrewd, wise;** c. accus. or dat., in a thing; *so-tsʻís-la* in farming, *čʻos* in religion; *slób-ma skyóṅ-ba-la mkʻás-pa* an able tutor, pedagogue *Mil.; mkʻas-btsun-bzáṅ* prop. denotes the qualities of a right priest: learned, conscientious, good, but sometimes it indicates only the position in society, the clerical rank, so esp. *mkʻas-btsʻún* learned clerics, reverends *Glr., mkʻás-po* or *-pa* a learned man, **a scholar,** *sṅón-gyi mkʻás-po-rnams* learned men of former times; *mkʻas-grúb* id., *rgya-gár-gyi mkʻas-grub-rnams* Indian scholars; it is also used like our 'most wise', 'very learned', and similar expressions in a pompous address *Glr.; mkʻas-mčʻóg* profound scholar *Zam.* I never found the word applied to inanimate things in the sense of 'wisely contrived', and the correctness of *Cs.: tʻabs mkʻás-pos* 'by wise means' may be questioned.

མཁུན་པ་ *mkʻún-pa Sch.* v. *kʻún-pa.*

མཁུར་ཚོས་ *mkʻur-tsʻós* v. *kʻur-tsʻós.*

མཁོ་བ་ *mkʻó-ba* **desirable,** to be wished for, *mkʻó-bai yo-byád,* in *C.* also **kʻo-ǰhe*,* desirable things, requisits, wants, desiderata; **hindu-tẹn-gyi mí-la kʻó-wẹ tsʻoṅ-zóg** articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar mkʻó-ba* indispensable, most necessary. Cf. *ₒkʻo.*

མཁོས་པབ་ *mkʻos-pʻáb Lex.* v. *ₒkʻos.*

མཁྱུད་པ་ *mkʻyúd-pa Cs.:* to keep, to hold, to embrace, = *ₒkʻyúd-pa; dpe-mkʻyúd Lex.* w.e.; *Cs.:* unwillingness to lend books, *dpe-mkʻyúd-čan* unwilling to lend books, *dpe-mkʻyúd byed-pa* to be unwilling to lend books; *mkʻyud-spyád* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

མཁྱེན་པ་ *mkʻyen-pa,* resp. for *šés-pa, ríg-pa, gó-ba,* **to know,** *yab-yúm-gyis mkʻyén-par mdzód-čig* my esteemed parents may know *Dzl.;* to know, one man from another, *rgyál-po mkʻyén-tam* does the king, does your majesty know the . . .? (the king himself will answer: *ṅas šés-so) Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *bsám-pa dág-par mkʻyén-pas* as he (the Bodhisattwa) perceived the sentiments (of his scholar) to be sincere *Dzl.; mkʻyén-par gyúr-to* perceived, found out, discovered; **to understand,** *mkʻyen sóṅ-ṅam* did you understand it? *mkʻyen-rgyá-čan* possessed of much understanding, very learned *Mil.; mkʻyén-ldan-yáṅs-pa* profoundly learned; *mkʻyen-brtsé Glr.* prob.: omniscient-merciful; *tʻams-čad-mkʻyén* all-knowing, a later epi-

thet of Buddha; *ye-mḱyén, mṅon-mḱyén* = *ye-šés, mṅon-šés*. — *ṫugs-mkyén* is known to me only as a sbst. abstr.: the knowing, **knowledge, prophetic sight,** *rje-btsún-gyis ṫugs-mḱyén-gyis γzígs-pa lágs-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Cs.*, however, *sku-mḱyén, γsuṅ-mḱyén* and *ṫugs-mḱyén* are identical in meaning with *mḱyen-mḱyén*, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in *Mil.* after an entreaty: *blá-ma ḱyed mḱyen-mḱyen.* It is gen. added without any connecting word, like our **pray,** or **please,** but sometimes it is construed with the inf.: *mdzád-pa(r) mḱyen-mḱyén,* please to do.

མཁྲང་(བ་) *mḱraṅ (-ba)*, also *ḱraṅ* **hard, solid, compact;** *srá-mḱráṅ-čan ₒgyur-méd Thgy.* **firm, hearty, sound,** of a strong and robust constitution. — *mḱráṅ-pa* denotes the fourth stage of the development of the foetus *Thgy.*

མཁྲིག་མ་ *mḱrig-ma* **the wrist** of the hand.

མཁྲིགས་པ་ **ṫigs-pa** col. *W.* (also *Bunan*) for:

མཁྲིས་པ་ *mḱris-pa B.* and *C.* (*Ssk.* पित्त) **bile, gall.** — 1. the vesicle of the gall, the gall-bladder, as part of the intestines. — 2. generally: the substance of the bile, the bilious fluid, which acc. to Indo-Tibetan philosophy is connected with the element of fire, and which, conformably to its functions, is divided into five species, of which physiology gives the oddest details. — *mḱris-nád* bilious disease; *mḱris-ṫsád* prob. bilious fever; *gráṅ-mḱris* a feverish shivering, a chill.

མཁྲིས་མ་ *mḱris-ma Lex.* w.e., perh. = *ₒḱris.*

མཁྲེགས་པ་ *mḱrégs-pa, W. *ṫág-mo** (*Ssk.* सार) **hard, firm,** e.g. snow; **go-ṫág-čan* W.* **obstinate, stiffnecked, stubborn.**

འཁང་བ་ *ₒḱáṅ-ba* (not: to put a fault or crime on another *Cs.*, but:) **to hurt** or **offend, to annoy, to vex,** *ṫsúr-la ₒḱaṅ* we cause vexation to ourselves (by minding too much the affairs of others); *ₒḱaṅ* **animosity**, *ₒḱaṅ maṅ* there occur many collisions, quarrels *Mil.*, *dpon-slób re ₒḱaṅ ₒbyuṅ* there arise mutual differences, animosities, between masters and scholars *Mil.*

འཁད་པ་ *ₒḱád-pa* esp. *W.* 1. **to sit, to sit firm,** *rtai ḱá-ru* on the back of a horse. — 2. to remain sitting, **to stick fast,** to be stopped, kept back, e.g of a bird, *rnyius*, in a snare; *rḱáṅ-pa ₒḱád-de ₒgyél-ba* to get entangled with the foot so as to fall; *sgo ₒḱad ₒdug* the door sticks. Cf. also *ḱad-pa* and *bkad-pa.*

འཁམ་པ་ *ₒḱám-pa* 1. **to faint away, to swoon.** — 2. *Sch.* also: to take into one's mouth.

འཁར་བ་ *ₒḱár-ba* I. sbst. 1. **staff** v. *mḱár-ba.* — 2. **bronze, bell-metal,** *ₒḱár-(bai) čú* molten, liquid bronze, *ₒḱár-bai mé-loṅ* a metallic mirror; *ₒḱar-rṅá* **gong,** used in India and China instead of bells; *Cs.:* a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *ₒḱar-γžóṅ* a dish or basin of metal; *ₒḱar-záṅs* a metallic kettle. — II. vb., in *C.* the same as *ₒḱád-pa.* — 2. in *W.* intrs. to *dgar-ba.*

འཁར་འཁུ་བ་ *ₒḱár-ₒḱu-ba* to resist *Sch.*

འཁལ་བ་ *ₒḱál-ba*, pf. and fut. (imp. *ḱol?*), *W. *kál-če** 1. *B., C., W.:* **to spin,** *bal,* wool, *skúd-pa* a thread, *srád-bu* yarn. — 2. *W.* **to send, to forward,** things.

འཁུ་བ་ *ₒḱú-ba* **to offend, insult,** *Bhar.* (*Lex.* = द्रोह injury); *ₒḱu-ₒḱrig*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness: *ₒḱáṅ-ba* is synon. — *Cs.*'s 'to emulate, contemn, hate, long for', and *Sch.*'s 'pride' I am not able to verify.

འཁུན་པ་ *ₒḱún-pa* **to groan,** to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *ₒḱún-sgras ḱáṅ-pa ḱeṅs* he filled the house with

groanings *Pth.; sdáṅ-bai dgrá-la γyag ltar ₒḱun* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

འཁུམ་པ་ *ₒḱúm-pa* pf. *ḱums* (cf. *skúm-pa*) **to shrink,** to be contracted, e.g. of the limbs, by gout; **yúr-ra raṅ-žin ₒḱúm-če yin** *W.* the ditch will get narrower of itself; *ḱúms-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

འཁུམས་པ་ *ₒḱúms-pa Lex.* and *Cs.* to comprehend, understand; *Sch.* also: to practise, to impress on the mind.

འཁུར་བ་ *ₒḱúr-ba* I. sbst. = *ḱúr-ba*, **pastry.** II. vb., pf. and fut. *ḱur*, rarely *bkur* (v. *bkúr-ba*) 1. **to carry, convey,** *ḱur(-ru) ₒḱúr-ba* to carry a load; *mi t́ég-par ₒḱúr-ba Med.* to carry too heavy loads, prop to carry what one cannot carry; **ḱur šog** *C.*, **ḱur kyoṅ** *W.* bring! fetch! **ḱur soṅ** *C.*, **ḱur ḱyer** *W.* take away! carry off! *ₒḱúr-du t́ógs-te* taking up in order to carry, taking on one's back *Dzl.*; **lág-par ḱúr-če** *W.* to hold in one's hand. — 2. **to carry away** or **off,** *ro ₒḱúr-ba Pth.*, to carry away a corpse; **to take along with,** in *W.* even: **to pocket,** **sém-la ḱúr-če** *W.* to take to heart; **'á-ne ₒḱúr-če** to take a wife, to marry. — *ₒḱúr-t́ag* carrying-girth, rope or strap *Thgy.* Cf. *ḱur, ḱúr-ba* etc.

འཁུར་ཚོས་ *ₒḱur-t́sós* v. *ḱur-t́sós.*

འཁུལ་བ་ *ₒḱúl-ba* **to subdue, to subject** *Cs.*; *Sch.* also: to be uneasy about. *Lex.*: *γyóg-tu ₒḱúl-ba*; v. also *ḱul* 3. *Zam.*; *ḱral ₒḱúl-ba* perh. to force a tax, a rate, on a person.

འཁེགས་པ་ *ₒḱegs-pa* pf. *ḱegs* **to hinder, stop, shut off, debar,** *lam* the way *Mil.*; *ǰi-ltar bkag ruṅ ma ḱégs-pas Mil.*, although they prohibited, tried to proh. him), he was not prohibited; *rgyál-bai p̀yág-gis kyaṅ mi ḱégs-pa Mil.* not being hindered even by Buddha's power.

འཁེངས་པ་ *ₒḱéṅs-pa*, pf. *ḱeṅs*, **to be full,** *čus keṅs yod-pa Glr.*; *blo-grós ma ḱéṅs-te* his mind not being satiated *Tar.* 135, 13.

འཁེབ་པ་ *ₒḱéb-pa* pf. *ḱebs*, **to cover, to spread over,** *yoṅs-su ḱébs-té* being covered all over *Stg.*; *ḱa t́ams-čad ḱebs-te* over the whole face *Stg.*; **to overshadow** *Dzl.* ༣༢, 17.

འཁེལ་བ་ *ₒḱél-ba* pf. *ḱél* 1. **to put on, to load, to pack on,** = *ₒgél-ba*; *bču-t́óg ḱél-na* when the ten stories or lofts shall have been put on *Mil.nt.* 2. **to spin,** = *ₒḱál-ba C.*, *Glr.*

འཁོ་བ་ *ₒḱó-ba* (vb. to *mḱó-ba*), **to wish, to want,** to think useful, serviceable, necessary, to have occasion for *Mil.*; *ₒḱó-ste ₒoṅ* he will be able to make use of it *Mil.*; **ₒḱóa mi ₒḱo** or **ₒḱó-če med** *W.* I do not want it, I do not like it; *ₒḱo-bjéd* fit for use, **useful.**

འཁོགས་པ་ *ₒḱógs-pa* weak from old age, **decrepit, decayed;** *rgan* or *rgas-ₒḱógs* id.; *sṅo-kóg, skya-ḱóg* (sic) *Thgy.* with a complexion blue or pale from old age.

འཁོང་བ་ *ₒḱóṅ-ba* (cf. *sgóṅ-ba*) to contract one's limbs, to sit in a cowering position, **to squat; to hide one's self;** *dpa ₒḱóṅ-ba* to become discouraged, disheartened *Thgy.*

འཁོད་, ཁོད་ *ₒḱod, ḱod* 1. **surface, superficies;** *sai ₒḱod snyóms-pa* to remove inequalities of the surface, to level, to plane, *ₒḱód-snyoms-pa* levelled, made even, plain; also fig.: *bár-gyi ḱod snyoms* gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. **a mill-stone,** **yá-ḱo'** the upper stone, **má-ḱo'** the nether stone *C.*

འཁོད་པ་ *ₒḱód-pa* **to sit down, to sit;** *bar-snáṅ-la*, suspended in the air, floating, soaring, frq. of gods and saints in legends; *rgyal-srid-la* to have been raised to the throne *Tar.*; **to live, to dwell** *Dzl.*; gen. used like a passive to *ₒgód-pa* **to be put, placed, established** (in virtue, in a doctrine, = to be converted to); *glegs-bám-du* to be put down in writing, to be recorded *Tar.* Cf. *ₒḱád-pa.*

འཁོན་པ་ ₒḱón-pa (*Lexx.* have a pf. *bkon*) 1. c.c. *dañ*, **to bear a grudge** or ill-will against a person, **to be dissatisfied** with a thing; *ₒḱón-nas* when they (the states) were at war with one another (opp. to *mṫún-nas* in peaceful relations) *Glr.*; *ₒḱón-med-par* honestly, without insidious intentions, e.g. in negotiations *Glr.*; *ċos dañ ₒḱón-pa* to wish to keep aloof from religion, or to have done with religion; in a special sense: to be tired of the clerical profession *Glr.*; *ₒḱón-žugs-pa*, *ₒḱón-du ₒdzín-pa* = *ₒḱón-pa*; *ₒḱon res byéd-pa Sch.* to quarrel, prob. more accurately, to have a spite against each other. — *ₒḱón-po* **dissension, discord** *Sch.* Cf. *ḱón-pa*. — 2. *C.* = *ₒḱar-ba* II.

འཁོབ་ ₒḱób *Sch.* **barbarous, rough, rude,** gen. combined with *mṫa*, *mṫa-ₒḱób*, with or without *yul*, **barbarous border-country.** So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being *mṫa-ₒḱób ḱá-ba-ċan*. The rarely occurring *yañ-ḱób* seems to indicate a still more distant and barbarous country.

འཁོབས་པ་ ₒḱóbs-pa to be startled, agitated, alarmed, in one Lex. however, it is explained by *ḱyáb-pa*.

འཁོར་ ₒḱor 1. **circle, circumference**; the persons or objects encircling, surrounding (a certain point or place); *lté-ba dañ dei ₒḱór-rnams* the navel and the circumjacent parts *Med.*; **de-ḱór-la* W.* thereabout; *nye-ₒḱór* v. *nye*; more esp. **retinue, attendants,** *ₒḱor dañ bċas-pa* (सपरिवार) with attendants, suite: *ₒḱor rnám-pa bži Tar.* frq., the attendants of Buddha's hearers, divided into four classes (viz. in the earliest times: *dge-slóñ*, *dge-slóñ-ma*, *dge-snyén*, and *dge-snyén-ma*; at a later period: *nyan-ṫós*, *rañ-sans-rgyás*, *byañ-ċub-séms-dpa*, and *so-sói skyé-bo-rnams* q.v.) *ₒḱor dgra-bċóm-pas bskór-te* surrounded by the retinue of the Arhants (v. *dgra-bċóm-pa*); *ₒḱór-du bsdús-so* he gathered them round himself as his retinue *Dzl.*; also fig.: the train of thoughts, reminiscences etc., which the soul, when passing into a new body, cannot take along with it *Thgy.*; it is also used for a single servant or attendant (*Cs.* has *ₒḱór-po* or *ₒḱór-pa* male attendant, and *ₒḱór-ma* female attendant), *ₒḱor yċig Mil.*; *ₒḱor ynyis* two attendants *Glr.*, hence *ₒḱor-rnams* sometimes for domestics, household servants; but if *ₒḱor* with a numeral is preceded by *ytsó-bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *ytsó-bo ₒḱor lña* should be translated: the master and four attendants (not five). — 2. instead of *ₒḱór-ba*, or *ḱór-lo*, esp. in compound words; *lo-ₒḱór* = *lo-skór* a cycle, comprising a space of twelve years.

Comp. *ₒḱór-mḱan* **attendants** *Glr.* — *ₒḱór-ₒbáñs* **subjects** *Cs.* — *ₒḱor-yyóg* = *ₒḱór* **retinue, servants** etc. — **dhuñ-ḱór* C.* **waiting man,** valet de chamber, = *sku-mdún-pa* which is the respectful word for it. — *nañ-ₒḱór* household servants, domestics. — **ḱor-gyág* W.* **latch.** — *ₒḱor-ₒdás* v. sub *ₒḱór-ba* II.

འཁོར་བ་ ₒḱór-ba I. vb. (cf. *skór-ba*), **to turn round, to turn about, to go round** in a circle; *ₒḱór-gin yod* he is walking (running, flying etc.) round the . . . *Glr.*; esp. of the successive transmigrations of metempsychosis, v. II; *mgo ₒḱor* my head turns, I am getting dizzy, confused; also **I am duped,** cheated, imposed on, *ḱyéd-kyi ḱa-sbyáñ-gyis ñed mgo mi ₒḱor* we are not to be taken in by the volubility of your tongue *Mil.*; **to pass away, to grow full, to be completed,** *lo-dús ₒḱór-ba-na* when one year was past *Glr.*; *srás-kyis lo ₒḱór-te* when the prince had completed one year, was one year old; **da bú-lon ḱor* W.* now the debt is entirely paid off, cleared: **ḱor mi ṫub** it cannot be paid off; **mi ḱor**, the sum is not full, not sufficient to cover the debt; **to walk about, roam, ramble** *W.*; **to return** from a journey, to come home; **ráñ-la ḱór-ba** to come or fall back (on the head of the author, originator); to come together, **to contract, to gather,** e.g.

clouds, frq. water, *k̓oi k̓á-ču k̓or* W. it makes his mouth water; *dgrá-bo ₒk̓or Mil.* enemies are collecting (we create ourselves enemies); also impersonally: *k̓or soṅ* it has become cloudy; *ɣnam k̓or* the sky is getting overcast, clouded; therefore even **to arise, to be produced, formed,** *zíl-pa ₒk̓or* dew is produced, *ɣyá*, rust, even: *lus-la sras ₒk̓or* a child has been formed, produced, in the womb *Pth.* —

II. sbst. 1. the turning round or about etc.; more particularly 2. **the orb** or **round** of transmigration within the six classes of physical beings. Though the Buddhist has not a more ardent wish, than to be finally released from the repeated wanderings of the soul, yet he believes so firmly in these migrations, that he will rather follow the doctrines of his philosophers, and doubt the reality of the perception of his senses, than think it possible, that the whole theory of the *ₒk̓ór-ba* with all its consequences should be nothing but a product of human imagination. — *ₒk̓ór-bar ₒk̓ór-ba* to turn round, to wander about in the orb of transmigration; *ₒk̓ór-bai btsón-ra, ₒdam, mtso* the dungeon, the swamp, the sea of the *ₒk̓ór-ba; ₒk̓ór-ba-las ₒdás-pa* to escape from the *ₒk̓ór-ba*, = to enter into the Nirwana *ₒk̓ór - ₒdas* 1. abbreviation of the foregoing. 2. for *ₒk̓ór-ba daṅ ₒdas-pa* the stay in the *ₒk̓ór-ba* and the escape from it; *ₒk̓or ₒdas ɣnyís-su ṅas ma mtoṅ* I have not seen that there is a difference between these two *Mil.*

འཁོར་ཡུག *ₒk̓or-yúg* **a wall, rampart** *Cs.*, v. *k̓ó-ra.*

འཁོར་གཡད *k̓ór-ɣyá C.* **latch.**

འཁོར་ལོ *ₒk̓ór-lo* (*Ssk.* चक्र, मण्डल) 1. **circle,** *tsógs-kyi ₒk̓ór-lo* offerings arranged in a circle, v. *tsogs: ₒk̓ór-lo ₒbri-ba* to describe a circle *Tar.* More frq.: 2. a circular body, **a disk, roll, wheel,** any modification of the cylinder, *bču-ɣsum-ₒk̓ór-lo* the column on the *mčod-rtén* consisting apparently of thirteen circular disks; *ₒk̓ór-lo brtsib-brgyád* the wheel with eight spokes, a frq. attribute of deities; *rdza-mk̓án-gyi ₒk̓ór-lo* potter's wheel; *čós-kyi ₒk̓ór-lo* praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, *ₒprúl-(gyi) ₒk̓ór(-lo)* 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar-press *Stg.*, electrical machine etc.; *čú-tsod-ₒk̓ór-lo* a clock; *šiṅ-rta-ₒk̓ór-lo* waggon, carriage, also cart-wheel. — Figuratively: *bdé-ba daṅ sdug-bsṅál-gyi ₒk̓ór-lo,* vicissitude of fortune; *dús-kyi ₒk̓ór-lo* (कालचक्र) acc. to *Cs.'s* Chronological Table (*Cs.'s Gram.* p. 181) a later philosophical system, contained esp. in the *rtsa-rgyúd, Mūlatantra,* in which the Adibuddha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl.* 45. — *ₒk̓ór-lo sgyúr-ba,* or *skór-ba,* with *čós-kyi,* to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); **čö́-kyi k̓ór-lo léṅ-mor bē-pa* C.* to devote one's self to the preaching of religion. On the other hand: *ₒk̓ór-los sgyúr-bai rgyál-po* (चक्रवर्तिन्) *Will.*: 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a *čakra*, or country extending from sea to sea'. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, 'praying-wheel'; modern scholars a fourth, that of the 'orb' or round of transmigration or metempsychosis: hence the confusion attaching to the import of this word.

འཁོར་ལོག **k̓or-lóg** is said to be used in col. language instead of *k̓a-ló* 3. *W.*

འཁོར་ས *ₒk̓ór-sa* = *skór-lam* v. *skór-ba* I. extr.; *ₒk̓ór-sa bár-pa, čén-po Glr.*

འཁོར་གསུམ *ₒk̓or-ɣsum,* lit. three circles, *Ssk. trimaṇḍala*; *Sch.*: 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.

འཁོལ་བ་ ₒ*kól-ba* I. pf. *kol*, cf. *skól-ba*, **to boil, to be boiling**, *ču kol* the water is boiling; ₒ*kol* ₒ*júg-pa* to make boil, to set to the fire for boiling, = *skól-ba*; **to ferment** (dough), **to effervesce, to sparkle** (beer) *W.* — II. pf. *bkol*, imp. *kol* 1. to oblige a person to be a servant or bondman, **to use as a servant**; in full: *bran-du*, also *γyóg-tu*, ₒ*kól-ba*; therefore *bran-kól*, *kól-po* **servant, man-servant**: *bkol-spyód-kyi sdug-bsṅál* the calamity of servitude, current expression for designating the lot of animals; *γžán-dag-gis dbáṅ-med-par bkól-ba* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *dgé-bai lás-la bkól-ba* to make a person minister to works of virtue. — 2. **to save, to spare**, to enjoy with moderation *Cs.*, *zúr-du* . . . *bkól-ba Lex.*; *Sch.:* saved, laid up, put by. — 3. *Sch.:* **to become insensible, to be asleep, to get benumbed**, in reference to the limbs; seems to be used in *Med.*

འཁོས་ ₒ*kos* 1. *C.* also ₒ*kós-ka* (cognate to ₒ*kó-ba*), **worth, value, importance** *Cs.*; ₒ*kós-čan* important, mighty, of great influence, ₒ*kos-méd* the opposite of it. — 2. ₒ*kós-su-pab-pa* **clyster** *Sch.*; one Lex. has *mkos-páb*, w.e.

འཁྱག(ས)་པ་ ₒ*kyág(s)-pa* 1. **to freeze** (of water, earth, provisions); **to coagulate, congeal** (melted fat etc.). — 2. **to feel cold**, ₒ*kyágs-na gós gyon* if you feel cold, put on clothes *Glr.*, **kyag ǰhuṅ** *C.*, **kyágs-sa rag** *W.* I feel cold; ₒ*kyágs-gri* a feeling cold, a shivering (cf. *ltógs-gri*) *Mil.*; **kyágs-ša** *W.* id., the cold fit of the ague. — ₒ*kyags-rúm*, ₒ*kyags-róm* **ice** *Glr.*; ₒ*kyags-lhám* snow-shoe *Sch.*

འཁྱམ་པ་ ₒ*kyám-pa* **to run about, to wander**, e.g. *čá-med yúl-du* in an unknown country *Glr.*; ₒ*kór-bar* in the orb or round of transmigration, v. ₒ*kór-ba*; ₒ*kyám-ste nor mi bdóg-pa žig* one who lives as a vagabond *Dzl.*; *dé-dag-ni rnám-par* ₒ*kyám-pao* they are mistaken, on the wrong track *Wdṅ.*; ₒ*kyám-du* ₒ*júg-pa* to cause to ramble or rove about, to scatter; ₒ*kyáms-pa* strayed, lost, wandering, vagrant; erroneous, erring *Tar.* 153, 15. — ₒ*kyám-kyi* **a vagrant dog.** — ₒ*kyáms-po* 1. a vagabond. — 2. n. of a disease *Med.* — 3. erroneous *Tar.* — *ču* ₒ*kyám-pa* inundation, flood *Ma.*

འཁྱར་བ་ ₒ*kyár-ba* **to err, to go astray, to deviate from**, **yan kyár-la ma ča** *Ld.* do not step out of your rank! do not absent yourself! ₒ*kyar dogs yod* one should be afraid of going astray *Thgy.*; *dpe* ₒ*kyár-po* a defective simile; *tsig* ₒ*kyár-po* an inadequate designation. — In *Tar.* 48, 4 *dpe* ₒ*kyár-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

འཁྱལ་བ་ ₒ*kyál-ba* = *kyal-ka* q.v.

འཁྱི་བ་ ₒ*kyí-ba Sch.*, prob. an incorrect reading for ₒ*kyil-ba*.

འཁྱིག་པ་ ₒ*kyig-pa*, pf. *bkyigs*, fut. *bkyig*, **to bind** (a prisoner, a bundle of straw etc.); **kye** (v. *ske*) **kyig-pa** *C.* to strangle, suffocate.

འཁྱིགས་པ་ °*kyigs-pa* **to comprise, encompass** *Pth.*, v. *páṅ-pa*.

འཁྱིད་པ་ ₒ*kyid-pa*, *Sch.:* *mig* ₒ*kyid-pa* **to turn** or **roll** one's eyes.

འཁྱིམས་པ་ ₒ*kyims-pa* 1. **to be encircled** with a halo, as the sun and moon sometimes are *Cs.*; ₒ*og-*ₒ*kyims Lex.* = परिधि halo; also ₒ*ja-ód* ₒ*kyims* a rainbow-coloured halo appears *Pth.* — 2.: **na-bún** or **múg-pa kyims, dúd-pa kyims**, fog, smoke, **comes floating on.**

འཁྱིར་བ་ °*kyír-ba* **to turn round** in a circular course *Cs.*, *Lex.*: *γdugs* ₒ*kyír-ba* to turn a parasol round (?).

འཁྱིལ་བ་ ₒ*kyil-ba* vb. n. 1. **to wind, to twist**; *duṅ γyás-su* ₒ*kyil-ba* a triton or trumpet-shell, wound to the right, and then considered particularly valuable, these shells generally being wound to the left; of the hair: *gyén-la* ₒ*kyil-ba* wound or twisted (on the crown of the head) *Glr.*; *ro-smád* °*brúl-du* ₒ*kyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the '*klu*'); ₒ*ód-du* ₒ*kyil-žiṅ*, the body enveloping itself in light *Mil.*; to roll: *nya γser-mig* ₒ*kyil-*

ba yod the fish rolls its golden eye *Mil.*; to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* ༦༢, 13; ༧༤༦, 2; *ḱrom dmar-nág ₒḱyil-ba* the motley crowd in a whirling motion *Pth.*; to hang or flow down in folds, of a tent or a curtain *Glr.* 33, 12. — 2. **to flow** (whirling) **together**, used of rivulets and brooks overflowing so as to form small lakes *Mil.*; of persons: to meet, to flock or crowd together, *mi mán-po dé-ru ₒḱyil-bar gyúr-te Pth.*; **ḱyil-ču,** and **ču-ḱyil** col. puddle.

འཁྱུ་བ་ ₒ*ḱyú-ba*, pf. ₒ*ḱyus* **to run** *Lex.*

འཁྱུག་པ་ ₒ*ḱyúg-pa*, pf. *ḱyug* 1. *Cs.:* **to run;** ₒ*ḱyug-po* a runner; ₒ*ḱyúg-yig* running hand, current hand-writing, as is used in the writing of letters etc.; ₒ*ḱyúg-po* ₒ*ḱyú-ba Lex.* is explained by *Sch.:* to run away hastily. The signification of running, however, seems to be obsolete, whilst the usual meaning is: 2. **to dart** or **sweep rapidly along**, frq. used of a flash of lightning, also of the rapid motion of a fish in the water *Mil.;* of spectral apparitions *Mil.;* of acute rheumatic pains; of the light: to flash, to shoot rays of light, *ḱra-ḱyug-ḱyúg-pa* to gleam, to sparkle with light, to shine in various colours *Pth.;* *ser-ₒḱyúg-ge-ba* glittering in yellow lustre *Mil.;* to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — **ḱyúg-šar-čán* W.* hasty, hurrying, careless.

འཁྱུད་པ་ ₒ*ḱyúd-pa* 1. **to embrace** frq., *mgúl-nas* ₒ*ḱyúd-pa* to clasp round the neck, **to hug;** to encompass by spanning *Pth.* and elsewhere, cf. ₒ*ḱyígs-pa.* — 2. **to glide** in or into (as serpents), *mṅál-du* ₒ*ḱyúg-pa* of the soul in the new conception, like the synonym ₒ*kríl-ba,* for ₒ*ǰúg-pa.* — 3. **to be able,** **nád-pa mál-sa-na láṅ-ṅa** (instead of *laṅ-bar) *mi ḱyud** the sick man is not able to rise from his bed. — *blos mi* ₒ*ḱyúd-pa byéd-pa Thgy.* (not clear).

འཁྱུར་བ་ ₒ*ḱyúr-ba Cs.:* to be separated, divorced; *Lex.: bskúr-bas* ₒ*kyúr-ba,* therefore prob. the vb. n. to *skyúr-ba,* to be deserted, cast off.

འཁྱེང་བ་ ₒ*ḱyéṅ-ba* seems to be = ₒ*géṅs-pa C.* col.

འཁྱེད་པ་ *ḱyéd-pa* (1. cf. ₒ*gyed-pa*) *Cs.* **to be distributed**, e. g. food, *Dzl.* — 2. *C.* and *W.* **to be sufficient, to suffice, to be enough, to hold out,** **mi ḱyed** there is not enough. — 3. *C.* to gain (a law-suit), **to be acquitted.** — 4. *ṕyir ḱyéd-pa* **to bow** without uncovering one's head, as a less humble way of saluting *Mil.nt.*

འཁྱེར་བ་ ₒ*ḱyér-ba* pf. ₒ*ḱyer* (Northern *Ld.* **ḱyers**), at the end of a sentence *ḱyér-ro. Tar.* and others, (*Cs. ḱyer-to?*), nearly the same as ₒ*ḱur-ba;* (the नय of the Lexx.: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. **to carry away, to take away;** *čus* to be carried or swept away by water; fig.: *lé-los* to be overcome, carried away by idleness *Mil.; ldé-mig ḱyer* take the key with you! — 2. **to carry, to bring,** in a more general sense, *C.* and *B.: ḱyer šog* bring! *ḱyer soṅ* carry off! take away! (in a like manner as ₒ*ḱúr-ba); des ču bláṅ-nas ḱyer ₒóṅ-bai lám-ḱa-na* he having fetched water, being on his way to bring it *Pth.; ḱyer-la šog* bring me (word), let me know (the result of your investigation) *Mil.* — ₒ*ḱyér-so* 1. **appearance,** esp. a neat, handsome appearance of persons or things. 2. **advantage, superiority, pleasantness,** *Mil., C.*

འཁྱེལ་བ་ ₒ*ḱyel-ba Ld.* **to hit, to strike.**

འཁྱོག་པ་ ₒ*ḱyóg-pa*, pf. *ḱyag*, imp. *ḱyog*, **to lift, lift up,** = ₒ*ṫógs-pa, ṫégs-pa Glr.;* **to carry, bring,** **sól-ǰha ḱyog** bring in the tea *C.*, cf. sub *ḱag.*

(འ)ཁྱོག་པོ་ ₒ*ḱyóg-po* or *ḱyóg-po* **crooked, bent;** *ḱyóg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyas ṕar* ₒ*ḱyog ṫsur* ₒ*ḱyog byás-šiṅ* the fish winding its body, writhing *Pth.;* ₒ*ḱyog-čan,* ₒ*ḱyog-*ₒ*ḱyóg* tortuous; ₒ*ḱyog-bšád* a crooked, out of the way construction or explanation. — ₒ*ḱyog stón-pa* to fly into a passion (?) *Sch.*

(འ)ཁྱོགས་ *ₒḱyogs* or *ḱyogs* **palanquin, sedan-chair, litter** *Pth.*; *ₒḱyogs-dpyáṅ* id.; a lath or pole for carrying burdens *Sch.*

འཁྱོང་བ་ *ₒḱyóṅ-ba* pf. and imp. *ḱyoṅ* **to bring** *W.*

འཁྱོམ་པ་ *ₒḱyóm-pa* pf. *ₒḱyoms* 1. **to rock, to wave,** of a ship *Schr.*, of the water *Sch.* (not quite clear); **ḱyom-ḱyom do-ba** *C.* **to reel, stagger,** **čáṅ-ghi ḱyom-pa dug** he is staggering under the influence of beer; to be dizzy *Med.*; *mťso-ₒḱyóm* dizziness, vertigo, ni. f.; *lug-glád mgo-ₒḱór ₒḱyóm-pa γso* the brain of a sheep cures the swimming of the head (vertigo) *Med.*

འཁྱོར་བ་ *ₒḱyór-ba* 1. **to miss, fail,** not to hit *Cs.* — 2. **to reel, stagger,** from intoxication. — 3. **to warp,** of wood.

འཁྱོལ་བ་ *ₒḱyól-ba*, pf. *ₒḱyol*, cf. *skyél-ba*, **to be carried, to be brought** (somewhere) *Pth.*; with *γnód-pa* to be done, inflicted *Mil.*; **to arrive at, come to, reach,** *sku-ťsé mťá-ru* the end of life.

འཁྱོས་པ་, (འཕྱོས་པ་) *ₒḱyós-pa* (*ₒp̓yós-pa*) *Sch.*, *ₒḱyós-ma Mil.*, **a present, gift,** = *ḱyós ma, skyás-ma.*

འཁྲ་བ་ *ₒḱrá-ba* I. vb., pf. prob. *ₒḱras* **to lean to, to incline towards** *Cs.*; *ₒḱrá-sa* a support to lean against, a prop, back (of a chair) *Lex.* — II. adj. **hard,** = *ₒḱráṅ-ba, mkráṅ-ba Sch.*

འཁྲབ་པ་ *ₒḱráb-pa*, pf. *bkrab* (?), cf. also *skráb-pa*, 1. **to strike, to beat,** in repeated strokes, as in swimming and rowing; **to thrust, stamp, thump,** tread heavily, *bro ₒḱrab-pa* to dance in that manner *Mil.*, *Pth.* — 2. **to winnow, to fan** *Stg.*, col. **ṭáb-pa**. — 3. **mig ṭab ṭab** (or **ṭab-ṭab**) **ǰhé-pa* C.*, **čó-če* W.*, **to blink, twinkle, wink** with the eyes. — 4. **ḱa-šág ṭab-če** *W.* **to jest, to joke,** to crack jokes. — 5. *Sch.*: **to leap, jump,** *Schr.* for joy. — 6. **to scoop out, to bail out** *Sch.* — 7. **to fight, to combat** *C.*, *W.*

འཁྲལ་འཁྲུལ་ *ₒḱral-ₒḱrúl* **confusion, disorder.**

འཁྲི་བ་ *ₒḱrí-ba*, pf. *ₒḱris*, cf. *dkri-ba*, cognate to *ₒḱril-ba*, 1. **to wind, roll; twist** one's self, **to coil** (of snakes) *Dzl.*; *ḱyim-ťáb-ḱyi ₒḱri-ba* conjugal embrace *Pth.*; **ʼóg-ma ṭi-se** (for *ₒḱri-ste*) **raγ* W.* I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kún-la ₒḱris-pa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkris* in *dkri-ba*; *ₒḱri-šiṅ* = *ₒḱril-šiṅ*. — 2. mostly as a sbst.: **the being attached to,** given to, c.c. genit. (synonym of *čágs-pa*): *raṅ-dón-gyi*, to one's own advantage, *bu-smád-kyi* to wife and children *Mil.*; **fondness, attachment;** *žen-ₒḱris* id. — 3. *ḱral ₒḱri-ba* **to impose** a tax *C.*, *Lex.*

འཁྲིག་པ་ *ₒḱrig-pa* I. sbst. 1. (*Ssk.* मिथुन) **coitus** (of the two sexes), **copulation, pairing,** the usual, not exactly obscene, yet not euphemistic term for it; *ₒḱrig-pa spyód-pa*, also *ₒḱrig-čágs spyód-pa B.* and *C.*, **ṭig-pa čó-če* W.*, to lie with etc.; *ₒḱrig-pai čós-la rtén-pa* to indulge in lust, to be given to voluptuousness; *ₒḱrig-skád Sch.*, *ₒḱrig-ťsig Lexx.*, obscene words, unchaste language; *ₒḱrig-pa ₒbyin-pa* to talk smut. — 2. a sign of the zodiac, **the twins.** — 3. symb. num.: 2.

II. vb. 1. **to cohere, to stick together** *Cs.* — 2. **to be clouded** (of the sky), *γnam ₒḱrig* the sky is getting overcast; also **ṭigs soṅ* W.* without a sbst., it has become cloudy, dull; *ₒód-zér daṅ ǰa-ₒód ₒḱrig-pa* wrapt in rays of light and the splendours of the rainbow *Pth.*; *ťaṅ ťams-čád mes ₒḱrig-pa* the whole plain was enveloped in a flame of fire *Mil.* Cf. *dkrigs-pa.*

འཁྲིད་ *ₒḱrid* v. *ḱrid.*

འཁྲིད་པ་ *ₒḱrid-pa*, pf. *ḱrid*, fut. *bkri?*, **to lead, to conduct** men or beasts to a place; **to command, to head** (an army); **to bring** along with, *ₒḱrid-de ma ₒóṅs-so* he has not brought (his wife) with him *Dzl.*; therefore *ₒḱrid* equivalent to 'with': *bú-ťsa ₒḱrid byuṅ-nas* coming out with their children

Glr. — *blo ₒk̔rid-pa* perh. a mistake for *brid-pa.*

འཁྲིམས་ *ₒk̔rims, bréd(-nas)-ₒk̔rims Lexx.* w.e.

འཁྲིལ་བ་ *ₒk̔ríl-ba* 1. **to wind** or **coil round** (of serpents), **to embrace** closely, **to clasp round,** e.g. in the act of coition; *ma b̀yams bú-la ₒk̔ril* a loving mother clasping her child *Pth.*; *ₒk̔ríl-mk̔an* a plant furnished with tendrils or claspers *W.*; *ₒk̔ríl-ṡiṅ Wdṅ.* a climbing plant, creeper. — 2. **to glide, slip into,** of the soul when entering another body, = *ₒk̔yúd-pa.* — 3. *k̔a ₒk̔ríl-ba W.* to speak imperfectly (like children), **to stammer,** — 4. **to heap up,** = *ₒdríl-ba, sgríl-ba.*

འཁྲིས་ *ₒk̔ris* 1. syn. with *ₒgram,* **bank, shore, coast,** *rmá-č̀ui ₒk̔ris-na yód-pai mk̔ar,* a castle on the banks of the Hoangho *Glr.*; **k̔yo̤'-ráṅ-gi ṭ́i-na yo̤* C.* it lies just before you, under your nose; *blá-mai sku-k̔ris-su = blá-mai p̀yógs-la Mil.nt.* — 2. v. *ₒk̔ri-ba.*

འཁྲུ་བ་ *ₒk̔rú-ba* 1. *Cs.* **to wash, to bathe,** = *ₒk̔rud-pa,* cf. *k̔rus.* — 2. **diarrhoea, looseness;** dysentery (?); *ₒk̔ru-nád, ₒk̔ru-sbyóṅs* (अतिसार) id.

འཁྲུག་པ་ *ₒk̔rúg-pa* 1. vb., pf. *ₒk̔rugs,* cf. *dkrug-pa, bkrug-pa,* to be in disorder, agitation, commotion, **to be disturbed;** *ₒk̔rúg-par ₒgyúr-ba* to get disordered; of the blood: *rtsa ťams-č̀ád ₒk̔rúg-tu b̀čug,* it made all his blood boil *Glr.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *k̔og-ₒk̔rúgs*; **to quarrel, fight, contend,** *de ɣnyis ₒk̔rúgs-nas,* the two quarrelling; *bod č̀e naṅ ₒk̔rúg-go,* the nobles of Tibet are contending among one another, have internal feuds; *mč̀i-ma ₒk̔rúg-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy., Mil., Tar.* — 2. sbst. **disorder, tumult, war,** also **single combat, duel,** *ₒk̔rúg-pa ṡor* disorder arises; *ₒk̔rug-dús byas* he appointed the time of the duel *Glr.*; *ₒk̔rúg-dpon = dmág-dpon*; *ₒk̔rúg-pa byed-pa* to take up arms, to begin war; respecting subjects: to rebel; *ₒk̔rúg-pa byéd-pai dús-su* in times of war *Glr.*; *dmag-ₒk̔rúg, ₒťab-ₒk̔rúg* war. — *mi-ₒk̔rúgs-pa* n. of a Buddha (not = *mi-skyód-pa*). — *ₒk̔rug-lóṅ* is the explanation given by *Lexx.* for *skyo-ṅógs,* hence prob.: contest, strife. — **ṭ́úgs-mk̔an* W.* having small cracks, flaws, of potter's ware.

འཁྲུང་བ་ *ₒk̔rúṅ-ba* or *ₒk̔rúṅs-pa* 1. resp. for *skyé-ba* **to be born,** *b̀čom-ldan-ₒdás ₒk̔rúṅs-pa daṅ dus-mnyám-du* at the same time when Buddha was born *Glr.*; *ɣnyis-la sras ma ₒk̔rúṅs-par* as by neither of the two (queens) a son was born *Glr.*; *ₒk̔ruṅs-dkái skyés-bu* (holy) men, such as are but rarely born (lit. with difficulty) *Mil.*; **to arise, to originate,** *ₒk̔ruṅs-rábs* legend of the origin . . .; *k̔yed-ráṅ-gi ťúgs-la ₒk̔rúṅs-pai tsig* words as they may just arise in your honour's mind *Mil.*; *snyiṅ-rje ťúgs-la ₒk̔rúṅs-pas* compassion arose in the soul of his reverence *Mil.*; *tiṅ-ṅe-ₒdzín ₒk̔rúṅs-pas* meditation arising. — 2. **to come up, shoot, sprout, grow,** of seeds and plants frq.

འཁྲུད་པ་ *ₒk̔rúd-pa,* pf. *bkrus,* fut. *bkru* **to wash, to bathe,** *gos* clothes, *k̔a-lág* face and hands *Dzl.*; **to wash off,** *dri-ma* dirt; fig. *sa nán-gyis ₒk̔rud Ma.* is stated to mean: the country is fleeced, thoroughly drained of its resources.

འཁྲུམས་ *ₒk̔rums* **carcass, carrion,** game torn by beasts of prey, *Sch.,* (the word seems to be very little known).

འཁྲུལ་བ་ *ₒk̔rúl-ba* (*Lex.: Ssk.* भ्रम् to turn out of the way, to wander, to stray, hence perh. originally:) 1. **to be dislocated, sprained, distorted,** **tsig ṭ́ul* W.* the limb is dislocated; usually: 2. **to be out, to be mistaken,** almost always used in the pf. tense, *ₒk̔rúl-pa* mistaken, deceived, *ṅa mig ₒk̔rúl-pa yin-nam* does my eye deceive me? *Mil.*; *rná-ba ₒk̔rul dogs túr-re gyis* take care not to hear wrong *Mil.*; *ɣnyis ɣčig-tu ₒk̔rúl-bar byéd-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *ₒdi dge-slóṅ-mar ₒdód-pa ₒk̔rúl-pa yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *ₒgró-ba ₒk̔rúl-pa* the deceived creature *Glr.*;

frq. with *snaṅ: raṅ-snáṅ ˳ḱrúl-par ˳dug* I have been mistaken, it was a deception of the senses *Mil.*; *snaṅ-˳ḱrúl*, and *˳ḱrul-snáṅ* **illusion, delusion**; *˳ḱrul-snáṅ-čan* **delusive** *Glr.*; to err, as a syn. of *nór-ba: ḱyód-čag ˳ḱrúl-pai ˳jig-rten-pa* ye deluded children of the world! *Mil.*; *žes ˳dón-pa-rnams ˳ḱrul* they who pronounce (read) in this manner, are mistaken; *˛a ˳dogs ˳ḱrul* the adding of *˛a* is a mistake; *nor-˳ḱrúl* mistake, *nor-˳ḱrúl sél-ba Schr.*, **tón-če, sál-po gyáb-če**, *W.* to remove mistakes, to correct. — 3. **to be insane, deranged**, syn. of *smyós-pa Dzl.* and others. — *˳ḱrúl-pa* 1. adj. **mistaken, deceived.** — 2. sbst. **mistake; frenzy, madness**; *˳ḱrul-γži* **mistake, error**; *˳ḱrúl-so (errandi locus)* occasion for committing mistakes, a wrong way, **peril; mistake, error,** cf. *gól-sa*; *˳ḱrul-˳ḱór* artifice *Sch.*, (*Cs.:* machine, contrivance; but this is spelled more correctly *˳p̒rul-˳ḱór*).

འཁྲེན་པ་ *˳ḱrén-pa* 1. **to wish, to long for**, *zas-skóm Med.*, *ḱyim-la Lex.* — 2. *W.* **to look upon with envy, jealousy.**

འཁྲོ་བ་ *˳ḱró-ba*, pf. *ḱros*, **to be angry**, *la* at.

འཁྲོག་པ་ *˳ḱróg-pa* **to roar, rush, buzz, hum**, *rná-ba ḱúr-la ˳ḱrog Med.*, a tingling noise is caused in the ear; *rgyu-lóṅ ˳ḱróg-čiṅ* a rumbling in the bowels *Med.*; *sbo-˳ḱróg* in the belly; *˳ḱrog-ḱróg* roaring, rushing, buzzing.

འཁྲོལ་བ་ *˳ḱról-ba* pf. and fut. *dkrol*, imp. *ḱrol* 1. **to cause to sound, to make a noise, to play**, *ról-mo* on an instrument, **to ring** (a bell), **to beat** (a gong, cymbal); *ma dkról-bar* without being played on. — 2. **to sound, resound**, **ḍód-pa ṭól-la raṅ** *W.* my bowels croak; *˳ḱról-po* a player, performer, bell-ringer etc., cf. *ḱról-po*; **trol-lo-lo-tsé** *W.* a tinkling of bells.

ག

ག *ga* 1. the letter g, originally, and in the border countries still at the present time, as initial letter = the English hard g, as final letter = ck; in *C.* as initial deep-toned and aspirated (gh), as final letter more or less indistinct; as a prefix (in *Khams* and *Balti*) fricative = γ or χ: v. Preface. — 2. as numerical figure: 3, cf. *ka* 2.

ག་ *ga* affix (article) to some substantives, like *ka*.

ག་ *ga* (*C.* **gha**) 1. = *˳ga* (*C.* **gā**). — 2. = *gaṅ*.

ག་ཁྲལ་ *ga-ḱrál C.* (pron. **gha-ṭal**) **tax, duty** (on cattle and butter).

ག་ག་ *ga-gá W.* a title of honour: **the old gentleman, the old squire** e.g. **ga-gá ta-ra-čán** the old Squire Tara Chand, opp. to *no-nó* the young Squire; instead of it in *C.:* **˛a-jho-lág**.

ག་ག་ཙིལ་ *ga-ga tsil*, **tickling** *Cs.*; *ga-ga-tsil byéd-pa* **to tickle.**

ག་གེ་མོ་ *ga-gé-mo* **such a one, such a thing** *Cs.*; **such and such**; v. *če-ge-mo*.

ག་གོན་ *ga-gón* **a melon** *Cs.* (some Lexx. have: cucumber, others: barley).

ག་ཅེན་, ག་ཆེན་ *ga-čén, ga-čʻén* **some** (people), **a good many; a good deal** *W.*, *C.*

ག་ཆད་ *ga-čʻád* **without cause, involuntarily**, e.g. to weep *Med.*

ག་ཏ་ *gá-ta Ssk.*, *ga-tai sde-tsan* a particular kind of Indian hand-writing, besides Nagari and Lantsa *Glr.*

གད་ *gá-da* (गदा), **club, mace.**

གདུར་ *ga-dúr* medicinal herb of an astringent taste.

གདོར་ *ga-dór Lex.* w.e.: *ŝa-bai ga-dor*; *Sch.* explains: the growth of a new branch on a stag's horn.

གའདྲས་ *ga-ₒdrás C.* (pronounced **ghandẹ**) **how?**

གན་ *gá-na* = *gaṅ-na*, **where**, used interr. and correl., frq.; *gá-na-ba* and *gáṅ-na-ba* the same as a sbst., **the whereabouts** of a person, his place of residence; *rgyál-po gá-na-bar*, (or *gá-na-ba der*, *gá-na ₒdúg-par*, *gá-na bžúgs-par*) *soṅ* he went where the king was *Dzl.*, frq. — **ga-na-méd* W.* **absolutely, at all events,** **ga-na-méd kal gos** it must be sent by all means; **ga-na-méd lóg-te taṅ yin** I shall give it back at all events (*B. ĉis-kyaṅ*).

གཔུར་ *ga-pur* **camphor** *Med.*

གབྲ་ *ga-bra* n. of a medicine *Med.*

གཚམ་ *ga-tsám* **how, how much, how many how long,** interr. and correl.; **as much as,** e.g. as much as you like (you may take) col.

གབཙོན་ *ga-btsón* an eruption of the skin *W.*

གཚོད་ *ga-ťsód C.* **how much,** **rin gha-ťsọ̀** what is the price?

གཞ, གགཞར, གཤ་ *gá-ža, gá-γža, gá-ŝa* **a jest, joke, laughter,** *gá-ža daṅ rtséd-mo rtse Pth.* they jest and play; also adj.: inclined to jesting, **di-riṅ gá-ŝa mi dug** he is not in a good humour, in good spirits, to-day *W.*

གཟུག་ *gá-zug W.* **how,** interr. and correl.

གགཟི་ *ga-γzí W.* **squinting.**

གརི, དགའརིས་ *ga-ri, dga-ris* = *gá ža W.*; **ga-ri mi rag** I am in low spirits, **dejected.**

གརུ་ *gá-ru* = *gan-du* 1. **whither,** which way, to which place, whereto. — 2. **where,** interr. and correl.

གརུཌ་ *ga-ru-ḍa* the Garuda-bird. v. *k̓yuṅ.*

གརེ་ *ga-ré* 1. **where is?** *B.* and col. — 2. *Ld.* a species of Lathyrus.

གལ་ *gá-la* for *gáṅ-la, ĉi-la C.*; **ghá-la tén-ne ne' ǰhun** owing to what, or from what cause did the disease arise? **ghá-la p̓en** to what does this serve, of what use is this? *Sch.*; **whither,** to what place? **ghá-la ₒdó-ghi yim-pa* Ü,* where are you going to? — *gá-la-ba* = *gá-na-ba.*

གལེ་ *gá-le C.* **slowly, softly, gently,** gen. in a good sense, opp. to every thing turbulent; therefore in exchanging compliments on meeting or parting: **ₒo-ná ghá-le ku žu naṅ** (perh. to be spelled *sku bžugs snaṅ*) says the person that has paid a visit, **ₒo-ná ghá-le p̓eb** he that received the visit, when taking leave of each other, both phrases implying about the same as our **farewell! good-bye!** Cf. *snaṅ-ba.*

གལོག་ *ga-lóg W.* **squinting.**

གཤ་ *gá-ŝa* 1. v. *ga-ža.* — 2. **girth** or **rope** slung across breast and shoulder in order to draw or carry anything; also **dog-harness;** also the **bandoleer** or **shoulder-belt,** worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. *sgom-ťág.*

གཤས་ *ga-ŝás, C.*gha-ŝẹ́**, **some, part;** **bhú-mo yaṅ gha-ŝẹ́ c̓ọ ǰhé'-pa yin** even girls, in part, take to religion (become nuns).

གཤེད་ *ga-ŝéd* v. *ŝed.*

གཤེལ་ *ga-ŝél* **glass-beads, glass-pearls** *Sch.*

གསིར་ *ga-sír*, instead of تعزیر **punishment** *Ld.*

གག་ *gag* 1. **silver** in bars, ingots, small pieces etc., **uncoined** *W.* — 2. **wad, wadding** (for loading muskets) *W.* — 3. *Cs:* = *bya-gág, gag-ťsé* a water-fowl.

གགཔ་ *gág-pa Med.,* a swelling in the throat *Cs.*; *gag-lhóg* id. (?)

གང་ *gaṅ* I. interr. pron. 1. **who? which?** *B., C., W.*; when used adjectively, it generally follows its sbst. (so at least in good language), and if preceding it, it stands in the genit. case: *p̓yogs gaṅ* which

region or part of the world? *gáṅ-gi dus* which time? in the latter case it may also mean **whose**: *gáṅ-gi lam* whose way? *p̔yi naṅ γnyis č̔ós lugs gaṅ bzaṅ* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *p̔yogs gáṅ-nas oṅ, ṅo mi šés-pas* not knowing from what part of the country she comes *Glr.; ma ni gaṅ yin bu ni gaṅ yin bye-brág p̔yes* decide which is the mother and which the child *Dzl.; gaṅ žé-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.'; *gáṅ-na* where? *gaṅ-la* whither? *gáṅ-nas*, *gáṅ-las* whence? *gáṅ-du* where? whither? *gáṅ-na-ba = ga-na-ba* v. above; *gáṅ-pa*, *yul gáṅ-pa*, col. **gaṅ-yúl-pa**, from what country? — 2. *C.* for *či* **what?** **ghaṅ zér-ra(m)** what shall I say? **k̔yö̀-kyi míṅ-la ghaṅ zér-ghyi yö̀-dham** what is your name? **gháṅ-la yoṅ** what are you coming for? what do you want? — 2. rel., or rather correl. pron., **who, which, he who, she who, whoever, whichever, whatever,** ὅςτις: *gaṅ p̔yir t̔óṅ-ba de ní* she who follows *Dzl.*; *gaṅ gos ˳dód-pa-la gos byuṅ* whoever wanted clothes, to him they were given *Dzl.*; *ríg-pa gaṅ rnó-ba čig-la stér-ro* I give it to him who is the sharpest as to sagacity *Glr.*; *k̔yód-kyi dpá-ba gaṅ yin-pa-la k̔ó-bo mgu* the bravery which you have shown pleases me *Tar.* 21, 13; *rgyál-bu gáṅ-du t̔se ˳p̔ós-pai γnás-su sóṅ-ṅo* they went to the place where the prince had changed life *Dzl.*; *gáṅ-gi lam sṅón-du grub-pa des . . .* he whose way (of sanctification) will be completed first, shall . . . *Stg.* Often *t̔ams-čád* or a plural-sign accompanies the partic.: *gaṅ mi šés-pa-dag* they who do not understand *Dzl.* Rarely in *B.*, but frq. in the col. language of *W.*, the *pa* after the verb is supplied by a gerundial particle, such as *na*, *nas*: **gaṅ táṅ-na k̔yad med** which you intend to give is all the same. Sometimes, however, particularly in more modern literature, no *pa* is added to the verb at all, esp. when *gaṅ* is joined with *yin*, *yod*, or *dug*, so that such sentences in their form are very similar to the relative sentences of occidental languages; but that this omission of *pa*, although sanctioned by long continued use, is after all an incorrect breviloquence, and that *pa* must always be understood, appears from the frq. occurrence of the plural sign immediately after *yod* etc.: *de γnyis-kyi srid gaṅ yód-rnams* the claims to government which both of these maintained *Glr.*; *gáṅ-t̔se — dèi-t̔se* **when — then**; *gaṅ žig* **whoever, if any body** etc. frq.; vulgo in *W.* often pleon. = any or some, **gaṅ žig t̔ims-si p̔i-la** on account of some law-suit, instead of *t̔ims žig-gi p̔yir*; *gaṅ la-lá žig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yaṅ* being added to *gaṅ* or to the verb: *dṅós-po gaṅ mt̔oṅ yaṅ Mil.* whatever he sets his eyes upon; *gaṅ ltár-na yaṅ*, *gaṅ yin kyaṅ* whatsoever it may be, however that may be, be that as it may, at all events, esp. *C.*; *gaṅ-yaṅ-rúṅ-ba*, *gaṅ-rúṅ*, *gaṅ-či-yaṅ-rúṅ* whosoever he may be, whatsoever it may be, *quicunque*; *γnas gaṅ-yaṅ-rúṅ-ba-na* whereever; *gáṅ-nas gáṅ-du skyes kyaṅ* out of which class of beings and into whichsoever I shall be re-born *Dzl.* — 3. indefinite pron., used absolutely, **each, every, any, all,** when followed by a negation = **not any, none, no**: *žo dar č̔u sogs gaṅ yaṅ k̔a*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *saṅs-rgyás gáṅ-gis kyaṅ ma bčágs-pa* not yet trodden by any Buddha *Glr.; p̔an gaṅ t̔ogs gyis* be as useful as ever possible *Mil.*; *gáṅ-dag* all *Glr.* and elsewhere; *dé-dag mi ˳byuṅ gaṅ yaṅ med* these are to be found everywhere; *gáṅ-la gaṅ-˳dul* converting each in the manner best suited to him; *gáṅ-gis kyaṅ = čis-kyaṅ* by all means; *gáṅ-gis kyaṅ dgós-pa méd-pa* altogether useless *Mil.*; *gaṅ daṅ gaṅ Cs.*, *Sch.* (more frq. *gaṅ daṅ či*) every thing whatsoever *Glr.*

གང་གྰ་ཅུང་ *gaṅ-ga-č̔uṅ* an officinal plant *Med.*

གང་གཱ *gaṅ-gā Ssk.* the river **Ganges.**

གང་བ་ *gáṅ-ba*, sometimes *gáṅ-po*, also *gaṅ* 1. **full**, *rín-po-ċ́és baṅ-mdzód gáṅ-ba ẑig* a treasury full of jewels *Dzl.*; *t́ál-ċ́u ḱól-mas gáṅ-ba-ste* being filled with boiling lye *Thgy.*; *ɣser-p̀yé bre gáṅ-po, ɣser ɣẑóṅ-pa gaṅ* a measure filled with gold-dust, a basin full of gold; *˛óbs-kyi náṅ-na sbrul ɣdúg-pas gáṅ-ṅo* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gáṅ-bar gyúr-to* the progeny increased *Glr.*; *mċ́ód-rten ḱru gáṅ-pa Glr.* a pyramid, a full cubit in height. — 2. *W.* also **heaped** (measure), opp. to **gaṅ-ċád** (lit. *bċad*) **smoothed** (measure).

གང་བུ་ *gáṅ-bu* **pod, shell, husk** (*Sch.* also also flower-bud?) *˛od-zér-gyi gáṅ-bur ˳dríl-nas* enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: *góṅ-por* in a lump, in one mass) *Glr.*; *gaṅ-ló* an empty pod, freed from the kernels *W.*

གང་ཟག་ *gaṅ-zág* 1. **man**, as an intellectual being, **a person**; *gaṅ-zág ɣẑán-gyis brda sprád-pas* another person describing it to you (opp. to what we know by our own perception and observation) *Mil.*; hence philosophical term for the **I** or **self**, पुद्गल *Was.*; *bstan-bċós-la mḱás-pai gaṅ-ẑág-rnams* learned or lettered men, men of science *Glr.*; esp. man in relation to religion: *ċ́os p̀yi-bšól byéd-paí gaṅ-zág Mil.*, men who postpone religion, not troubling themselves about it: *˳p̀ágs-pai gaṅ-ẑág-rnams-kyi rgyál-po* the king of reverend persons, i.e. Buddha; *lóg-lta-ċaṅ-gyí gaṅ-zág* heretical people; *gaṅ-zág p̀ál-pa, t́a-mál-pá* common people *Mil.* and others; also explicitly: people favourably disposed towards religion, religious people *Gyatch.* c. 26 & 27. (at present the word is generally understood in the latter sense); *dus p̀yís-kyi gaṅ-zág Glr., ma-˛óṅs-pai gaṅ-zág skál-ba daṅ ldán-pa Mil.* a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. **layman**, one that has not taken orders *Dzl.* ༢༥༠, 5 and elsewhere. — 3. (resp. *ẑal-zág*) **tobacco-pipe**, not the hukka, but a small sort, similar to ours, gen. made of metal; *gaṅ-mgó* **bowl** of a tobacco-pipe; *gaṅ-mǰúg* mouth-piece or **tip** of it *C.*

གངས་ *gaṅs* 1. **glacier-ice, glacier**; *gáṅs-ċan* adj. abounding in snow, in glaciers, also as a sbst. a glacier; *gáṅs-ċan-las ˳byúṅ-bai ċ́u* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *gáṅs-ċan-gyi skad* the Tibetan language; *gáṅs-bšóg-pa* to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (v. Huc Voyage II. 421). — *gaṅs-rgyúd* a chain of snow-mountains. — *gaṅs-ċ́en-mzod-lṅá* 'the five receptacles of the vast glacier-ice', or *gaṅs-ċ́en-rǰé-lṅá* 'the five kings of the same', pronounced **ghaṅ-ċ́en-˳dzo̱'-ṅá**, or **ǰe-ṅá**, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; *gaṅs-ċ́en-mt́só-rgyál* name of a deity (?) *Glr.* — *gaṅs-t́igs Med.* perh. stalactite. — *gaṅs-rí* a snow- or ice-mountain, as p.n. = Ti-se. — Seldom 2. col. **ice** in general; **gaṅs-soṅ** it has frozen *W.* — 3. **snow** in general, **ghaṅ ˳bab** it snows *Ts.*; **ghaṅ-ma-ċár** sleet. — 4. **the sclerotic** of the eye *Sch.*

གད་པ་ *gád-pa* 1. **a bluff**; precipitous river-banks, such as frequently inclose the mountain rivers of Tibet. — 2. In *W.* the word seems to refer more to the species of rock, which is favourable to the formation of such banks: **conglomerate**; *gad-p̀úg* a cavern in such a bank; *gad-rgyál* the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

གད་མོ་ *gád-mo* **laughing, laughter**, *ǰig-rtén-pai gád-mo* a laughter, a laughing-stock, to wordly-minded people; *ṅai gád-moi ɣnas* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gád-mos ˳débs-pa* to laugh at a person *Tar.* 25, 15.

གན་ *gan B.* and *W.*, *gám C.*, **nearness**, proximity, used only in such connections as *gan-du* **to, towards, up to**, *ṅai gán-du šog* come to me; *rgyál-poi gán-du* he went to the king; *ḱáṅ-pai gán-du soṅ* he went

towards the house; *rgyál-poi gán-nas p'yin* he came from the king; in col. language also c. accus.: **dóg-po gáń-du* W.* close by the brook, and c. termin. case, **čur gán-te* W.* hard by the water: *rir-gán-pa* one living close to a mountain or hill.

གན་རྐྱལ་ *gan-kyál,* and *rkyal,* **supine,** lying on the back, with the face upward, *gan-kyál (du) nyál-ba* to lie in that position; *˳gyel-ba* to fall backward; *sgyél-ba* to make one fall on his back; **ghan-kyál lóg-pa** to perform a somerset, to tumble over head and heels *C.*

གན་རྒྱ་ *gan-rgyá C., *gam-rgya* W.,* a **written contract, an agreement.**

གན་དར་ *gan-dár Sch.:* a silk handkerchief offered as a present in exchanging compliments on meeting, = *k'a-btags.*

གན་མཛོད་ *gan-mdzód* **store-room, storehouse** *Sch.*

གནྡྷོ་ལ་ *gándho-la* n. of a famous temple in *rdo-rje-ydán* (Vajrāsana near Gaya in Bengal) *Tar.* 16, 4 and elsewhere frq.; yet the words in *Glr.* 8, 10: *p'yi gándho-la náń-du lhá-k'ań byás-pas* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *ytsug-lag-k'ań;* more correctly perh. = *dri-ytsań-k'ań,* i.e. = गन्धकूट. Cf. also ghándhola.

གཉྫི་ར་ *gánji-ra Glr.* 65, 8 obviously a *Ssk.* word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

གབ་སྒྲ་ *gáb-sgra W.* a **belch** (vulgar).

གབ་པ་ *gáb-pa* **to hide,** to conceal one's self *Dzl.* and elsewhere frq.; *gáb-yig,* writing in secret characters, cryptography *W., C.; gáb-sa* a place of concealment, hiding-place.

གབ་སྤངས་ *gab-spáńs Glr.,* panels or little boards beneath the cornice of a roof, often filled out with paintings.

གབ་ཙེ་, གབ་ཚེ་ *gáb-tse, gáb-ťse* a tableau containing numerous mythological and astrological figures, and used for fortune-telling.

གབ་ཚད་, གབ་པའི་ཚ་བ་ *gab-ťsád, gáb-pai ťsá-ba* a disease *Med.;* acc. to *Schr.* a hectic, consumptive fever.

གམ་ *gam* v. *gan.*

གམ་བུ་ར་ *gám-bu-ra W.* **citron, lemon.**

གའུ་ *gau* 1. **a chest, box** *Pth.;* a little box or case; when containing amulets, it is worn suspended by a string round the neck (v. *Schl.* 174). — 2. a squeaking sound *W., *gau zér-če** **to squeak.**

གར་ *gar* I. (*Cs. gár-ma*) **a dance,** *gar byed-pa, W. *gár se-če*,* to dance; *glu gar rtséd-mo byéd-pa Glr.* to sing, to dance and play; *gár-mk'an* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god *Tar.* 11, 17, acc. to *Schr., Siva; gar-stábs* a dancing gesture or motion. — II. = *gá-ru, gáń-du,* **whither, whereto, where;** *gar yań* anywhere, *gár yań skyé-ba* growing everywhere *Wdń.; gar yań mi ˳gró-ba* to go nowhere, to remain where one is *Mil.; Pth.* — **gar-méd* W.* at all events, by all means, = **ga-na-med** — *gar-báb* at random, hit or miss, at hap-hazard *Sch.*

གར་ནག་ *gar-nág* n. of a medicine *Lt.*

གར་བ་ *gár-ba* **strong,** *gar-čań strong beer.*

གར་བུ་ *gár-bu* **solid,** not hollow *Sch.*

གར་མོ་ *gár-mo* **thick,** e.g. soup, = *ská-ba; gar-slá Sch.:* thick and thin; thickness.

གར་ཞ་ *gár-ža,* native name of the district called by the Hindoos Lāhul or Lāhōl (acc to Cunningham 'Lahul' is a corruption of *lho-yul,* southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of Kyelang, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-

fusing Christian knowledge by means of books and tracts.

གར་ལོག *gar-lóg, Tar.* 91, 7. 10. Transl. p. 317: 'acc. to *Was.* a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as 'Turushka''. They are doubtless the same robbers, that are called 'Kolo' by Huc (II. p. 187), who were known to our Lama from Tashilhunpo as *mgo-lóg,* or *lčan-mo-mgo-lóg,* they having received this name ('queer-heads') in consequence of having their hair closely cropped. Possibly *gar-lóg* is the older and more correct form; cf. *dar-rgyas-glin.*

གར་ཤ *gar-šá* the muscles of the thumb (?) *Med.*

གལ *gál* 1. **importance,** *gál-du ᵒdzin-pa* to consider of importance, to esteem highly *Mil.; gál-čan Cs.,* more frq. *gal-čé-ba* important, *de mi šin-tu gál-čé-bar yód-do Glr., bsláb-bya gal-čé-ba Glr.* important precepts; *gal-čún* unimportant, insignificant; undervalued, slighted *Mil.; gál-po* prob. = *gal, Schr.; gal-po-čé-yi bzá-dpon* the important, indispensable master of the house *Mil.* — 2. **constraint, compulsion,** **ńa-la ghal ǰhuń* C.* I have been compelled. — 3. **trap, snare** *C, W.,* also *Mil.; *gal-tém* W.* id.; *gal ᵒdzúg-pa* to set a trap or snare.

གལ་འགག *gál-ᵒgág Med. ?*

གལ་ཏ *gál-ta W.* **crow-bar, handspike.**

གལ་ཏེ *gál-te* I. sbst., *gál-te mčán-kuń bčug Pth.?* — II. conj. **if, in case,** serves to introduce a conditional sentence, ending with *na* (which is the essential word, whereas *gal-te* may be left out as well): *gál-te .. ᵓoń-na* if .. comes (ἐάν ... ἔλθῃ); also followed by *yań (kyań),* although black snow fell *Dzl.* (*nas* instead of *na,* frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — *gál-te-na* as one word, and with the signification of **perhaps,** or the Greek ἄν (not 'if', *Cs.*) I found only in a few passages of the Kyelang manuscript of *Dzl.,* where the edition of *Sch.* has *gál-te,* which makes no sense. *gal-srid W.* = *gal-te.* In Lewin's Manual it often occurs in the sense of **but, however.**

གལ་མདོ *gál-mdo* n. of a disease *Med.*

གལ་བ *gál-ba* **to force, to press** something on a person (cf. *gal* 2), *mi-la btson gal* in-door confinement is forced on men *Mil.*

གལ་རོ *gal-ró W.* **refuse, rubbish.**

གས *gas* v. *ᵒgás-pa.*

གི *gí* 1. num. for 33. — 2. affix instead of *kyi,* after *g* and *ń;* for the signification v. *kyi.*

གི་གུ *gi-gu* the vowel sign ི, **i.**

གི་གུ་ཤེལ, གི་གུ་ཤ *gi-gu-šél, gi-gu-šá Sch.;* 'having a white speck in the eye, wall-eyed (of horses)'.

གི་ཝང *gi-wáń, Glr., gi-bám Lt.,* also *giu,* or *giu-wáń, Cs.:* 'n. of a concretion in the entrails of some animals, used for medicine'. But *Glr.* 35, 9 an elephant has it on its neck, and acc. to oral assertions it is to be found also in the human head; a man, for instance, is said to have *gi-wáń* in his brains, if in his sleep he is heard to utter long-drawn humming sounds.

གི་ལིང *gi-líń* a strong-bodied, durable horse *Sch.*

གི་ལིན *gi-lín Wts.* a fabulous animal.

གིང *giń Pth.* prob. a little drum, or the beating of it, as an accompaniment to dancing.

གིན *gin* affix, v. *kyin.*

གིར་མོ *gír-mo Ld.* the Indian **rupee,** = 5 *jau.*

གིས *gis* instead of *kyis* after *g* and *ń,* v. *kyis.*

གུ *gu* 1. num. for 63. — 2. sign of diminutives, e.g. *kyi-gu* puppy, little dog. — 3. **extension, extent, room, space** *ǰnás-sa gu-dóg, lúń-pa gu-dóg, lam gu-dóg* a nar-

row place, valley, road; *gu-yáṅs (-pa)* spacious, roomy, wide, *gu yáṅs-pa ˳dug* there is much room here.

གུ་གུ་ཤ་ *gú-gu-ša Ts.* **plate, flat dish.**

གུ་གུལ་ *gú-gul* (गुग्गुलु) Amyris Agallocha, a costly incense, one kind is white, another black.

གུ་གེ་ *gú-ge* n. of a province in the south-western part of Tibet.

གུ་ཏི་ *gú-ti W.* **deaf** (?).

གུ་རུ་ *gú-ru Ssk.*, spiritual teacher, father-confessor.

གུ་རུག་ *gu-rug Ld.* **colt** or **foal** of an ass.

གུ་ལང་ *gu-láṅ* n. of a deity, resorted to by mothers for being blessed with children; acc. to *Sch.: Siva.*

གུ་ལེ་ *gú-le W.* for *gá-le* q.v.; *gú-le-la* id., **slowly, softly, gently,** without noise, **go gú-le-la čug** shut the door gently! *gu-yár Sch.* apparently the same.

གུ་སུ་ *gú-su Wdk.* **garment, dress** (?).

གུག་གེ་བ་ *gúg-ge-ba* **bent,** bent downwards (?), of leaves *Wdṅ.; gúg-pa* id.

གུག་པ་ *gúg-pa W.* to rub or scratch gently, **to tickle.**

གུང་ *guṅ* I. *Sch.*: 'the broad-headed tiger of Central Asia, Charachula' (*Mongol.*); it is said to differ from *stag*, and is not found in Tibet. — II. also *dguṅ* (*Cs. gúṅ-ma*) 1. **the middle,** *gúṅ-la* in the middle, e.g. the king in the middle (between his two wives); *stód-kyi gúṅ (-nas) ťon* taken out of the middle of the upper part *Mil.*; *gúṅ-du byéd-pa Thgy.* prob. to divide through the middle, to dissect (anatomically); *gúṅ sgrig-pa Sch.* 'to unite'; with respect to time: *dbyár-gyi gúṅ-la W.* in the middle of summer; *nyin-gúṅ*, and *mťsán-gúṅ* mid-day, mid-night *Cs.*; *guṅ-ynyís*, the two middle times, mid-day and mid-night; *nám-gyi guṅ-ťún-la* at the hour of mid-night. — 2. **mid-day,** *guṅ ˳bàb-pa* to take a noon-rest on a journey; *guṅ-ťsigs* dinner *Schr.*; *guṅ sáṅs-la ˳gró-ba* (*W. *čá-če**) to take a walk about the middle of the day, at noon; perh. also generally: to take a walk; *guṅ-lón Sch.*: 'at noon', more prob.: afternoon. — 3. **mid-night,** *gúṅ-la* at mid-night *Glr.*; *dguṅ-yčig* one night (?) *Sch.* — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dguṅ.*

གུང་སྟག་ *guṅ-stág* prob. = *stag Ld.-Glr. Schl.* fol. 13, 6.

གུང་ཐང་ *guṅ-ťáṅ* n. of a monastery in *Máṅ-yul Mil.*

གུང་མོ་ *gúṅ-mo* **the middle finger;** **guṅ-dzúg* C.* id.

གུང་དམར་ལ་ཕུག་ *guṅ-dmár-la-p̔ug C.* **carrot.**

གུང་ལ་ཕུག་ *guṅ-la-p̔ug C.* **radish.**

གུད་ *gud* 1. **slope, declivity** *Cs.* — 2. **separation, solitude, seclusion** *Sch.*; *gúd-du ˳bór-ba* to place obliquely *Cs.*; *gúd-du yšégs-pa Dzl.* ༢༢V, 18 to separate, to disperse (?) *Sch.* — 3. *C.*: **loss, damage** = *gun, god.* — 4. *Ld.*: **heavy** or **thick of hearing,** **gud-nág** quite deaf, deaf as a post. — 5. *gúd-du ǰúg pa* v. *˳gúd-pa.*

གུད་པ་ *gúd-pa* v. *˳gúd-pa.*

གུན་ *gun* (*Cs. gún-pa*) **loss, damage,** **ṅá-la gun p̔og* W.* I have suffered a loss (prop. damage has come over me).

གུན་པོ་ *gún-po Lh.* **expensive, dear.**

གུན་དུམ་ *guṅ-dúm* a bottle-shaped or cylindrical **basket** to put fruit in, *Ld.* (perh. akin to *rkón-pa*).

གུམ་པ་ *gúm-pa* v. *˳gúm-pa.*

གུར་ *gur*, resp. *bžugs-gúr, yzim-gúr Cs.*, also *dbu-gúr C.*, **tent,** *gos-gúr Cs.* a tent of silk, *p̔yiṅ-gúr* of felt, *sbra* and *re-gúr* of coarse yak's hair felt, *ras-gúr* of cotton cloth; *rgyal-gúr Cs.* 'a king's pavilion', *dmag-gúr* a military tent. — *gur-mčóg* a magnificent tent, or *gur-rgyál*, is used by Chr. Prot. for the tabernacle. — *gur-ťág* the tent-ropes, **gur-bér* W.*, or *gur-šiṅ Cs.* the tent-poles. — *gur-ťóg Cs.*: 'the upper covering or outer fly of a tent'. — *gur-yžól Cs.*: 'the walls of a tent'. — *gur-klád* passage for the smoke out of a tent, *gur-*

ˌgram lattice in the side of it, and *gur-lčám* stakes supporting the roof *Sch.*, — peculiar expressions relating to the felt-tents of the Mongol nomads.

གུར་ཀུམ་, གུར་གུམ་ *gur-kúm, gur-gúm* 1. **saffron**, Crocus *Glr.,Lt.* — 2. **marigold**, Calendula, and similar yellow flowers *C.*

གུར་གུར་ *gur-gúr Ld.* a small **churn** used for preparing tea.

གུར་ལྤགས་ *gur-lpágs* a perforated skin, a hide full of holes *Sch.*

གུལ་གུལ་ *gul-gúl Bal.* **slowly,** for *gú-le.*

གུལ་ནག་ *gul-nág Lt.* n. of a medicine.

གུས་པ་ *gús-pa* sbst. **respect, reverence, devotion;** also adj **respectful, devout;** *dge-ˌdún-la gús-pas p̒yag ˌtsál-lo* the priesthood I respect with devotion; *ma-gús-pa* unbelieving, undevout *Thgy.*; **gus-žáb čó-če* W.* to show a respectful willingness to serve; **humble,** *gús-par ˌgyúr-ba Cs.*: 'to humble one's self'; in modern letters = *p̒ran*, your most humble servant.

གུས་པོ་ *gús-po C., W.*, **expensive, costly, dear.**

གེ་ *ge* num. for 93.

གེ་ཞ་ *ge-šá* a kerchief for the head hanging down behind.

གེ་སར་ *ge-sár* 1. *Cs.* n. of a flower, *Lt.* and elsewhere, prob. = केसर; it is said to grow in Nepal, and to be called also *pád-ma ge-sár.* — 2. *Sch.*: **pistil,** but, like *ze-ˌbrú*, it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; *ge-sár-čan* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmág-gi rgyál-po Glr.* and elsewh.; *ge-sár-gyi sgruṅ* the fabulous history of the same.

གེགས་ *gegs* **hindrance, impediment, obstacle,** *gégs-med-par* without hindrance, unimpeded, *t̒e-t̒sóm daṅ gegs sél-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing impediments or mischief *Zam.*; *č̒os-mdzád yóṅs-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *saṅs-rgyás mi t̒ób-pai gegs bži* four obstacles to attaining the Buddhaship *Thgy.*; also without a negation: *t̒ób-pai grogs ˌgró-am gégs-su ˌgro* will you help me or hinder me in obtaining . . . ? *Mil.*; *ˌgrúb-pai gegs* impediment to perfection.

གེལ་པ་ *gél-pa* **branch** of a tree, *šiṅ-gel-pa.*

གོ་ *go* 1. numerical sign for 123. — 2. num. inst. of *dgú-bču*, in the abbreviated numbers *go-γčig* etc., 91—99. — 3. for *gó-č̒a.* — 4. for *gó-bo.*

གོ་ *gó* 1. **place, room, space** (prob. = *gu*); in this sense it is used in *go-mt̒sams-méd-par* without intermediate spaces, continuous; *ˌbru sna t̒sogs go-mt̒sams-med-par skyes* grain of every kind grew densely, luxuriantly; *go-mt̒sams-méd-par gáṅ-ba* closely filled *Tar.* 13; prob. also in *go-č̒od*: 'the space is cut off, or filled i.e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; **gho č̒o' soṅ** or **ǰhuṅ* C.*, **go č̒ód-k̒an yod* W.* he has managed the business well, he has executed his commission satisfactorily; *des rgyál-bai gó mi č̒od* by this the victory has not yet been fully decided *Mil.*; *t̒os bsam sgom γsúm-gyi go č̒od* (by only once looking at the Ommanipadmehūm) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary *Glr.*; *k̒yéd-la go mi č̒ód-pai č̒os* a doctrine not satisfactory to you *Mil.*; *bu t̒sab ṅa spyugs či p̒yir go mi č̒od* why should it not be sufficient that I be condemned to exile instead of my son? *Pth.* — 2. **the proper place** of a person or thing among other persons or things, **position, rank,** condition of life, so in many of the following compounds, the word being seldom used alone: *p̒ai gór* in the place, office, dignity of his father *Dzl.*; *gó-nas* according to, in proportion to *Glr.*; *go rgás-na* when rank and

dignity are grown old and gone, when the position in life has been lost *Glr.*; hence *go-rgás* may be applied to an old maid (*Schr.*); *rán-gi go ˳dug* that is my place, my business, like *ča;* also **place, space, spot** in a still more general sense: *'á-mai gó-na* at the place of my mother, with my mother *Glr.*; *raṅ-˳ťág-gi gó-na* near the mill *Glr.; go ldóg-pa* (*zlog-pa, lóg-pa*) to change place, esp. to turn to the contrary *S.g.*; *nád-go* the seat of a disease *Sch.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *sprín-gyi go-bar p̓yé-nas ˯oṅs,* we came parting the space between the clouds *Mil.; sprín dkar ldíṅ-gi go-čóg Mil.?* — 3. **armour**, gen. *gó-čá.* —

Comp. *go-skábs* lit. a chance of taking place, of existing, *bdé-bai go-skábs gá-la yod Pth.*, where is there a possibility of being happy? — *go-skál C.* the share or portion due to a person in accordance to his rank. — *go-ḱáṅ* **arsenal** *Schr.* — *go-ḱráb* coat of mail with helmet, **armour.** — *go-grál* **rank, dignity** *Cs.* — *go-grás* id. *Cs.* — *go-rgás* v. *go* 2. — *gó-ča* 1. **armour;** often fig.: *bzód-pai gó-ča bgó-ba*, or *gón-pa*, to put on the armour of patience; *mi-ǰigs-go-ča* the harness of intrepidity. 2. **gear, implements, tools** in general, *bkra-šis srúṅ-bai gó-ča* (charmed) instruments used for securing future happiness (in behalf of a new-born infant) *Med.* — *go-mnyám C.* of equal rank. — *go-ťém* degree of dignity or rank *Cs.* — *go-˳dún = sna-˳dún*, of different sorts, **various** *Lex.* — *go-ldóg* (cf. *go-ldóg-pa*) **the contrary, reverse, opposite; wrong, perverse,** *dé-las go-ldóg* the contrary of it *Med.: *go ǰug go-lóg-la* W.* head fore-most; **go-lóg čó-če* W.* to go to work in the wrong way, **go-lóg ḍí-če** to write wrong. — *go-p̓áṅ(s)* 1. **degree, rank, dignity,** *blón-poi go-p̓áṅ-la bkód-par ˳gyúr-ba Pth.* to be installed into the dignity of a minister; *go-p̓áṅ spár-ba Lex.* to raise the dignity. 2. **model, pattern,** standard of perfection (?) *Cs.* — *go-mťsáms* v. *go* no. 1. — *go-mťsón* harness and weapons. — *go-rim* 1. **order** of rank *Glr.* — 2. **succession,** successive order, turn.

གོ་ཁ་ *gó-ḱa* the place (near the hearth) for firewood *Mil.*

གོ་བ་ *gó-ba* I. vb. 1. **to understand, comprehend,** *W.* **há-go-če*; go-dká-ba* difficult, hard to be understood, *go-slá-ba* easy to be understood, intelligible; **gho-dé-wa yoṅ* C.* now it becomes intelligible, thus it will be understood; *go-byed-brdá Lex.* an explaining, illustrating symbol; *gó-žiṅ rtóg-pa* to take in and comprehend; *brdá-ru go* this I understand to be a symbol *Pth.*; *gó-bai yul, gó-byai yul* a subject intelligible to all *Schr.* — 2. **to mean, to imagine,** *par* that. *Glr.*; *go-nór-ba* to misunderstand, to mistake, to be mistaken. —

II. sbst. **perception, comprehension,** *gó-ba bláṅ-ba Mil.* to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai ṁjál-ba Lex.: 'ṁjál-ba* in the sense of perceiving'.

གོ་བོ་ *gó-bo* a large **eagle** or **vulture,** *C., W.* and *B.; go-sér* the common black-bearded vulture of the Himalaya, with a yellow neck*; go-brún* excrements of it *Med.*

གོ་བྱི་ལ་ *go-byi-la Med.* n. of a poisonous medicinal fruit *Cs.*; *go-bye Med.* id.?

གོ་ཡུ་ *go-yú Med.*, n. of a flower *Cs.*

གོ་ར་ *go-rá Cs.*; 'prison, jail'; prop. a court surrounded by a wall.

གོ་རེ་ལོང་ *gó-re-lóṅ* a waiting-servant, **page** *Cs.*

གོ་ལ་ *gó-la Ssk.* **ball, bullet.**

གོ་ལོག *go-lóg* v. *go-ldóg* sub *go* Comp.

གོ་ཤེན་ *go-šén* v. *go-čén.*

གོ་ས་ *go-sá* **rank, dignity,** **go-sá čén-po, ťón-po* W.* high in rank.

གོ་ཏ་མ་, གཽ་ཏ་མ་, གོཽ་ཏ་མ་ *Gó-ta-ma, Gau-ta-ma, Gou-ta-ma*, **the Gotamide**, the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-

sophy in India (Banerjea Dialogues on Hindoo Philosophy p. 56f.); but in the Buddhist legends it is mentioned as the name of one of the ancestors of the Sakya-race, on which account Buddha is often called Gautama. The different forms of this name are used promiscuously by Tibetan writers.

གོག་ *gog W.* for *góṅ-po* **a lump.**

གོག་ཐལ་ *gog-ťál* **ashes,** **gog-ťál yúm-će, yóg-će, tíṅ-će* W.* to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).

གོག་པ་ *góg-pa* 1. **to crawl** (of little children). — 2. **to crumble off, to scale off** (of the plaster of a wall, of scurf etc.).

གོག་པོ་ *góg-po* **dilapidated, ruinous,** *ḱáṅ(-pa) góg(-po)* a house in ruins; *mḱar-góg* a dilapidated castle; of clothes: out of repair, ragged; *żiṅ-góg* a field lying waste; *dpe-góg* an antiquated, worthless book; *gog-góg Cs.:* 'the sound of a somewhat broken vessel'.

གོང་ *goṅ* 1. **price, value,** also *goṅ-ťáṅ Glr.*, frq.; *goṅ dpyád-pa* (often also *bċád-pa,* inconsistent with etymology) to apprize, to fix a price; *goṅ brgyáb-pa C.* (*goṅ ˳gríg-pa Schr., Sch.*) id. — 2. **the above,** in space as well as in time, (in *Khams* e.g. it is used as a sbst., signifying: elevated, alpine pasture-grounds); **the above said, the former,** referring to a preceding part or passage of a book, *goṅ daṅ mťun, goṅ daṅ ˳drá-bar, goṅ-bżin, goṅ-mtśúṅs* as above (mentioned); *ṕrin goṅ ˳og ˳dzól-ba* to confuse a message, to make a medley of it *Glr.*; *góṅ-du, góṅ-na, góṅ-nas, góṅ-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, *sgo góṅ-du* over the door; *yáb-kyi góṅ-du ˳das,* he died before his father *Glr.*; *déi góṅ-du* before this time *Glr.*; *ma ťsogs góṅ-du* before they are assembled; *góṅ-gi* the former, the above mentioned; *góṅ-gi dé-rnams* those preceding; *góṅ-du bśád-pa ltar* as has been said, explained above; *góṅ-du smós-pa* the above mentioned; *góṅ-gi . . . żes smós-pa* the above statement that . . .; *sṅa goṅ bód-kyi rgyál-po* the former (ancient) Tibetan kings; *goṅ* and *˳og* like our subdivisions of *a* and *b,* the first and second part, division or section of a book, *ba-góṅ* and *ba-˳óg* Volume XV Section 1 and 2; the face and the back of a leaf: *bżi-góṅ* folio 4, a. — *goṅ-sku-yżógs,* a title, like our: his highness, excellence, eminence *Sch.* v. *sku.*

གོང་པོ་, གོང་བུ་ *góṅ-po, góṅ-bu, W. *gog*,* **lump, mass, heap, clot,** *śá-goṅ-po* a lump of flesh *Dzl.*; *ḱrag-góṅ* a clot of blood *Glr.*; **bol-góṅ* C., *sa-góg* W.,* clod, glebe; **ḱa-góg* W.* snow-ball.

གོང་བ་ *góṅ-ba, W. *góṅ-ṅa*, gós-kyi góṅ-ba,* **collar,** *goṅ-ba-nas ˳dzín-pa* to seize by the collar.

གོང་མ་ *góṅ-ma* a higher one, **a superior; the former,** the first named, *góṅ-ma bżin-du* like the former; *rgyál-ba góṅ-ma* the most high, the divine Buddha *Mil.*; *góṅ-ma ċe, góṅ-ma ċén-po* the most high, applied to worldly sovereigns, as: *rgya-nág góṅ-ma* the emperor of China *C.*; *góṅ-ma-rnams Mil.* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.

གོང་མོ་ *góṅ-mo* **ptarmigan, white grouse,** *lhá-bya góṅ-mo B.* and *C., *ri-bya góṅ-mo* W., goṅ-sróg* id. (?); *goṅ-yag Sch.:* wood-grouse, cock of the wood, Tetrao urogallus.

གོང་ཞུ་ *goṅ-żú C.* **paper lantern.**

གོད་ *god, W. *gód-ḱa* Dzl. gód-pa, Cs. gód-ma* 1. **loss, damage,** *god ˳gyúr-ba Thgy., *gho'-la ˳dó-wa* C., *god-la ċá-će* W.,* to suffer loss, e.g. *nór-la* or *nor,* a loss of money and property; *gód-pa* vb. id., **nor gód-da* W.* have you had a loss? 2. *C.* **punishment.**

གོན་ *gon* the common **gourd, pumpkin** *W.*

གོན་པ་ *gón-pa* I. vb. **to put on** (clothes, shoes), *mgó-la ża gón-pa* to put on a cap.

— II. sbst. **coat, clothing** *Sch.*; **gón-če** *Lh., Ld.*, **gón-ma** *Bal.* id.

གོབ་ནོན་ *gob-nón* (spelling uncertain), **gob-nón čó-če, táṅ-če, gyáb-če** *W.* **to tease, vex, irritate.**

གོམ་པ་ *góm-pa* 1. **a pace, step,** *góm-pa ₒbór-ba* to make a step, to pace; *góm-pa bdun ₒbór-ba Glr.* 5, 2 and elsewh.: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: *góm-pa ₒdór-ba* prob. = *ₒbór-ba; góm-pa ₒdébs-pa* and *skyél-ba Lt.* ? ? — *góm-pai stabs* the (peculiar) manner of stepping *Zam.*; **prú-gu-la gom-táṅ láb-če** *W.* to teach a little child to walk; **gom čág-če** to stride solemnly along; **gom-jór** col. a veranda (?). — 2. **the 'pas'** in dancing.

གོམས་པ་ *góms-pa* **accustomed, wonted, wont** c. dat.; *klóg-pa-la góms-šiṅ* practising (the art of) reading *Dzl.*; *góms-par byéd-pa,* and *ₒgyúr-ba* c. dat. and accus., to accustom one's self to a thing, to practise; *mi góm-pa* unaccustomed; **mi daṅ góm-te** *W.* accustomed to man, tame, domesticated: **ghom-kyé** *C.* a habit, custom.

གོར་མ་ *gór-ma Cs.:* a general name for stone; *Sch.:* stones, rubble, bowlder-stones.

གོར་མ་ཆག་ *gor-ma-čág*, eleg. *gor-ma-bkúm,* **certain, sure, indubitable,** *de ₒbyúṅ-ba gor-ma-čág-go* his coming is quite sure *Wdṅ.; dé yin gor-ma-čág-go* that it is this, is quite certain *Stg.* frq ; *gor-ma-čág-par* adv. certainly.

གོར་མོ་ *gór-mo* 1. **round, circular** *Sch.; gor-gór Med.* id. — 2. *W.* **a rupee.**

གོར་ཤི་ཤ་ *gór-ši-ša* v. *tsán-da-na.*

གོལ་བ་ *gól-ba* v. *ₒgól-ba.*

གོས་ *gos* 1. resp. *ná-bza*, **garment, dress.** — 2. in some compounds **silk.** — *rgyán-gós* fine clothes *Glr.*; *rgyún-gos C., W.*, an every day coat; *čos-gos* clerical garb or garments *Schl.* 170, *Burn.* I. 306, *Köpp.* I. 339, II. 266; *mtáṅ-gos* a sort of petticoat worn by the monks, having many plaits and folds, like the kilt of the Highlanders, but longer and of one colour; *pó-gos* man's dress; *blá-gos* an upper garment, a kind of toga; *mó-gos* a woman's gown; *yzáb-gos* holiday clothes, opp. to *rgyun-gos C., W.* — *gos gón-pa, gyón-pa* to put on, *ₒbúd-pa* to take off, *brje-ba* to change clothes; *brtségs-pa Sch.:* to put one garment over the other; *gos btég-pa* to tuck up, by drawing the front skirts under the girdle; *gos ldáb-pa* to lay or fold a coat together; *gos spú-ma* a coat of napped cloth.

Comp. *gos-skúd* **silk-thread.** — *gos-sgáb* **skirt** or **flap** of a coat. — *gos-sgám* box, chest, or press for clothes, **wardrobe.** — *gos-čén*, col. *go-šén,* silk fabrics, **silks.** — *gos-rnyiṅ* an old coat or dress. — *gos-túṅ* **trowsers** *Glr., C.* — *gos-mtá* = *gos-sgab.* — *gos-nág* a black garment, a female dress. — *gos-bzáṅ* a beautiful dress, fine clothes (as an object of show), festival raiment. *gos-lág* (in *W.* also pronounced **goi-lág, go-lág** in *C.* **gho-lág**) **dress, clothes,** body-linen; **gos-lág ṭú-če** *W.* to wash linen.

གོས་པ་ *gós-pa* pf. of *bgó-ba.*

ཀྱ་ *gya* num. instead of *brgyád-ču*, in the abbreviated numbers *gya-yčig* etc. 81—89.

ཀྱ་ *gya*, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: *gya-gyú* (*Cs.:* crookedness?) **intrigues,** secret machinations *C., W.*; *ynód-séms daṅ bslú-bai gya-gyú sogs* malice, deceitful tricks and the like; *gya-gyu-čan* crafty, deceitful, fraudulent, e.g. *sems; gya-gyú byéd-pa* to intrigue, to plot. — *gya-ma-gyú* 1. of rivers etc.: **quiet, calm,** gently flowing along *Mil.* 2. of a man: **cautious, close, reserved,** so that one does not know what to think of him, ni f. — *gya-nyés Mil.* was explained: **marvelous, inexplicable,** of men, occurrences etc. — *gya-nóm-pa Cs.:* 'contentment, joy'; yet the context in several passages of *Mil.* suggests the signification: abundance, sufficiency. — *gya-rtsóm, gya-tsóm* haste, hurry, rashness *Cs.*

གྱ་བ་ *gyá-ba* **deformed, disfigured,** having lost his or her former beauty *Cs.*

གྱག་པ་ *gyág-pa* diminished *Cs.;* v. *ˏgyág-pa.*

གྱང་, གྱེང་ *gyaṅ, gyéṅ* **pisé,** earth or clay stamped into moulds, and frequently used as building-material in *Sp.*, *Ld.*, and other parts of Tibet; *gyaṅ-sgróm* pisé-mould; *gyaṅ-skór* pisé-wall round an estate or village *Glr.; gyaṅ-ra* cattle-yard constructed of pisé; *gyaṅ-tse* terrace wall of pisé *Ld.; gyaṅ-rím* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyaṅ-rís* fresco or wall-painting.

གྱད་ *gyad*, also *gyád-pa, Ssk.* मल्ल 1. **a champion,** a man of great physical strength, **an athlete,** frq.; *da-dúṅ gyád-gyi tsal ˏgran* let us try once more our strength in fighting *Mil.; gyád-rdo* giant-stone, i.e. a stone which only a giant is able to lift *Mil.* — 2. n. of a people *Tar.* 11, 10.

གྱན་རྒྱུ་ *gyan-rgyu Med., gyan-rgyui bu-ga, gyan-rgyuí mṫu?*

གྱམ་ *gyam* **a shelter, a grotto** large and wide, but not deep (cf. *skyibs*), *brág-gyam* a shelter under a rock; *gád-gyam* a grotto beneath a conglomerate rock; *ṗoṅ-gyám* (for *ṗa-boṅ-gyam*) a shelter under a beetling rock: *gyám-bu* a little cover or shelter *Cs.*

གྱར་གྱོད་ *gyar-gyód* prob. = *gyod-ḱa, god-pa* loss, damage.

གྱི་ *gyi* for *gyi*, after *n, m, r, l;* v. *kyi.*

གྱི་ན་(བ་) *gyí-na (-ba)* 1. **bad, coarse, mean, poor, miserable,** of food, clothes etc.; *gyi-na ˏtsó-ba* a miserable, starving life *Pth.* — 2. **unsteady, fickle** *Schr.*

གྱི་ལིང་ *gyi-líṅ Glr.* n. of an excellent breed of horses.

གྱིག་ *gyig* **caoutchouc, India rubber,** *gyig-šiṅ, gyig-sdóṅ* caoutchouc-tree *Sik.*

གྱིང་ *gyiṅ* n. of a deity *Pth.*, perh. = *kiṅ-káṅ.*

གྱིང་མོ་ *gyíṅ-mo W.* gently **sloping,** gradually descending or subsiding.

གྱིན་ *gyin* v. *kyín.*

གྱིམ་བག་ *gyim-bág* **amalgam;** *gyim-bág-gis ˏbyúg-pa* to gild in the fire *Schr.*

གྱིས་ *gyis* 1. inst. of *kyís*, after liquid letters. — 2. v. *bgyíd-pa.*

གྱུ་ *gyu Cs.* = *gya-gyú*; cf. also *sgyu.* — *gyú-ba* v. *ˏgyú-ba.*

གྱུང་རོ་ *gyúṅ-ro* v. *gyóṅ-ro; gyur* v. *ˏgyúr-ba.*

གྱེ་གུ་ *gyé-gu* **crookedness, curve; hunch, hump,** crookback, crooked; *gyé-gu-čan* of a camel, *gyé-gur ˏdúg-pa* being crooked, of trees, opp. to *draṅ-po, Stg.*

གྱེ་གོང་ *gye-góṅ* n. of a Bonpo idol (?) *Mil.*

གྱེང་ *gyéṅ* v. *gyaṅ.*

གྱེད་པ་ *gyéd-pa* v. *ˏgyéd-pa.*

གྱེན་ *gyen* (opp. to *ṫur*) **up, upward, up-hill,** mostly followed by *du* or *la, gyén-du ˏdzég-pa* to mount up, to ascend; *gyén-du rdzé-ba* to turn up, to cock (a hat or cap); above, on the surface, *gyén-du lús-pa* to keep above (water) *Glr.* **gyen-la ḍáṅ-po** *W.* **perpendicular, vertical;** *gyen-čád* (opp. to *man-čád*) the upper part of a country, *pú-rig gyen-čád* Upper Purig, *Ld.-Glr. Schl.* 26, b. also sbst.: *gyen γzár-po* a steep ascent *C.*

གྱེར་ *gyer* v. *dgyér-ba.*

གྱེས་ *gyes* v. *ˏgyé-ba.*

གྱོ་མོ་ *gyó-mo* 1. **gravel, grit** *Dzl., Stg.* — 2. **potsherd** *Cs.; gyo-dúm* id. — 3. **tile, brick** *Sch.; gyo-mgó* id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a *ṗó-gyo mo-gyói rdza Med.? gyo-rtsí Wdṅ.?*

གྱོག་པ་ *gyóg-pa* **curved, crooked** *Cs.*; *gyóg-po* **left-handed, awkward** *Sch.*

གྱོགས་ *gyogs C.* pronounced **ghyog, ghyo**, for *sgyogs* **cannon,** large gun.

གྱོང་ *gyóṅ* **want, need, indigence,** *lto-gós-kyi gyóṅ ṫég-pa* to be able to endure want of food and clothes *Mil.*; *ˏḱur-ba* to be

reduced to want. — *gyóṅ-po* (cf. *kyoṅ-po*) **hard, harsh, rough, rude, impolite,** (*srab-*) *k'a-gyóṅ-po* hard-mouthed; *gyoṅ-ró* a dried up body, a mummy *Sch.*; metaph. *dgra-gyóṅ* a hard, cruel, dangerous enemy; *k'a-gyoṅ-čé* very rude, impudent *Mil.*

གྱོད་ *gyod* v. *ˏgyód-pa.*

གྱོད་ཁ་ *gyód-k'a* **loss; quarrel, law-suit** *Sch.*

གྱོན་པ་ *gyón-pa* **to put on, to wear** = *gón-pa*; *lús-la gyón-pai gos* the garment that one wears *Dzl.*; *gyóṅ-rgyu* materials for clothing *Mil.*

གྱོས་པོ་ *gyós-po* **father-in-law,** *gyós-mo* mother-in-law, *gyos-sgyúg* parents-in-law *Dzl.*, *Stg.* (In *Ld.* this word is rather avoided, sounding, as it is pronounced there, much like the obscene *rgyó-ba.*)

གྲ་ *grva* 1. **angle, corner** *Dzl.* ༡༢༥, 13; **lap, lappet, extremity,** *gós-kyi grva* coat-tail *Tar.* 98, 10 (seldom used). — 2. **school,** *klóg-grva* a reading-school *Cs.*; *sgóm-grva Glr.* and elsewhere: a meditating-school; *sṅágs-grva* a school for mystical theology *Cs.*; *ˏdúl-grva Glr.* a training-school, seminary; *smán-grvá* a medical school; *rtsís-grva* a school where mathematics are taught; *yig-grva* a writing-school *Cs.* — 3. **a cell** *Cs.* (?) — 4. sometimes for *grvá-pa.*

Comp. *grvá-k'aṅ* **school-house, school-room;** **láb-ḍa-k'aṅ** *W.* id. — *grvá-pa* **scholar, disciple,** generally; **monk,** the lowest ecclesiastical grade; *grvá-pa byéd-pa* to become or to be a monk. — *grvá-dpon* **school-master** *Cs.* — *grva-p'rúg* **school-boy.** — *grvá-ts'áṅ* the apartments in great monasteries, where the monks belonging to the same theological confession live together. — *grva-tsógs* convention of monks. — **ḍa-šág** **cell** *C.*, *W.* — *grva-sa* **monastery,** *grva-sa č'én-po* a great monastery; a school attached to such a one; *mts'an-nyíd-kyi grvá-sa žig* a school of the Tsannyidpa sect; *dei stón-pa-rnams* the teachers of such a school *Mil.*

གྲ་ཏི་ *grá-ti* **plate, dish** *Ld.*

གྲ་བ་ *grá-ba* 1. sbst., also *gra-p'ád* **'a muzzle'** *Sch.*; a net before the window, to prevent passers-by from looking into the room *Schr.* — 2. vb. to carve in wood.

གྲ་མ་ *grá-ma* 1. **a beard** of corn, **awn,** *ˏbru grá-ma-čan* bearded, awned plants, such as corn etc. (opp. to *ˏbru gáṅ-bu-čan* leguminous plants) *S.g.*; **the bones** of fish v. *nya.* — *Zam.*: a tree or shrub, prob. the Tibetan **furze,** Caragana versicolor. — 3. a disease of the genitals, perh. venereal boils (condyloma) *Med.*

གྲག་པ་ *grág-pa* I. sbst. 1. **noise, rumour, talk,** *Cs.* — 2. the principal or most distinguished amongst several persons *Mil.* — II. vb. = *ˏgrág-pa, miṅ yaṅ mi grág-par* so that not even the name is mentioned any more *Pth.*

གྲགས་པ་ *grágs-pa* I. vb. 1. **to bind** *Thgy.*, *C.*, *W.*, e.g. *grés-po* a load, a burden, also *grás-pa Thgy.*; perh. also *ˏgrágs-pa, ˏgrógs-pa* q.v. — 2. pf. of *ˏgrág-pa.* — II. sbst. 1. **fame, reputation,** character by report, *grágs-pa ṅán-pa* ill name, bad repute *Pth.*; **rumour, report,** *deī grágs-pa č'én-po byuṅ* the report of it spread, was circulated; in most cases it signifies **good name, renown,** *snyán-pa daṅ grágs-pas sai steṅ t'ams-čád k'yáb-pa Glr.* the whole earth was filled with (his) fame and renown; *snyan-grágs* id. (*Cs.*: good tidings); *grágs-pa-čan, snyán-grags-čan* illustrious, renowned; *rgyáṅ-nas grágs-pa č'e-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); **fame, glory,** *rnyéd-pa daṅ grágs-pa-la čágs-pas Dzl.*, greedy of gain and fame; *grágs-pa-č'én-po* is also the name of a goddess = *dpal-lhá-mo.* — *grags* = *grágs-pa: grágs-ˏdod-čan* desirous of glory *Mil.*; *grágs-čan W.* (pronounced **rág-čán**) **famous, renowned; beautiful, splendid, glorious; proud, haughty** (in this case perh. for *drégs-pa-čan*). — *grágs-ˏdzin-ma, Ssk.* यशोधरा, यशोवति, the second wife of Buddha, acc. to others the second name of his first wife. — 2. **cry, outcry, clamour** (perh. better

written *grág-pa*), *dga-grágs ˛úr-ba* to raise shouts of joy.

གྲང་བ་ *gráṅ-ba*, *W.* **ḍáṅ-mo**, I. adj. **cold, cool,** *gráṅ-bai ɣnas* a cool place; **dáṅ-mo rag** *W.*, **ḍháṅ-ghi ˳dúg** *C.* I am cold.

II. sbst. **coldness, cold,** *gráṅ-ba ni dró-bar gyur* the cold changed into warmth *Dzl.:* **mén-ťog ḍáṅ-mo p̓og** *W.* the cold has struck, killed, the flowers. — *graṅ-nád* the cold fit of the ague, **ḍhaṅ-ťi** (lit. *mk̓ris*) *C.* id. — **daṅ-ṅád** *W.* synon. with *grúm-bu*, **gout, rheumatism, arthritic pain;** *graṅ-dro* **cold and warmth,** *graṅ-dro-méd-pai ras-kyáṅ ˳di* this thin cloth which constitutes my clothing, in warm and in cold weather *Mil.*, v. *méd-pa;* also warmth in a relative sense, **temperature.** — *graṅ-šúm Lt.*, *graṅ-šúm byéd-pa* to shiver with cold *Schr.*

III. vb., also *graṅs-pa* 1. **to get** or **grow cold,** *gráṅs-su bčúg-pa Lex.* to let grow cold; *graṅs ˳gró-bar ˳dug* it will grow cold *Mil.; graṅ mi bya* one must not suffer (the child) to catch cold *Lt.* — 2. **to count, judge, consider,** v. *bgráṅ-ba;* also *Zam.: čes gráṅ-naaṅ* though such may be supposed; *Cs.* and *Schr.* have also *graṅ* **perhaps,** *yin graṅ* perhaps it may be so.

གྲངས་ *graṅs*, col. also **ḍaṅ-ka**, *Ssk.* संख्य **number,** frq., *lan graṅs-dú-mar* a number of times *Mil.; graṅs-méd-pa*, eleg. *graṅs-ma-mčís-pa* innumerable; *gráṅs-čan* numerous (?) *Cs.; gráṅs-čan-pa* the atheistic Sankhya sect of the Brahmans (Ban. p. 66); **dá-ḍáṅ žág-ḍaṅ gyáb-če** *W.* to date (lit. to write down the number of month and day); *graṅs ˳débs-pa* or *rtsí-ba* to count *Cs.* — *graṅs-brdá* (*Cs.* Gram. § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. *mig*, eye, for 'two'.

གྲངས་པ་ *gráṅs-pa* to grow cold, v. *gráṅ-ba* III.

གྲབ་རྒྱག་ *gráb-rgyág* pride, boasting *Sch.*

གྲབས་ *grabs* 1. **preparation, arrangements, measures; a contrivance,** *grabs byéd-pa* to make preparations for, to be on the point of, frq., *˳gró-bai grabs byéd-pa*, to make preparations for departing, *ɣsód-grábs yód-pai ťsé-na* just as preparations were made for slaughtering them *Mil.;* **k̓o kyug ḍhab ǰhe'** *C.* he is getting sick, is going to vomit; *k̓áb-grabs, ˳dzíṅ-grabs* the making one's self ready for combat. — 2. col. also for *gros*, **deliberation,** **ne̱ čir dhab ǰhe' dug** *C.* they are deliberating about me; **naṅ-náṅ-ṅi ḍabs ťún-ne̱** *W.* on mutual agreement.

གྲམ་པ་ *grám-pa* 1. **swamp, marsh, fen** *Lex.* — 2. *˳grém-pa Mṅg.*

གྲལ་ *gral*, *Ssk.* पङ्क्ति 1. **row, series, class,** esp. a row of persons, *gral(-du) sgríg-pa* to order, to dispose in rows, in rank and file; *grál-gyi ťóg-ma, ltag, goṅ*, more frq. *gral-mgó* the upper end of a row, the uppermost place, the seat at the head of the table; *ťá-ma, ˛og* or *gral-mǰúg(-ɣžug)* the lower end; *gral mgó-ma* the first, the head person *Mil.*; *ɣyas-grál* the right-hand end, *ɣyon-grál* the left-hand end; *gral-rím C.* **claim, title,** *rgan-ɣžon-gral-rím* the right of seniority; *grál-pa* a beer-house customer; *gral-ɣtám* tap-house talk *Mil.*; *dbaṅ-grál* the row of supplicants for a benediction; *mčed-grógs daṅ dbaṅ-grál mťun dús-su Mil.* if you sit with your fellow-believers in one row, on one mat; **če-ḍál-la čud soṅ** *W.* he has entered into the row, the class, of adults. — 2. **bench.** — 3. **proportionality** (?), **žeṅ-ríṅ ḍal-méd daṅ** *W.* with his disproportioned length and breadth, his unwieldiness. — 4. **mí žíg-la ḍal žíg ḍíg-če** *W.* (lit. *sgríg-pa*) *W.* to play **a trick** to a person.

གྲལ་མ་ *grál-ma* a small beam, **rafter,** *Cs.*; *grál-bu, gral-p̓yám S.g.* roof-laths, sticks which are laid close together and covered with earth.

གྲས་ *gras* **class, order, series; rank, dignity; tribe** *Cs.*

གྲས་པ་ *grás-pa* 1. for *drás-pa.* — 2. **to bind,** v. *grágs-pa.*

གྲི་ *gri* (so pronounced in *Pur.*) 1. **knife,** *grís ɣčód-pa*, **ḍi daṅ čád-če** *W.*, to cut with a knife, but also *grir ṙṅám-pa, ɣsód-pa, ˳gúm-pa Ma:* to kill with a knife;

gri-só, gri-dṅó, gri-ḱá the edge of a knife; *gri-lám* lit. 'the path of the knife', the cut, incision; *gri-gúg Pth.* a short, crooked sabre or sword, **falchion, cimeter**; *gri-šá* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.: dar-mai gri?*

གྲི་མག་ *gri-mág* v. *gríb-ma.*

གྲིན་པ་ *grín-pa Mil.*, prob. = *sgrín-po* **skilful, clever.**

གྲིབ་ *grib* 1. **shade**, *grib-kyi ṕu Glr.* the shady part of a valley on the north side of a mountain range, cf. *sribs*; *grib-ṕyogs* the side not exposed to the sun, north side, col., *grib-lhágs* the coolness of the shade, the cool shade *Sch.*; *grib-ma* **ḍi-mág** *W.* **shadow** (cast by an object); *dei grib-ma gáṅ-la ṕóg-pa* on whom his shadow falls; *grib-tsód* a dial *Cs.* — 2. **spot, filth, defilement, contamination,** mostly in a religious sense: *grib yoṅ* pollution arises; *ro-grib* defilement by a corpse; *grib-sél* name of a Buddha; *grib-(kyis) nón-gyi ydon* a demon that defiles and poisons the food, a harpy; **ḱó-la ḍib ṕog soṅ** *W. C.* he is crack-brained, not in his right mind; **ḍib-čan** stubborn, refractory, whether from stupidity, or from ill-will.

གྲིམ་པ་ *grim-pa* **to hasten, to hurry** *Sch.*

གྲིམ་ཙེ་ *grím-tse Sik.* a pair of **scissors.**

གྲིམས་ *grims Med.?* (*Lex.* चतुरस्र quadrangular, regular, harmonious) Schr.: intelligent, clever.

གྲིལ་ *gril* (cf. *ₒgril-ba*) a **roll**, *šog-gril* rolled paper, a paper-roll; *gos-ₒgril* a garment folded up *Cs.*; *gril-ḱa byéd-pa* to make up a parcel *Sch.*

གྲུ་ *gru* 1. **boat, ferry, ship, vessel,** also a hide blown up with air, used for crossing rivers = **ko-ḍhú** *C.*; *gru-šán* id.; *gru-šán-pa* ferry-man; *grú-la žón-pa* to go on a ferry. **Comp,** *grú-ḱa, gru-šán-ḱa, grú-btaṅ-sa C.* starting- or landing-place of a ferry. — *gru-glá, gru-btsás* fare, passage-money, a boat-man's fee. — *grú-pa* ferry-man. — *gru-dpón* ship-master, master of a vessel. — *grú-bo*, gen. *gru-yzins*, ship. — *gru-ₒdzin* (पोतल) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shakya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Köpp. II, 342. — 2. (*Cs. grú-ma*) **angle, corner,** convex or concave, also **edge, border, brim**; *gru-ysum, gru-bži* etc. triangle, quadrangle; *gru-ysúm-pa* triangular; *dkyil-ₒḱor gru-bži-pa žig ₒbri-ba* to draw a quadrangular figure, a square; *ₒdom-gáṅ gru-bži*, a surface six feet square; *dbyibs gru-bžir yod S.g.*; **ḍu-nar-čan** *W.* rhomboidal; *gru-yon,Cs.gru-gyél*, oblique angled; *gru-dráṅ* right-angled *Cs.*; *gru-ḱún* v. *mto-gon.* — *yúl-gru* **place, village, town, country.** — 3. **lustre,** of precious stones, *gru-dmár* a reddish lustre *Mil.nt.*

གྲུ་གུ་ *grú-gu* 1. **clew, hank.** — 2. n. of a country.

གྲུ་ཆར་ *gru-čár* 'a fine, fertile rain' *Sch.*

གྲུ་མོ་, གྲེ་མོ་ *grú-mo, gré-mo* **elbow,** *grú-mor ḱa-tvám-ka bzúṅ-ba* holding a trident in his arm *Pth.*; *dé-la grú-moi ṕul-rdég čig byás-nas* pushing him with his elbow *Mil.*; *gru-súg byéd-pa* id.; *grú-moi ḱug*, the hollow of the elbow-joint *Glr.*

གྲུ་ཤ་ *gru-šá*, or *gru-šá*, n. of a country *Pth.*

གྲུག་པ་ *grúg-pa* to break into small pieces, **to crumble, to bruise** *Dzl.*; *grúg-pai ₒbras* bruised rice *Schr.*; *rús-pa čag-grúgs* fracture of a bone *Med.*; *grúgs-bu* something broken.

གྲུང་བ་, གྲུང་པོ་ *grúṅ-ba, grúṅ-po*, fem. *grúṅ-mo* 1. **wise, prudent** *Mil.*; also: *grúṅs-pa lags* very learned Sir! *Thgr.* — 2. **meek, mild, gentle** *Cs.*

གྲུབ་ *grub Ld.* **all,** **ḍub ši soṅ** all are dead; **ḍub zas soṅ** it has all been eaten up, (v. the next word).

གྲུབ་པ་ *grúb-pa*, pf. of *ₒgrúb-pa* 1. **made ready, complete; perfect;** (*ma grúb-pa* also: not existing); *grúb-pai raṅ-byón spyan-ras-yzigs Glr.* the perfect, by himself originated, Awalokiteswara = *lhún-gyis grúb-pa; don ṫams-čád grub-pa, don-grub*, सर्वार्थसिद्ध, सिद्धार्थ 'the fulfilment of every wish' n. of Buddha, also of a spell or

magic formula. — *grúb-pa lus Med.* either: the frame, the structure of the body, or more prob. an abbreviation of *p̒úṅ-po lṅá-las grúb-pai lus Med.*, v. *p̒úṅ-po*. — 2. **the state of perfection**, *grub-pa t̒ob-pa* to attain to this state, *grub-t̒ób* सिद्ध one that has attained to it, **a saint**; *grub-brnyés, grub-mč̒óg* id.; *grub mt̒á* (*C.*col. **ḍhum-t̒á**) *Ssk.* सिद्धान्त **opinion, theory** *Zam.*; *p̒yi-náṅ-gi grub-mt̒a ma ₒč̒áms-par Glr.* there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, *Was.* 262. — *ma-grúb-pa, grub-pa-méd-pa?*

གྲུམ་པ་ *grúm-pa* 1. *S.g.* n. of a burrowing animal, *Sch.*: **badger**. — 2. pf. of *ₒgrúm-pa* **lamed, crippled**, *grúm-po* a maimed person, a cripple; *grúm-bu, grum-nád* **gout, rheumatism**, = *t̒sig-nád; drag-grúm* gout, podagra; **s̒a-ḍúm** *W.*, a feeling of lameness in the limbs.

གྲུམ་ཙེ་ *grúm-tse* a thick woolen **blanket** *Mil.nt.*

གྲུལ་བུམ་ *grul-búm* a class of demons, *grul-búm-mo* female demons; there are also horned demons of this kind.

གྲུས་པོ་ *grús-po C.* a yak two or three years old.

གྲེ་ *gre* a Naksatra, v. *rgyu-skár*.

གྲེ་ག་ *gré-ga C.* **a sheet of paper** (*W.* **s̒og-gáṅ**)

གྲེ་བ་ *gré-ba* the fore-part of the neck, the **throat**, both the wind-pipe and the gullet; **ḍé-wa dé-mo**, or **nyán-pa dug** *W.* he has a good voice, sings well; *gre (-ba) gágs(-pa) Med.* hoarseness; **ḍé-wa táṅ-c̒e** *Ld.* to join in singing or shouting; *gré-ba dár-ba* a snoring or rattling in the throat; **ḍe-bsál táṅ-c̒e** *W.* to hawk, to hem, to clear the throat.

གྲེ་བོ་ *gré-bo* a species of demons; *gré-mo* 1. female demons of this kind. — 2. v. *grú-mo*.

གྲེ་མག་ *ḍé-mág*, vulg. for *grá-ma* **awn**.

གྲེ་མོག་འབུ་ *gré-mog-ₒbu W.* **ant, emmet**.

གྲེའུ་ *greu* **pea, pease**, *món-sran-greu* acc. to *Wdṅ.* = **माष**.

གྲེས་མ་ *grés-ma* **the flashing, lightening, shining** *Schr.*

གྲོ་ *gro* 1. **wheat**, *gro-yós* parched grains of wheat, parched corn; *gro-sóg* stalk of wheat, wheat-straw. — 2. **breakfast**, taken late in the forenoon or about noon, *gro ₒdégs-pa Glr.*, also **ḍho ₒbóg-pa** *C.* to take breakfast, = *t̒sál-ma zá-ba*. — **ḍo z̒ig** *W.* a morning's march, short day's march, reaching quarters already at 10 or 11 o'cl. a.m.

གྲོ་ག་ *gró-ga, W.* also **ḍó-wa**, the thin **bark of the birch-tree**, frq. used to write on (esp letters), or for ornamenting bows etc. *Mil.*

གྲོ་བོ་, གྲོ་མོ་ *gró-bo, gró-mo* **reddish gray**.

གྲོ་མ་ *gró-ma* 1. = *gro* 2. — 2. n. of a medicinal herb *Wdṅ.* — 3. **ḍhó-ma, gya-ḍhó** *C.* **potato**.

གྲོག་པོ་ *gróg-po* (*Lex.* श्वभ्र) 1. a deep **dell, ravine**, lateral valley *C.*; *gróg-č̒u* brook, rivulet; *grog-yzár* a torrent pouring down in a ravine. — 2. *W.* = *gróg-č̒a*.

གྲོག་མ་, གྲོག་མོ་ *gróg-ma, gróg-mo* **ant, emmet**; *grog-tsáṅ, grog-mk̒ár* ant-hill; *grog-spúr* acc. to some = *gróg-ma*, acc. to others some other insect.

གྲོག་ཞིང་ *grog-z̒iṅ* n. of a medicine *Wdṅ.*

གྲོགས་ *grogs*, col. **rog** 1. **friend**; the more definite form is *grógs-po*, fem. *grógs-mo; k̒a-grógs* a seeming friend, a false friend; *ytiṅ-grogs* a true friend; *sdig-pai grógs-po-la rten-na* if he attaches himself to bad friends *Dzl.*; *snyiṅ-gi grógs-po* intimate friend, bosom-friend *Pth.*; *grógs-po(r) byéd-pa* to make friendship, to enter into connexion with, to make a league, *ma-mt̒oṅ-ma-p̒rád-pai grógs-po byas*, they joined in friendship without knowing each other *Glr.* — *kye grógs-po* ho, friend! *Pth.* — 2. **associate, companion, comrade**, *grógs-po-dag* company, society *Dzl.* also used as address: comrades! friends! or more respectfully: honoured friends! honoured

gentlemen! *Stg.*; **fellow**, *grógs-k'yeu* play-fellow, play-mate *Dzl.*; *dpúṅ-grógs* fellow-combatant, brother in arms; *˳dúg-grogs*, resp. *bžúgs-grogs* inmate, fellow-lodger *Mil.*, **ḍáṅ-rog** *W.*, (v. *braṅ-sa*) id.; also neighbour *W., C.*; *dgá-grogs, γtán-grogs, grogs*, companion in life, **spouse, husband, wife**, *grogs mi rnyed* she cannot get a husband *Mil.*; *ťse ˳dii grogs-skál* a man's destination as to marriage, the matrimonial lot assigned by fate *Glr.*; *˳dód-grogs, mdzá-grogs, bzáṅ-grogs C.* one beloved, **lover, sweet-heart**, *mál-grogs* resp. *γzím-grogs* bed-fellow (not only 'concubine' *Cs.*); *dmág-grogs* ally, confederate (in war), hence also: — 3. **assistant, fellow-labourer**, *lás-grogs* journeyman, under-workman; *grogs byéd-pa* to help; *rgán-mo mčód-rťen skúd-pai grogs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtsig-grogs byéd-pa* to help in building a house; at present in *C.* a word of courteousness in making requests: **ṭẹn rog naṅ** (*γnaṅ*) be so kind as to show me; **naṅ rog dzẹ'** would you kindly give me; **dha ṅa ťoṅ rog dzọ'** now please let me go! cf. *rogs*.

གྲོང་ *groṅ* an inhabited place, a human habitation, **house, village, town**, *brgyá-groṅ, stóṅ-groṅ* a place of a hundred, of a thousand houses or house-holds (*mi-k'yim*). —

Comp. *groṅ-k'yér* 1. a large town, **city**, *B.* and *C.*, *groṅ-k'yer (gyi) mčog* chief city, capital *Tar.* 2. fig. **place, scene, sphere**, (e.g. this world is a scene of illusions *Mil.*) — *groṅ-graṅs* the number of houses in a village or town. — *groṅ-mčóg Mil.*, *groṅ-mčóg ˳drím-pa, ˳gró-ba, rgyúg-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *groṅ-γtám* prob. = *groṅ-ťsig* — *groṅ-rdál* (*Lex.* जनपद् 'an extension of houses') a large town, also a suburb. — *groṅ-pa* 1. *W.* **a villager, peasant.** 2. *C.* = *groṅ*. — *gróṅ-po* = *groṅ Mil.* — *gróṅ-dpon* **village-chief**, *Sch.* — *gróṅ-mi* **peasant.** — *groṅ-ťsig Lex.* **provincialism.** — *gróṅ-ťso* **village, borough.** — *groṅ-bžis* **farm** *Sch.* — *gróṅ-yul* **village** *Mil.*

གྲོང་བ་ *groṅ-ba C.* col. for *graṅ-ba* **cold**, in *Glr.* occasionally.

གྲོད་པ་ *gród-pa* 1. **belly**, *grod-ťsil* **suet.** — 2. col. **stomach**; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock's stomach, for keeping oil etc. *Glr.*

གྲོན་ཅན་ *grón-čan* disadvantageous, injurious, *gron-čé* very noxious, *gron-méd* harmless, innoxious *Lex.*

གྲོལ་བ་ *gról-ba* pf. of *˳gról-ba*, as sbst. = मुक्ति the having been delivered, **deliverance** (from the pain of existence).

གྲོས་ *gros* 1. **advice, counsel**, *gros ˳debs-pa B.* to give advice; *gros byéd-pa B.*, **ḍós gyáb-če** *W.*, to consider, to deliberate; to resolve, decide; *gros ˳drí-ba* to ask (a person's) advice, to consult (with one); *grós-˳dri-sa* the place where advice may be asked, **an oracle** *Glr.*; *grós-pa* adviser, counsellor, senator; *grós-mi* id., head-man of a village; *gros mťún-par* by unanimous decree, unanimously *Dzl.* — 2. **speech, talk**, = *γtam Mil. nt.* — 3. **council** (?). — 4. *Cs.*: **care, heed, caution**, *grós-čan* careful, cautious, *grós-med* careless, heedless.

གླ་ *gla* **pay, wages, fee**, *gla zá-ba* to live on wages, to work for daily wages *Dzl.*; *gla-ltó* food and wages; *glá-pa, glá-bo* (col.), *gla-mí* a day-labourer, hired workman, *glá-mo* (*Cs. glá-pa-mo*) fem.

གླ་བ་ *glá-ba* 1. **the musk-deer**, Moschus moschiferus, *glá-mo* the female of it, *gla-p'rúg* the young of it; *glá-bai lté-ba* musk-bag (lit. navel); *glá-rtsi* (*W.* **lar-si**), *Ssk.* कस्तूरी **musk**, *glá-rtsi-me-tog* Pedicularis megalantha, **gla-dá-ra** *W.* Delphinium moschatum, two alpine plants smelling strongly of musk; *gla-sgáṅ* n. of a medicinal root *Cs.*; *gla-glád* v. *glaṅ-glad*. — 2. n. of a pretty large tree, similar to, or the same as *stár-bu Glr.*

གླག, བྱ་གླག་ *glag, bya-glág* **eagle, vulture**; *glag k'rá-mo Sch.*, **lag-k'yi** *W.* (an eagle which is said to bark like

a dog), *rgyab-glág* perh. different species of eagles.

གླག་པ་ *glág-pa* often used erroneously instead of *rlag-pa.*

གླགས་ *glags* **opportunity, occasion, possibility,** *glags ₒtsól-bá* to seek an occasion, to look for an opportunity; *da glags rnyéd-par dug* now the favourable point of time seems to have come *Glr.;* esp. opportunity of doing harm to another, of getting a hold on him; *glags rnyéd-par mi gyur,* he will not be able to get at you, to do you harm; *ysó-glags med* there is no possibility of helping him, he is incurable *Med.; bzód-glags med* intolerable, insupportable, frq.

གླང་ *glan* (*Bal.* *χlan*) 1. **ox, bullock.** — 2. **elephant.** — 3 **Taurus,** the Bull, in the zodiac.

Comp. *glan-glád* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C.* **soap** (*Schr. gla-glad*). — *glán-to* the Indian **bison,** Bos taurus indicus, *Lh.* — *glan-túg, glan ₒóg-can* **a bull.** — *glan-dár-ma* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glan-dór* **a team** of bullocks. — *glan-sná* **the trunk** or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, Pedicularis Hookeriana. — *glan-po* = *glan.* — *glan-po-ċé, glan-ċén,* **elephant,** *glán-mo* **a** female elephant, *glan-prúg* the young of an elephant. — *glan-bu* a young bullock, *glan-rú* a bullock's horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (Hook. II., 235). — *pa-glán* = *glan-túg.*

གླང་, གླང་ཐབས་ *glan, glan-tábs Med., yzer-glán W.,* **colic, gripes, spasms** in the stomach, and similar affections; *glan-śú Med.?*

གླང་མ་ *glán-ma* a large kind of alpine **willow.**

གླད་ *glad* 1. **the head,** *glád-la* round the head, e.g. to brandish a sword, *Glr.;* as postposition used in a general sense: **close over,** *ċui glád-la* close over the water. — 2. **brain** *Med.,* cf. *klád-pa.*

གླད་པ་ *glád-pa* **to thin** *Sch.* Cf. *lhad, slád-pa.*

གླན་པ་ *glán-pa* 1. = *glón-pa,* **to patch, botch, mend;** *glan brgyáb-pa Sch., glán-par byéd-pa Lt.* id.; *lhán-pa glán-pa* to sew on a patch *Lex.* — 2. **to return,** *lan* an answer, to reply, rejoin *Lex.* — 3. *C.* col. for *glén-pa*; so also occasionally in books.

གླལ་བ་ *glál-ba* **to yawn.**

གླིང་ *glin,* द्वीप, prop. **island,** but usually: **continent,** part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: *lus-págs* the part east of the Sumeru, of a semicircular shape; *ₒdzam-bu-glín* in the south, triangular; *ba-glan-spyód* in the west, circular; *sgra-mi-snyán* in the north, square. The general character of the first of these parts is described as being *źi-ba* tranquil; that of the second as being *rgyás-pa* rich; that of the third as being *dban-ldán* strong, and that of the fourth as being *drág-po* wild. In a more general sense: **region, country,** so Nepal is frq. denominated *rín-po-ċei glin* the country of jewels and treasures, Urgyan *mka-groi glín* the country of the Dakini, as is also Lahoul, in local chronicles; *byaí glin* region or country of birds *Glr.;* the word is also not unfrequently a component part of the names of towns and villages. — *glin-prán* prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general. — *glin-ka* a small uncultivated river-island, or low-land *C.*

གླིང་བུ་ *glin-bu* (*Ssk.* वंश) **fife, flageolet,** made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; *pred-glin* **flute, piccolo-flute,** mostly of metal; *dge-glin* a larger musical

instrument like a **hautboy**, used in sacred ceremonies; *rkaṅ-gliṅ* lit. a fife made of the human femural bone, but sometimes also of metal.

གླུ་ *glu* (*Ssk.* गीत) **song, tune**, mostly, though not always, of a profane nature, opp. to religious hymns; *glu-dbyáṅs*, *glu-sgrá*, id.; the word is also used of the singing of birds; *glu-čúṅ* a little song, ditty, hummed by a person *Glr.*; *glu-rés* alternate song; *glu-gar-rtséd-po* rejoicings of every kind *Glr.*; *glu lén-pa B.*, **lu gyáb-pa* C.*, **táṅ-čé* W.*, to sing.

གླུད་, བླུད་, གླུད་ཚབ་ *glud, blud, glud-tsab* **a ransom**, a thing given as a ransom, *sróg-gi glud* a ransom for one's life *Lex.*; *k'oi glúd-du lug brgya ysód-pa*, to slaughter a hundred sheep as a ransom *Mil.*; **lü'-la taṅ* C.* he is made an expiator, a scape-goat; **mi-lü* C.* in a special sense: a man's image which in his stead is cast away in the *ytór-ma:* therefore **k'o mi-lü' yin* C.* he is a curse, an anathema, one deserving to be cursed (ni.f.).

གླུམ་ *glum* **boiled barley, wheat,** or **rice,** used instead of malt in brewing beer (not for food).

གླེ་ *gle* 1. *Glr.* 60. a small uncultivated island, = *gliṅ-ka* (*Ld.* **zal**). — 2. n. of the capital of Ladak, usually *sle*.

གླེ་འདམས་ *gle-ₒdams* n. of a distemper *Cs.*; involuntary discharge from the bowels, or of urine *Sch.*

གླེགས་ *glegs* (*Cs. glégs-ma*) **table, board, plate;** *záṅs-kyi glégs-bu* copper-plate *Tár.* 26, 10; *glegs-bám* (पुस्तक) **book,** also *dpé-ča glegs-bám Glr.*; *glegs-bám máṅ-po bžéṅs-so* he made a present of, dedicated, many books (for the use of a temple); *glegs-šiṅ* the wooden boards which in a Tibetan book supply the binding; *glegs-ťág* a thong etc. fastened round a book; *glegs-čáb* a buckle, clasp, or ring attached to this thong. — *sgó-glegs* the pannel of a door; **núm-lag** writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

གླེང་བ་ *gléṅ-ba*, pf. *gleṅs* **to say, talk, converse,** *ytam (-du) gléṅ-ba* id., resp. *ysuṅ gléṅ-ba; 'lám-la ma ťar' žes gléṅs-nas* as word was sent: 'the road is not passable!' *Glr.*; *ytam gléṅ-ba ni bdág-gis byas* I have made this speech *S.O.*; *yčig gléṅ ynyis gleṅ rím-pas mčéd-de btsún-moi bár-du gléṅ-žiṅ* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čós-kyi sgrog-gléṅ byéd-pa*, (resp. *mdzád-pa*), **to preach** *Glr.*; *gros-gléṅ* **council, consultation,** perh. also disputation.

Comp. and deriv. *gléṅ-brjód, gléṅ-mo* sbst. **conversation, discourse, lecture,** *gléṅ-brjód ma maṅ dar-yčig yson* listen a little to a short discourse *Mil.*; *čós-ytam gléṅ-mo byed* let us converse on religious subjects *Mil.*; *gléṅ-mo* the act of speaking, opp. to *yi-ge*, the act of writing, the written letter etc. *Lex.* — *gleṅ-yži* 1. **the subject** of a discourse *Cs.* 2. table of contents, **index** *S.O.* and elsewh. 3. **place, scene,** of a conversation or discourse *Stg.* frq. — *gléṅ-ba-po, gléṅ-mo-mk'an* a story-teller *Cs.*; *glen-ₒbúm* 'a hundred thousand stories', title of a book, *Sch.*

གླེན་པ་ *glén-pa* 1. *B.* and *C.* **stupid, foolish,** *glen lkugs bkol-spyód-kyi sdug-bsṅál* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-sóṅ-las kyaṅ glén-po* more stupid than a brute *Mil.*; **fool,** *k'yód-rnams re glen* fools that you are all of you *Dzl.*; often in the sense of 'fool' in the Bible, = the wicked, the ungodly: *glén-pa yti-mug-čan* infatuated fools *Dzl.* ༢༠, 9 = profaners of holy things; **len-nág* W.* id.; **len-nág-gi pé-ra** foolish talk. — 2. *W.:* **idle, lazy, dull, imbecile,** e.g. a sickly child, an animal affected with a disease (opp. to **ṭám-pa, šáṅ-po** being in good health, active, lively).

གླེབ་པ་ *gléb-pa*, pf. *glebs*, **to make flat, plain** *Cs.*, *léb-mor gleb Lex.*

གླེམ་པ་ *glém-pa* **to press, squeeze; to crush, squash** *Stg.*, *C.*

གློ་ *glo* (*Ld.* ལྡོ་ **ldo**), resp. *yžogs*, 1. **the side,** esp. of the body, *glos ṗáb-pa* to lie down on one's side (lit. by

means of the side); *gló-ča* (*Ld.* **ldó-ča**) ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: *sráṅ-gí glo γyas γyón-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: **kún-me lo tol** the thieves broke through the wall *W.*; *glo-skár* window *Pth.* — 2. **saddle-girth** *W.* — 3. **cough**, **lo gyág-pa* C.* to cough; (*Sch.* has: to err, to act foolishly, to lose, to neglect); **lo láṅ-wa* C.* to cough; *gló-k'a sra* a bad cough *Sch.*; **lo-k'óg* C.*, *W.*, cough; *glo-rgyál Lt.* a chronic cough; *glo-bstúd Lt.* a permanent short cough. — 4. Not quite clear is the etymology in *glo rdég-pa Sch.:* to be frightened, timid, and *glo rdég* (*-tu*) suddenly, = *gló-bur* q.v.

གློ་བ་ *gló-ba* **the lungs**, *gló-ba ma lṅa* prob. the five posterior lobes of the lungs, *gló-ba bu lṅa* the five anterior ones *Med.*; *gló-k'a* of a colour like the blood of the lungs, **pale-red** *Sch.*; *glo-dóṅ* **windpipe** *Cs.* — *glo-rdól* a disease of the lungs; *glo-rkó* perh. the same. — *glo-sbúbs* (*Sch. spub*) wind-pipe. — **gló-ro* W.* prob. pulmonary consumption. — *glo lú-ba Lt.* 'convulsion of the lungs' *Cs.*, or simply: cough, v. *lú-ba.*

གློ་བུར་ *gló-bur* 1. **suddenly, instantaneously,** also *gló-bur-du*, *gló-bur-bar*; *glo-bur-du mi máṅ-po ₒči-bai sdug-bsṅál* the calamity of many men dying suddenly; *glo-bur-nád* diseases that arise on a sudden (opp. to *lhan-skyés* inherited diseases) *Med.* — *gló-bur-ba* adj., *gló-bur-bai don* the signification of suddenness *Lex.* — 2. *Cs.:* 're-cently, *gló-bur-du ₒóṅs-pa* a new comer'.

གློ་འབུར་ *glo-ₒbur* **a rise**, an elevation above a surface *Sch.*

གློག་ *glog* (*Bal.* and *Kh.* **χlog**), col. also *glóg ka*, **lightning**, flash of lightning; *glog ₒbar* it lightens; *glog k'yug* id.; *glog k'yúg-pai yun tsám-las ma lón-par* with the rapidity of lightning *Mil.*; *glog rgyú-ba* the flashing of light, *Dzl.*; *glog-sprín* thunder-cloud, also as a symbol of the transitoriness of things.

གློག་པ་ *glóg-pa* a disease, = *lhóg-pa.*

གློད་པ་ *glod-pa* 1. **to loosen, relax, slacken** vb.a. *Cs.* — 2. **to comfort, console; to cheer up** *Sch.*; *glód-la rgyún-du bžugs* your honour may be easy about staying here always *Mil.*, cf. *lhód-pa.* — 3. *Ü:* **to give**, *ma bzuṅ ma glód*(*-par*) without any regard to taking or giving *Glr.*

གློན་པ་, གླན་པ་ *glón-pa, glán-pa* 1. **to return an answer, to reply.** — 2. **to patch, to mend**, cf. *klón-pa* etc.

གྷནྡྷོ་ལ་ *ghán-dho-la* n. of a mountain in *Lh.*, perh. incor. instead of *gan-dho-la* q.v.; it may also be derived from घण्टा bell, and thus the word would signify the same as *dríl-bu-ri*, which is the name of another holy mountain, at the foot of which the nobleman's seat **Gondla** is situated.

དགག་པ་ *dgág-pa* v. *ₒgégs-pa.*

དགང་བ་ *dgáṅ-ba* v. *ₒgéṅs-pa.*

དགང་གཟར་ *dgaṅ-γzár* v. *γzar.*

དགད་མོ་ *dgád-mo* v. *gád-mo.*

དགབ་པ་ *dgáb-pa* v. *ₒgébs-pa.*

དགའ་བ་ *dgá-ba* (*Ld.* col. **γá-če**) I. vb. **to rejoice**, to be rejoiced or glad, *la* at, in, or of; *dé-la dgá-ste*, rejoiced at it, glad of it, — *mi dgá-ste* grieved, vexed, indignant at it; *k'rims yód-pa-la dgá-nas* if you wish to have the law introduced *Glr.*; *γsód-pa-la dgá-žiṅ* sanguinary, delighting in blood-shed *Dzl.*; *bu-mo de-nyíd-la dgá-bas*, as I wish to have none other but this girl *Dzl.*; *bód-la dgá-ba γčig kyaṅ ma byuṅ* nobody took an interest in Tibet *Glr.*; *k'yed čii p'yir mí dga* why are you so dejected, low-spirited? *dga bžin-du* with pleasure (e.g. I shall accept it); rarely with the gerund: *bram-ze da-ruṅ ₒdug-ste rab-tu dga-nas* much rejoicing, very glad, when (that) the Brahmin was still there *Dzl.*; with the termin. of the inf.: to do a thing readily, willingly, *nyán-par dgá-ba* **to like**

to hear, to listen eagerly; **to be willing**, *su žig ₒdúg-par dgá-na* if anybody will stay here voluntarily *Dzl.;* **to have a mind, to intend, to wish**, *k̔yod ráb-tu byúṅ-bar dgá-am* do you intend to take orders? *Dzl.; bdág-gis ras ₒdi . . . sbyín-par dgao* I should like to present this cloth to . . . *Dzl.: méd-par byá-bar dgá-na* as I wish to annihilate . . . *Dzl.; gar dgá-bar* (or *gar dgá-ba der*) *soṅ* go whereever you like *Dzl.;* seldom with the accus.: *ₒdzóm-pa de dga-ste* as you now enjoy an abundance *Mil.;* with the instr. case: *des dgá-bar šóg-čig*, may you be cheered, comforted by it *Dzl.*; frq. absolutely: *dgá-bar byéd-pa* to make glad, to rejoice, *C.* also: to caress, to fondle.

II. sbst. **joy**, *dgá-bai ɣtam byéd-pa* to express one's joy *Dzl.*; *dgá-bai sems* id.; *dé-la ráb-tu dgá-bai sems skyés-so* he found great delight in it *Dzl.*; compounds v. below.

III. adj. 1. **glad, pleased, enjoying**, *ṅa dgá-ba ma yín-pas* as I was not pleased with it *Dzl.; de-la mi dgá-ba, W.* **mi gá-k̔an**, not favourably disposed towards, unfriendly, inimical to; *dgá-bar byéd-pa* to make glad, to delight, *bu čuṅ dgá-ba byéd-pai yo-byád* things which delight little children, play-things *Glr.* — Less frq. 2. **charming, sweet, pleasing, agreeable, beautiful**, *lhág-par dgá-ru ₒgro* she is getting more and more beautiful; *C.* in a general sense: **good**, cf. below: *dga-bdé.* — 3. as a proper name = नन्द *Tar.*

Comp. and deriv. *dga-grágs ˛úr-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grógs* a participator of joy, gen. with reference to husband or wife (col. **ga-róg**). — *dga-mgú* great joy, *dga-mgú-ba, dga-mgu-ráṅ-ba* to have great pleasure, to be very glad, to be delighted, frq., *dgá-žiṅ mgú-la yi-ráṅs-pár ₒgyúr-ba* id. *Glr.* frq.; yet *dga-mgúr spyód-pa* to indulge in sensual pleasure *Pth., Stg., bú-mo daṅ* with a girl. — *dga-stón* **feast**, public festivity; *dga-stón-gyi ɣdán-sa* the place of a feast *Glr.*; *bsú-ba dgá-ba* festivities of welcome *Glr.*; *dga-stón byéd-pa* to celebrate a festival; *ₒgyéd-pa* to spread a feast, to distribute festival dishes; fig. *rná-bai dga-stón* a feast or treat to the ears *Glr.* — *dga-bdé* 1. **joy**, *lus sems dga-bdés k̔yáb-par ₒgyur Glr.* 2. (*Ts.* col. **gan-dé**) **good**, = *yág-po*, (of servants, dogs etc.) *C.*; **mí-la ga-dé ǰhé-pa** to treat a person kindly, with affection *C.* — *dga-ₒdún* wedding, nuptial festivities *Sch.* (seems to be a word not generally known). — *dga-ₒdód* n. of the plain of Lhasa, or at least of the northern part of it. — *dga-ldán* joyful 1. n. of a residence of gods, or of one of the heavens, *Ssk.* तुषित v. *Köpp.* I. 265. 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, v. *Köpp.* II, 345. 3. *ɣžúṅ-sa dga-ldan* n. of the royal castle of residence at Lhasa; *dga-ldán-pa* n. of a sect = *dge-lúgs-pa.* — *dgá-bo* = *dga-bdé* 2. **good** *C.* — *dga-sdug-drag-žan* good and bad, strong and weak, of articles of merchandise and the like *C.* — *dga-spró* **joy**, *dga-spró dpag-tu-méd-pa t̔ób-pa yin* he entered into a state of indescribable joy *Mil.* — *dgá-ma* n. of the goddess of joy *Cs.* — *dga-ma-ₒdár C., W.* (col. **gá-man-dár**) the trembling with joy, the state of being enraptured, in ecstasy. — *dgá-mo* 1. **delightful, pleasing, charming**, of news, of a speech *W.*, of a landscape *Mil.* 2. **delighted, joyous, cheerful** *W.*, **sem gá-mó rag** I am cheerful; **gá-mo-čan* W.* id.; **gá-mo ǰhé-pa* C.* to caress, to fondle. 3. **pure, holy** *Sch., Dzl.*, prob. also *Mil.*; *čós-pa dgá-mo* a godly priest. — *dga-ts̔ór* **joy**, **k̔o ga-ts̔ór mán-po ǰhe* C.* he is very joyful; *dga-ts̔ór čé-ba* gratifying, delightful *Mil.* — *dga-ráṅs* being glad, **rejoicing**, **dhé-la ga-ráṅ ḍhág-te* C.* being greatly delighted with it, — *dga-rís* v. *ga-ri*, = *gá-ža.*

དགར་ *dgar* = *dgá-bar*, *raṅ-dgár* **at pleasure**, ad libitum, frq.: *či dgar Pth.* seems to mean: **why.**

དགར་བ་ *dgár-ba* I. **to separate, confine, fold up** (men, cattle, goods), *dgar-byai p̔yugs* cattle to be penned in a fold *Cs.*; *ɣnás-nas dgár-ba* to banish, to exile; *dgár-bai dón-du* in a special sense, in particu-

lar *Sch.* — **gár-te bór-ce** *W.* to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; **gár-gya ċó-ce** *W.* to store up; **tób-ci gár-ce** to button up. — 2. **to hang up, to fasten, to attach,** **dhar-ċóg ṫág-pa-la** *C.* a flag to a rope. Cf. *skár-ba.*

དགལ་བ་ *dgál-ba* v. *ˌgél-ba.*

དགས་པ་ *dgás-pa* v. *ˌgás-pa.*

དགུ་ *dgu* 1. **nine,** *dgú-bċu* (*ṫám-pa*) ninety; *dgú-bċu rtsa γċig,* or *go-ċig, W.* **gu-bċu-go-ċig** ninety one etc.; *dgú-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *ḱru-dgú-pa* measuring nine cubits (in length, height etc.); *dgú-po* the nine, those nine; *lan-dgú* nine times; *dgu-níṅ* three years ago col. — 2. **many,** *dgú-ċig* id. *Mil.*; *ṫabs dgus bsags,* gathered by many efforts, with great difficulty; used as sign of the plural: *skyé-dgu* men, *skye-dgui bdág-po* (*Ssk.* प्रजापति) the lord of creatures, the lord of men; *skye-dgui-bdág-mo* n. of the aunt and wet-nurse of Buddha; *yód-dgu Lex.* those that are, the existing beings; *nor yód-dgu-ċog Mil.* the goods that one has, property; *bzáṅ-dgu Lex.* the good and the brave (among men); *lus ˌdod dgur sgyúr-ba* to be changed, transformed, ad libitum *Mil.*; *ṅan-dgu ṫúb-pa Lt.* to overcome every evil; *mi šes dgu šés-po Thgy.* he that knows every thing; **mí ǰhe' gu ǰhe' mi yoṅ gu yoṅ** *C.* if you do many things which ought not to be done, many things will take place which ought not to take place; *ċ́i-ba yíd-kyi dgú-la mi byéd-de Thgy.* not counting death among things to be thought of. — 3. inst. of *dgun, dgu-zlá* winter-month *Mil.* frq — *zer-dgu, smra-dgu*??

དགུ་ཁྲི་ *dgu-ḱri* **litter, bier** *C.*

དགུ་གཏོར་ *dgu-γtór,* for *ṫses nyer-dgúi γtor-ma,* a sacrifice on the 29th day of the month *W.*

དགུ་ཐུབ *dgu-ṫúb* 'all-conquering', n. of a plant.

དགུ་སྤྲུགས་ *dgu-ṗrúgs Mil., Thg.,* a particular kind of meditation.

དགུ་བ་ *dgú-ba* 1. vb. **to bend,** to make crooked; **go gú-ce** *Ld.* to bend, bow, stop; to submit. — 2. sbst. the act of bending, bowing, **inflection.** — 3. adj. **bent, stooping;** *dgú-po, dgú-mo Cs.* id.

དགུ་རྩེགས་ *dgu-rtségs* n. of a yellow flower *Cs.*

དགུ་ཚིགས་, དགུ་ཚིགས་སྐྱ་མོ་ *dgu-ṫsigs, dgu-ṫsigs skya-mo* **the galaxy, the milky way** *Mil.*

དགུ་མཚན་ *dgu-mtsán* **prize** (of combat) *C.*

དགུག་པ་ *dgúg-pa* v. *ˌgúg-pa.*

དགུང་ *dguṅ,* another form for *guṅ* (the former of the two appears to be prevalent) 1. **the middle.** — 2. **noon, mid-day.** — 3. **mid-night.** — 4. **heaven.** *dgúṅ-la reg* it reached up to heaven *Mil.*; *dguṅ sṅón-po* the blue heaven, *yá-gi dguṅ-sṅón* the blue heaven above *Mil.*; *dgúṅ-du* (or *-la*) *γšégs-pa* (lit. to repair, to withdraw, to heaven) to die *Mil.* and elsewh. — 5. before dates, esp. before the word *lo,* it serves as a respectful word, and is e.g. frq. used in stating the age of a Buddha or a king; yet it occurs also in compounds, where no such bearing is discernible: *dguṅ-žág, dguṅ-zla Cs.*; *dguṅ-do-núb Mil.* this evening, to-night; *dguṅ-snyíṅ* a year, a year of one's life; *dguṅ-ḱág* division of time (?); *dguṅ-bdún* a week. (*Cs.* has also *dguṅ-ṫíg,* and *dguṅ-ṫíg-gi dkyil-ˌḱor,* which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

དགུང་མོ་ *dgúṅ-mo* **evening** *Sch.,* perh. a corruption of *dgóṅ-mo.*

དགུན་, དགུན་ཀ་ *dgún, dgún-ka, W.* **gún-ḱa** **winter;** *dgún* is also used adverbially: in winter(-time), during winter; *dgún-dus* winter-time; *dgun-ṫóg, dgun-ṫog-ṫág, W.* **gun-ṫag-ṫóg**, all the winter through; **gun ṫse re** *W.* every winter; *dgun gráṅ-bai dús-na* during the cold of winter *Dzl.*; *dgun-nyi-ldog* the win-

ter solstice; *dgun-nyi-ldog-gi ťig*, or *kor-ťig* the tropic of Capricorn *Cs.* (cf. the remark at the end of *dguṅ*); *dgun-stód*, *dgun-smád* the first and the last half of winter, (v. *dus*).

དགུམ་པ་ *dgúm-pa* v. *ₒgúm-pa*.

དགུར་, རྒུར་, སྒུར་ *dgur*, *rgur*, *sgur*, three different spellings of the same root, all of them pronounced **gur**, **crooked**, *dbyíbs-dgur* of crooked stature *S.g.*; *rgur žig* stoop down! bend your back! *Dzl.*; *sgúr-te* writhing (with pain) *Dzl.*; *sgúr-po* crooked, hump-backed, by birth *Lt.*; with age *Thgy.*; *C.* col. **gur-gúr** id.; *mgo dgúr-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgú-ba*). *Cs.: dgúr-po, dgúr-mo* a crooked man, a crooked woman; *ťsigs-dgúr* a crooked back, crook-backed; *lag-dgúr* having crooked hands etc.; *dgur-ₒgro* of a stooping gait.

དགུས་ *dgus* 1. instr. of *dgu*. — 2. *C.*, *W.*, **this day five days** (the present day included).

དགེ་བ་ *dgé-ba* (*Ssk.* शुभ, कुशल, श्रेयस; also स्वस्ति, कल्याण, seldom शुद्ध) 1. **happiness, welfare; happy, propitious,** *dgé-žiṅ ŝís-pa Wdṅ.* More frq.: 2. **virtue** (opp. to *mi-dgé-ba*, and *sdíg-pa*), also adj. **virtuous,** *sems dgé-ba* a virtuous mind *Glr.*, *las dgé-ba*, *mi-dgé-ba* good and bad actions *Stg.*; *dgé-bai rtsá-ba* roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-pa* frq., *spyód-pa Thgy.*, *byéd-pa Mil.* to produce such a root, to achieve a meritorious action; *dgé-ba séms-par ₒgyúr-ba* to become inclined to virtue, i.e. converted *Dzl.*; *dge-ťsógs* (v. *ťsogs*) a virtuous work, a good deed; *dgé-ba bču* the ten virtues, viz. 1. *srog mi γčód-pa*, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. *ma byín-par mi lén-pa* not to take what has not been given (those who closely stick to the word go even so far, that they will not touch or accept an alms, unless it be put into their hands); 3. *lóg-par mi γyém-pa* not to fornicate; 4. *rdzun mi smrá-ba* not to tell a lie; 5. *ťsig-rtsúb mi smrá-ba* not to abuse or revile; 6. *ṅag-kyál* (or *ₒkyal*) *mi smrá-ba* not to talk foolishness (cf. *kyál-ka*); 7. *ṗrá-ma mi byéd-pa* not to calumniate; 8. *brnáb-sems mi byéd pa* not to be avaricious or covetous; 9. *γnód-sems mi byéd-pa* not to think upon doing harm or mischief; 10. *lóg-lta mi byéd-pa* not to entertain heretic notions, or positively, *yáṅ-dag-par ltá-ba Stg.* to be orthodox. — 3. **fasting, abstinence,** in the phrase: *dgé-ba srúṅ-ba* to fast, to abstain from food, frq. — 4. **alms, charity; banquet, treat,** as a religious work, *ŝí-dge γsón-dge* largesses, treats, taking place at funerals, or given in one's life time *Mil.* (*W.* **yá-tra**, and **ku-rím**).

Comp. and deriv. *dge-bskos* **censor,** and at the same time **provost** and **beadle** in a monastery, who has to watch over strict order, and to punish the transgressors Köpp. II. 259, 276; in *Ld.* he is also called *čos-ₖrims-pa* (vulg. **čosrimpa**). — *dge-rgán* **surety, moral bail,** a monk that is made answerable for the moral conduct of an other, who is placed under his care and called *dge-γžón;* also in a gen. sense: **teacher, schoolmaster.** — *dge-bsnyén*, fem. *dge-bsnyén-ma* (*Ssk.* उपासक and उपसिका) 1. the pious of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in *Dzl.* and gen. in the earlier writings). 2. in in later times as much as **a novice, probationer, catechumen,** i.e. either a kind of clerical apprentice (the Shabi of the Mongols, *ŝrāmanera Ssk.*, v. *Köpp.* II., 252), or one of a next higher degree, a candidate (v. *Schl.* 162). — *dge-ltás S.g.* **a propitious omen,** a favourable prognostic. — *dge-ₒdún* (col. **gen-dún**), prop. *dge-slóṅ-gi ₒdun* (*Burn.* II., 435) *Ssk.* संघ, the whole body of the clergy, **priesthood;** *dge-ₒdun-dkon-mčóg* the priesthood as one of the

three great jewels, or as part of the godhead (in which latter sense the word now is usually understood) cf. *dkon-mčóg*; *dge-ₒdun-dpal-čén Mahāsāñghika*, n. of a Hinayāna school *Tar.*, *Was.*; *dge-ₒdun-grúb-pa* n.p., the first Dalai Lama about the year 1400; *dge-ₒdun-rgyá-mtso* n. of the second Dalai Lama, v. *Köpp.* II., 131. — *dge-ldán* **virtuous**; *dge-ldan-pa* n. of the most numerous sect of Lamas, founded by Tsonk'apa; it is also called *dge-lúgs-pa*, or *dga-ldán-pa* from Galdan, a monastery near Lhasa which, as well as Sera and Ḍa-puṅ, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — *dge-sdig* for *dge-ba daṅ sdíg-pa*. — *dge-sbyóṅ Ssk.* श्रमण a Buddhist ascetic, or mendicant friar, *Burn.* I. 275. *Köpp.* I., 330. — *dge-sbyór* seems to have corresponded in its original acceptation to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: *dge-sbyór p̀el* (this man's) expertness increases, is making progress *Mil.* — *dgé-rtsa* instead of *dgé-bai rtsá-ba* v. above. — *dge-rtsís* the amount of virtue, the sum of merit, *dge-rtsís rgyás-pa* a considerable amount of merit. — *dge-ts̀úl* 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the *dge-bsnyén*, being that of a subordinate or under-priest, *Köpp.* II. 252, 335. *Schl.* 162.; *dge-ts̀ul-ma* a young nun, a novice. — *dge-mts̀án* a lucky omen *Glr.* — *dge-γžón* v. *dge-rgán*. — *dge-γyóg* (seems to be pronounced **ger-yóg** in col. language) **constable, beadle,** a servant of the *ts̀ógs-čén zal-ṅó*, or chief-justice of Sera and other monasteries. — *dgé-las* a good deed or action, but by later writers also applied to magic ceremonies and the like. — *dge-lúgs-pa* v. *dge-ldán-pa.* — *dge-légs* good fortune, prosperity *Glr.* — *dge-slóṅ* Gelong, 1. originally 'beggar of virtue', mendicant friar, भिक्षु one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. *Köpp.* I., 335. The Gelong is bound to observe all the 233 commandments of the *so-sór t̀ar-pai mdo.* — *dge-slób-ma* a young nun *Cs.* — *dge-bšés* 1. v. *bšes-γnyén.* 2. n. of priests or monks. — *dge-sloṅ-šíṅ* is said to be a provincial name of the cedar, Cedrus Deodara.

དགེང་ལ་ *dgéṅ-la,* also *dgáṅ-la,* **on, upon, in, at** *Ts.*

དགེར་བ་ *dgér-ba* =*γyo-ba,* **to prepare,** (food), *ₒk̀úr-ba dgér-ba* to bake pastry; **t̀ụ'-ma gér-wa* C.* = *ₒt̀úd-pa.*

དགེས་པ་ *dgés-pa* = *dgyés-pa* frq.

དགོ་ *dgo,* in *Lexx.* explained by *dúm-bur,* to divide (?).

དགོ་བ་ *dgo-ba,* a species of **antelope,** living on high mountains, Procapra picticaudata *Hodgson*, v. *Hook.* II. 157 and 139; *dgó-ba-mo* the female of this antelope *Cs.*

དགོག་ *dgog Lexx.* w.e.; *dgog-tíṅ* **pestle** *C.*

དགོང(ས)་ *dgoṅ(s),* also *dgóṅ(s)-mo, Sch. dgóṅ(s)-ka* 1. **evening,** *dgoṅs-γčig* one evening, once on an evening *Glr.*; *naṅ re dgoṅs re* every morning and evening; **goṅs-zán* W.*, **góṅs-zẹ* C.*, resp. *dgoṅs-γsál* evening-meal, supper; *dgoṅs-ₒǰám* resp. evening-soup; *dgóṅs-su Dzl.*, *dgóṅs-mo* and *dgoṅs Glr.* in the evening; *dgoṅs daṅ t̀o-ráṅs* in the evening and in the morning *Med.* frq.; *dgoṅs ₒbáb-pa* to hold an evening's rest, to take up night-quarters. — 2. **supper** *C.* — 3. **a day's journey,** *dgoṅs-žág* col. id.; *rta-dgóṅs* a day's journey for one travelling on horseback, *lug-dgóṅs* a day's journey for a drove of sheep.

དགོངས་པ་ *dgóṅs-pa,* resp. for *sém-pa, snyám-pa* etc., and *sems, blo* etc. I. vb.

1. **to think, to meditate,** *dgoṅs-pa-la ǰug-pa* to enter into meditation *Glr.*; *ₒdi snyám-du dgóṅs-par gyur-to* he thought so in his mind *Dzl.; rgyál-po ḱoṅ-ráṅ yin dgóṅs-nas* the king thinking that he himself was meant, referring the allusion to himself *Glr.;* **to regard as,** *bu daṅ ₒdrá-bar dgóṅs-pa* to treat one like a son *Dzl.*; **to remember, to think of, to devise,** *mṅa-ris-kyi ɣdúl-bya-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari *Glr.*; also with *p̔yir Pth.*; *ṅá-la t̔ugs-brtsé-bar dgoṅs-šig* remember me graciously, frq.; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage *Glr.* 101, 9: *saṅs-rgyás-kyi bstáṅ-pa-la dgóṅs-nas = bstán-pa ₒp̔él-bai p̔yir bsám-blo btáṅ-nas*; **to intend, to purpose,** with the termin. of the inf., frq., *t̔ugs-kyis ma dgoṅs-so* he did not intend, he had no mind *Pth.* — 2. **to die,** *més-kyi dgóṅs-dus-kyi mč̔ód-pa btsug Glr.* is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. sbst., also *t̔ugs-dgóṅs,* 1. the act of **thinking, meditating, pondering,** *t̔ugs-dgóṅs ɣtóṅ-ba Mil.* to meditate; **thought,** *rgyál-poi t̔úgs-kyi dgóṅs-pa-la 'gáṅ-du p̔yin' snyám-pa* lit. in the king's 'mind-thoughts' was thought: where shall I go? *Glr.;* **meaning, sense,** esp. the sense of sacred words or writings, therefore *dgóṅs-pa ₒgrél-ba* to explain that sense, *dgoṅs-ₒgrél, dgoṅs-bgról* commentary; **a will, a wish,** *rgyál-poi* (or *-pos*) *dgoṅs-pa bžín-du bsgrub nús-so* I am able to fulfil your majesty's wish *Dzl.*; *skyóṅ-bai dgons-pa-čan Glr.* 104, poetically, one having the desire of protecting, one wishing to protect. — 2. **soul,** *dgóṅs-pa mya-ṅán-las ₒdás-so* his soul quitted (the abode of) misery. — 3. **permission** *C.*, *W.*, **góṅ-pa žú-wa** to beg leave, to ask permission, **góṅ-pa táṅ-wa**, resp. **náṅ-wa** to give permission, in *Sik.* also: to grant admission; but gen. it is used for **leave of absence,** and **ḱó-la góṅ-p̔og ǰhuṅ soṅ* C.* signifies: he has been dismissed, turned out.

དགོད་པ་ *dgód-pa* 1. **to laugh,** *Glr.*; gen. in such expressions as the following **go'-dhó* (lit. *bro*) *yim-pa* C.* to make one's self ridiculous, a laughing-stock, also *Glr.*; **hab-gód čó-če* W.* to set up a loud laugh, to burst out into laughter; *dgod-bág* a jest, joke *Sch.*; cf. *bgád-pa.* — 2. v. *ₒgód-pa.*

དགོན་པ་ *dgón-pa* 1. **a solitary place; desert, wilderness,** *dgón-pai ɣnas* a desolate place or region *Stg.*; *dgon-dúṅ* a sandy desert, sands *Sch.* (*Zam.* जङ्गल and *dgón-pa:* अरण्य forest). — 2. **hermitage.** — 3. **monastery,** frq.; *dgón-pa-pa* 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; *dgon-pa-ma* fem.

དགོས་པ་ *dgós-pa* I. vb. implying necessity, as well as want: **to be necessary, to be obliged** or **compelled; to want,** to stand in need of; also where we use 'ought'; it is gen. used with the verbal root or with the termin. of the inf. present, *byed dgos,* but sometimes also of the inf. future or perfect, e.g. *rín-po-č̔es brtsigs dgós-na rin-po-č̔e méd-pas sá-las bya dgos* though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth *Dzl.* — *la* gen. denotes the person standing in need of a thing, e.g. *ṅá-la dgos* I want, I stand in need of, but it also refers to the object for which a thing is wanted: *rgya-gár-du ₒgró-ba-la ɣser dgos-pa yin* for a journey to India gold is wanted (required); in such a case the termin. may also be used: *či žig-tu dgos,* for what purpose is it wanted? *zas za ma dgos* I did not want to eat *Mil.*; *dgós-pai dús-su blaṅs* they took them when they wanted them *Glr.*; *bžéṅs ma dgos* he was not obliged to erect . . . *Glr.* — In commanding, the word is used to paraphrase the imperative of a verb: *ₒóṅ-bar dgos* come! in entreating, the respectful term is chosen: *ₒbyon dgos Mil.*, or in *W.*: **skyod dgos žu** 'you must come, pray!' =

please, do come! *ₒkrid dgós-pai ɣsól-ba*, or *žú-ba*, a request to be taken along with (by another person) *Mil. C.*: **to wish**, *k̔yo̤' še-pa ₒdi n̄a go̤-pa yin* I wish you to know this *Lew.*

II. sbst. **necessity, want, use, purpose** (*W. dgós-če*, pronounced **gó-še(s)**), *máṅ-po ₒtsol dgós-pa byuṅ* we have been under the necessity of looking for you a long time *Mil.*; *ṅá-la ɣyui dgós-pa med* I have no use for that turkois, I do not want it *Mil.*; **tiṅ-la gó-še p̔i-la* W.* for future use; *dgós-pai čúṅ-bas* as it is rather useless; *dgós-pa či̇i p̔yir* for what purpose? frq.

III. adj. (*C.* also **gó̤-gyu**, and **go̤**, *W.* **gó-še**, as in II.), **necessary, due, needful, useful,** *med kyaṅ dgos-pai k̔ral-bsdud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *ráṅ-la dgós-pai skál-ba* the portion due to you *Mil.*; *dgós-pai bsláb-bya* useful doctrines *Glr.*; *dgós-pa yin* or *yod B.* and *C.*, **gó-šes yod* W.* it is requisite; *dgas(-pa) med B.*, **gó̤-gyu me̤n* C.*, **gó-še man** or **med* W.*, it is unnecessary, unfit, not wanted; *mi-dgós-pa* **useless, noxious,** *mi-dgós-pai p̔ra-mén* pernicious witchcraft *Pth.*; *dgos-byéd* **useful,** *don dgos-byéd či ₒdug* what there is in it of useful contents *Mil.*; *dgos-ₒdód* **wishes and wants,** *dgos-dód ₒbyúṅ-bai dpal* a treasure out of which all wishes and wants come, i. e. are satisfied *Glr.*; *dgos-ₒdód nags-tsál* a forest for wishes, i.e. a forest which grants every wish; *dgos-ₒdód* necessary expenses *Cs.*

དགྱེ་བ་ *dgyé-ba* **to bend, to be curving** or **crooked**; *dbyibs dgyé-ba* stooping, cringing, ducking *S.g.*

དགྱེར་བ་ *dgyér-ba*, *glu dgyér-ba* for *glu lén-pa* **to sing, chant,** expression of the Bonpas; the word is also pronounced **ghyér-wa**.

དགྱེལ་བ་ *dgyél-ba Sch.* = *sgyél-ba*.

དགྱེས་པ་ *dgyés-pa*, resp. for *dgá-ba*, **to rejoice, to be glad**; often with *t̔ugs*: *rgyál-poi* (or *-po*) *t̔ugs dgyes* the king rejoiced; with *la* (to rejoice) at or in, (to be glad) of; **to please, to be pleased, to choose,** *ió-bo ₒbyón-pa-la t̔ugs-dgyés-par ₒdug* it seems the lord is pleased to walk *Glr.*; *mi dgyés-te* sorrowful, sad, discouraged, dejected; angry, indignant; cf. *dgá-ba*.

དགྱེས་སུ་འཇུག་པ་ *dgyés-su ₒjúg-pa* **to bend,** to double down *Sch.*, v. *dgyé-ba*.

དགྲ་ *dgra*, also *dgrá-bo*, *Ssk.* शत्रु 1. **enemy, foe,** *sdáṅ-bai dgra* the hating enemy, (opp. to *byáms-pai ɣnyén*), frq. used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; *dgra ɣnyen med* there is no difference between friend and enemy = no such thing exists (viz in the golden age); *dgrar ₒgyúr-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa*, *dgrá-ru ldáṅ-ba*, *láṅ-ba* to act in a hostile manner, *la*, against; *dgra slóṅ-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar sém-pa*, *ₒdzín-pa* to look upon one as an enemy, to take him for an enemy; *dgrar šés-pa* id.; *dgrá-bčóm-pa* Arhant, Arhat, the most perfect Buddhist saint (*Ssk.* अर्हन्त् venerable; the Buddhists, however, explain it as a compound of *ari* enemy and *han* to extirpate, he who has extirpated the enemies i.e. the passions *Burn.* I. 295, II. 287. *Köpp.* I. 400). Also *dgra bgegs ₒdúl-ba Glr.* is interpreted as referring to the subduing of spiritual enemies. — *sṅá-dgrá* a former foe, *dá-dgra* a present foe, *p̔yi-dgra* a future foe *Cs.*; *p̔yi-dgra* prob. also a foreign enemy. — *ₒči-dgra* a mortal, deadly enemy *Cs.* — *dgrá-ča* weapon, arms *Wdṅ.*, *dgrá-sta* battle-axe; *dgrá-lha* v. *lha*. — 2. In *W.* also **punishment,** **k̔ó-la da̤ p̔og soṅ** he was punished; also for any self-incurred misfortune: **k̔yód-la da̤ p̔og yin** you will draw upon yourself trouble, fatal consequences.

དགྲམ་པ་ *dgrám-pa* v. *ₒgrém-pa*.

དགྲོང་བ་ *dgróṅ-ba* v. *ₒgróṅ-ba*.

དགྲོལ་བ་ *dgról-ba* v. *ₒgról-ba*.

བགག་པ་ *bgág-pa Cs.* another form for *ₒgégs-pa*.

བགད་པ་ *bgád-pa* to laugh *Dzl.*, cf. *dgód-pa*.

བགམ་པ་ *bgám-pa* v. *ₒgám-pa.*

བགེགས་ *bgegs* 1. = *gegs*, **hindrance, obstruction,** seldom. — 2. an evil spirit, **demon, devil,** like *ɣdoṅ*; *bgégs-kyi rgyál-po bi-nā-ya-ka Mil.* frq. (*Ssk.* विनायक a remover, of obstacles; the god Ganesha etc.).

བགོ་བ་ *bgó-ba* I. vb. 1. **to put on clothes** etc., pf., imp. *bgos; lham rtág-tu bgos* always wear shoes *S.g.*; esp. to put on armour. — 2. v. under *bgód-pa.*

II. sbst. **clothes, clothing,** *bgó-ba daṅ bzá-ba* food and clothes *Dzl.*

བགོད་པ་ *bgód-pa* (*bgog-pa Sch.* is perh. a provincialism) pf., imp. *bgos*, fut. *bgo*; *W.* inf. **gó-ce**; imp. **gos tóṅ** **to divide,** *nor* an inheritance; **to divide** in ciphering, *graṅs* a number; **to distribute,** *ṡas-ṡás-su* into shares, *mi-rnams-la* to or amongst people *Dzl.*

Comp. *bgod-byéd* **divisor** *Wdk.*, and accordingly also *bgo-byá* **dividend.** — *bgo-skál* 1. **share, lot,** *B.* and *col.* 2. **the doctrine of strict retribution** *Thgr.* frq. — **gó-ḱan** *W.* **sharer, partaker, heir, joint-heir,** — *bgo-bṡá* = *bgo-skál, bgo-bṡá byéd-pa* to distribute, allot, apportion, *nor* the property *Thgy.*, *la* among *Stg.*

བགོམ་པ་ *bgóm-pa*, pf. *bgams Sch.*, **to walk, to step, to stride,** *góm-pa bgóm-pa Lex.* to make steps; *ₒṫém pa-la bgóm-pa* to step over the threshold; *bgom ₒgró-ba* to pace, to walk slowly; *bgoms ṫúb-pa* to begin to walk (?) *Sch.*

བགོར་ *bgor*, supine of *bgó-ba.*

བགོར་བ་ *bgór-ba*, *Cs.* = *ₒgór-ba.*

བགྱང་བ་ *bgyáṅ-ba*, acc. to *Zam.* = *brgyáṅ-ba*, v. *rgyóṅ-ba.*

བགྱི་བ་ *bgyí-ba*, eleg. for *byá-ba*, 1. fut. of *bgyíd-pa.* — 2. sbst. **action, deed.**

བགྱིད་པ་ *bgyíd-pa*, pf. *bgyis*, fut. *bgyi*, imp. *gyis*, eleg. for *byéd-pa* 1. **to make, to manufacture**; *gyis zér-bai ɣzugs* the images regarding to which there had been said: 'make them!' i.e. the bespoken, ordered images *Glr.*; **to do, to act, to perform,** *las bgyíd-pa* to do a work, *bká bżín-du bgyio* according to the word will be acted *Dzl.*; *nye-ɣnás bgyíd-pa* to act the disciple = to be a disciple *Dzl.*; *mí-la ɣnód-pa bgyis* I have hurt the man, I have done him harm *Dzl.*; *bu yód-par gyis ṡig* make, bring it about, that a child be (born)! *Dzl.*; *rgyál-bu ma ṡór-ba gyis ṡig* see that yo do not let the prince escape *Pth.* (*ba* for *bar* in the more careless popular style). — 2. **to say,** *żes bgyis* so he said *Dzl.*; *żes bgyi-ba* the so called *Dzl.*

བགྲང་བ་ *bgráṅ-ba*, pf. *bgraṅs*, **to number, count, calculate** *bsód-nams-kyi ṫsad* the amount of merits *Glr.*; *bgráṅ-bya* what may be numbered, numerable; *bgráṅ-bar mi byá-ba, bgráṅ-du méd-pa, bgraṅ-yás* innumerable; *bgraṅ-ṗréṅ* rosary, beads *Glr.*, also the garland of human skulls, often seen as an attribute of terrible deities.

བགྲད་པ་ *bgrád-pa* 1. **to open wide,** *mig bgrád-pa* to stare, goggle, *ḱa bgrád-pa* to gape *Glr.*, *Cs.*; *rkáṅ-pa* to part the legs wide, to straddle, cf. *bsgrád-pa.* — 2. **to scratch** *Sch.* (spelled more corr. *ₒbrád-pa*).

བགྲུང་བ་ *bgrúṅ-ba*, pf. *bgruṅs* to cause to deposit, **to strain, to depurate** *Cs.*, e.g. *rnyóg-ma* impure water *Lex.*.

བགྲུད་པ་ *bgrúd-pa*, pf. *bgrus*, fut. *bgru*, to clear from the husks, **to husk, to shell,** *bgrús-pai ₒbras Lex.* husked rice.

བགྲེ་བ་ *bgré-ba*, pf. *bgrés*, resp. **to grow old,** often with an additional *sku-nas* in years (v. *na*) *Dzl.*; *bgres-rgyúd* weakness of old age, infirmity *Pth.*: *bgrés-po*, in *W.* pronounced **ré(s)-po**, an old man, a man gray with age, hoary; **ré(s)-mo** fem.

བགྲེང་བ་ *bgréṅ-ba*, occasionally for 1. *sgréṅ-ba.* 2. *bgráṅ-ba.*

བགྲེན་པ་ *bgrén-pa*, *Sch.* = *bkrén-pa.*

བགྲོ་བ་ *bgró-ba*, pf. *bgros* (resp. *bka-bgrós mdzád-pa Pth.*) **to argue, discuss, deliberate, consider**; the subject discussed is gen. a direct quotation: *ci ṗyir ₒdi-ltar gyur cel bgrós-nas* to converse on the cause of the present state of things *Dzl.*; *żes ṗan-*

tsùn-du bgrós-nas thus declaring their opinions to one another *Tar.;* **to ask advice,** *či-ltar bya žes bgrós-nas* asking what they should do *Dzl.;* **to resolve, decide,** *byá-bar* to do *Dzl.*; *bgro-gléṅ byéd-pa* to dispute, to debate *Lex.*

བགྲོང་བ་ *bgróṅ-ba Tar.* = *bgráṅ-ba* **to count.**

བགྲོད་ *bgrod* 1. **the walk, gait,** mode of walking. — 2. symbol. num.: 2.

བགྲོད་པ་ *bgród-pa* **to walk,** *bgród-la p̔an* this assists in learning to walk *Lt.;* **to go, wander,** *lam bgród-pa* to travel over *Glr.;* **to get through,** *k̔yód-kyis bgród-pai skabs med ruṅ* although until now you have not been able to get to this place *Mil.*; *ču bgród-par dká-ba* a river difficult to cross; *nyi-ma-lho-bgród* the sun's going to the south, in the winter half-year, the sun's south **declination,** *byaṅ-bgrod,* north declination, *bgród-dus γnyis S.g.* both declinations; *bud-méd-la bgród-pa* to lie with a woman *Schr., Cs.*

བགྲོས་པ་ *bgrós-pa* v. *bgró-ba.*

མགར་ *mgar* n. of a noted crafty vizier of the king Srontsangampo *Glr.*

མགར་བ་ *mgár-ba* (col. **gár-ra**) **smith,** *mgár-bai bzo* smith's work; **gár-zo čó-če* W.* to forge; *mgár-k̔aṅ, mgár-sa* smithy; *γser-mgár* gold-smith *Cs.*

མགལ་ *mgal* **jaw, jaw-bone,** *ya-mgál* the upper, *ma-mgál* the lower jaw-bone; *mgal-čág* a broken jaw-bone, *mgal-búd* a dislocated jaw-bone *Cs.*

མགལ་པ་ *mgál-pa,* also *˳gál-pa* **a billet of wood;** *mgal-dúm* 1. a large piece of wood split or cut, 2. a piece of wood half-burnt *W., C.*; **gal-dó, gal tsig* W., *gal-rö* C.* id.; **gal-mē** a burning piece of wood, **a fire-brand; torch,** consisting of long chips or thin billets of wood; *mgal-méi ˳k̔ór-lo* a circle of light produced by whirling round a fire-brand.

མགུ་བ་ *mgú-ba* **to rejoice, to be glad, joyful, content;** *mgú-nas* delighted *Mil., Tar.; mgú-bai lan ma byuṅ* he did not receive a gratifying, satisfactory answer *Tar.* 17, 27; *t̔ams-čád byin yaṅ mgú-dus med* he is never content though every thing be given him *Mil.*; *mgú-bar byéd-pa, W.: *gu čúg-če*,* to exhilarate, to gladden, to make content; *dga-mgú-ba, dga-mgu-ráṅ-ba* are intensive verbs; *mgur* = *mgú-bar.*

མགུར་ *mgur* (*Ssk.* कण्ठ) resp. 1. **throat, neck,** *gyu mgur-du p̔ul-nas* presenting (the great teacher) with a turkois for his neck *Ma.* — 2. **voice,** *mgur snyán-pa* a sweet, harmonious, voice *Cs.* — 3. (col. **gúr-ma**) **song, air, melody,** hence a religious song is always designated by the respectful word *mgur* (not by *glu*), although the term in itself has no immediate reference to it. *mgur (-du) γsúṅ-ba, bžés-pa* resp. for *glu lén-pa* to sing a song; *Sch.: mgur t̔en-pa* id. — *mgur-˳búm* a hundred thousand Songs, title of the Legends of Milaraspa, which are richly interwoven with songs. — *Sch.: mgur bsál-ba* to clear the throat, to hawk, to hem; *čú-boi mgur* 'by-water', a tributary, a subsidiary stream (?).

མགུར་ལྷ་ *mgúr-lha* the god of hunting with the Shamans *Sch.*

མགུལ་(པ་) *mgúl (-pa) Ssk.* कन्धर 1. **neck, throat,** *mgul-du ˳dógs-pa* to tie, fasten to one's neck e.g. magic objects; *ráṅ-gi mgúl-pa γčód-pa* to cut one's own throat *Dzl.; mgúl-pa sub* his throat is stopped, choked *Mṅg.*; *mgúl(-pa)-nas ˳dzín-pa, ˳jú-ba,* to seize by the throat, sometimes also used for *mgúl-pa-nas ˳k̔yúd-pa* to fall on a person's neck, to embrace. — *mgúl-nad* disease of the throat, **sore throat.** — *mgul-čiṅs dkár-po* a white **neck-cloth** *Pth.* — *mgul-dár* or *dpa-dár* a silk cloth tied round the neck as a badge of honour. — 2. **the shoulder** of a mountain *Mil.*, *γyón-mgul-na* on the left slope.

མགེའུ་ *mgeu* = མགོའུ་ *mgou Cs.* v. *mgo.*

མགོ་ *mgo* (*Ssk.* शिर) resp. *dbu* 1. **head,** **gó-la zug rag** I have a headache, a pain in my head *W.*; **mgo ˳kor** my head turns, I feel dizzy, I am getting confused, perplexed; *mgo skór-ba* to cheat, swindle, deceive; *mi-mgo ma skor* do not cheat

people! *Mil.; mgo dgú-ba, dgúr-ba* v. *dgú-ba, mgo ₒtóm-pa* v. *ₒtóm-pa; mgor ǰóg-pa* to carry on the head *Sch.*; **go yúg-če** *W.* to shake one's head, **kug táṅ-ce** *W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; **kyog-kyóg čó-če** to wave the head from one side to the other, expressive of reflection. — 2. **summit, height, top,** *ri-mgo ḱá-bas γyogs Mil.* the hill-tops were covered with snow. — 3. **first place, principal part,** *mgo byéd-pa* to lead, to command, to be at the head *Glr.*; to educate cf. *dbu mdzád-pa*; to inspect, look after, superintend, control, *bú-mo žig-gis mgo byéd-pai mi máṅ-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.;* **ḍos gó čó-če** *W.* to preside in a consultation. — 4. **beginning,** *W.*, **go-ma**; *grós-mgo* the beginning of a consultation; *mgo ₒdzúg-pa* to begin; *bod sdúg-pai mgo ₒdzugs* that was the beginning of the misfortunes of Tibet *Ma*; *brtán-gyi skyid-mgo dé-nas ťsugs* with this my constant good-fortune commenced *Mil.; ló-mgo-la* at the beginning of the year *Mil.*; *mgó-nas* from the beginning *Dzl.* — 5. *Gram.:* a superscribed *r, l, s* e. g. *rá-mgoi ka,* ཪྐ, *k* with *r* superscribed; *dé-rnams bas pul sá-mgoi kao* these are the words beginning with *bsk.*

Comp. and deriv. *mgo-ḱlád* **brain** *Cs.* — *mgo-dkyíl* col. crown of the head, **vertex.** — **go-kár**, or **gar** *Ld.* a tight under-garment, drawn over the head when put on, (*Ssk.* परिधान, *Hd.* प्रहिरवन) something like a shirt, but not in general use. — *mgo-skór* **imposture, deceit,** *bdud-kyi mgo-skór de ṅa mí ₒdod* I detest these diabolical tricks *Mil.* — *mgo-skyá* a gray head, *mgo-skyá-čan* a gray-headed person *Cs.* — **go-kyóṅ** *C., W.,* **protector, patron,** = *mgo-ₒdren.* — *mgo-ḱra* scald, scald-head *Sch.* — *mgo-mḱrégs-čan* **obstinate, pertinacious, stubborn,** esp. in buying and bartering, selfish, bargaining, haggling: **go ṭog čó-če** *W.* to have these qualities. — *mgo-rgyán* head-ornament. — *mgo-čan* having a head, **mí-go-čan** having a man's head, such as English rupees and other coins (bearing the image of a head) *W.* — **go-čiṅ** *C., W.* = *go-ₒdrén.* — **go-(l)cóg** a blow or knock on the head *Ld.* — *mgo-lčógs* little **shoots, sprouts, branches** *Sch.* — *mgo-čá* = *mgo-rgyán.* — *mgo-mǰug* beginning and end (head and tail), *šiṅ ₒdii mgo mǰug gaṅ yín-pa bye-brág pyes šig* find out which is the upper and which the lower end of this piece of wood *Dzl.* — *mgo-ǰóṅ Cs.:* 'an oblong head.' — *mgo-rǰén* bare headed. — *mgo-nyág Cs.:* 'a compressed, contracted head'. **go-nyī-pa** *C.* two-headed, double-tongued; a double-dealer, backbiter. — *mgo-snyóms* indifferent, unconcerned. — **gor-tiṅ ťsáṅ-ma** from head to heel, the whole from top to toe, = **go-lus-ča-ťsaṅ**. — *mgo-ₒdón* = *mgo-ₒdrén,* with *byed-pa* = *mgo ₒdon-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with *raṅ*, one's own head, used in the sense of: **to be self-dependent,** one's own master, to come off well, **to be uppermost** *Mil.*; *mgo ₒton-pa* id. — *mgo-ₒdrén* **protector, patron,** used frq. in letters as a complimentary title. — *mgo-nág* po. for **man** *Glr.* — *mgo-nád* **headache.** — **gó-bu** *W.* **first-born.** — *mgó-ma* 1. adj. **first,** *gral-mgo-ma* first in order, the first in a row or line of persons *Mil.* 2. sbst. **the beginning** *W.*, **go-ma tsug-če** to begin. 3. adv. **in the beginning, at first** *W.* — *mgo-ťsém* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called *rta-mgó-ma.* — *mgo-γžún,* col. **gog-žún** **crown** of the head. — *mgou, mgeu* a small head *Cs.* — *mgo-yór* = *ťsá-bai nad Ts.* — *mgo-γyógs* **a covering for the head** (hat, cap etc.). — *mgo-ríl* 1. **a round head.** 2. **cattle without horns** *W.* — *mgo-rég* for *mgo brégs-pa* one that has his head shaved, **a monk;** *mgo-rég btsún-ma Lt.* monks and nuns, or: nuns that have their heads shaved. — **go-lus-ča-ťsáṅ** a complete **suit of clothes,** **gor-tiṅ-ťsáṅ-ma** id.; **go lus sum kón-če** *W.* to furnish a person with new clothes; **go lus spó-če** *W.* to

give one's own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *mgo-léb* a flat head *Cs.* — *go-śóg*, resp. *u-śog* **cover,** of a copy-book etc. *Cs.* — *mgo-srin* n. of a disease *Lt.*

མགོན་པོ་ *mgón-po*, *Ssk.* नाथ **protector, patron; principal, master, lord; tutelar god;** *˳gro-mgón* protector of beings; *skyabs-mgón* v. *skyabs; ċii p̔yir ṅai mgon mi byed* why do you not assist me? *Dzl.; lhai, bdúd-kyi, γśin-rǰei mgón-po* the principal of the gods, of the devils, the lord of death *Cs.; mgón-po mč̔ód-pa, stód-pa, rbád-pa* to honour, to praise, the tutelar god, to stir up or urge him to aid one's cause. The special tutelar god of Tibet, called *mgón-po* by preference, is Awalokiteśwara, Spyan-ras-γzigs; *˳ǰig-rten-mgón-po*, or *mi-mǰed-źiṅ-gi mgón-po* lord of the world, *˳ǰig-rten γsúm-gyi mgón-po* (Hindi: *triloknāth*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of Awalokiteśwara, 3. of the Dharma-Rājā of Bhotān.

Comp. *mgon máṅs* many patrons or defenders of religion; many small pyramidical sacred buildings *Cs.* — *mgon-méd* unprotected, *mgon-med·zas-sbyín*, अनाथपिण्डद, n. of a certain house-owner in Buddha's time, often mentioned in legends.

མགྱོགས་པ་ *mgyógs-pa*, *C.* **gyóg-po** **quick, speedy, swift;** *mgyógs-par* (seldom *mgyógs-la Mil.*) adv. **quickly, speedily, soon;** **gyog-ríṅ** *W.* speedy, hasty, rash, **gyog-lám** *W., C.*, a straight, short way, a short cut; *rkaṅ-mgyógs* v. *rkaṅ.* — *su-mgyógs*, pronounced **sun-gyóg(s)** *W.*, (lit. 'who is quick?') a race, a racing or running-match.

མགྲིན་པ་ *mgrin-pa*, (*Ssk.* ग्रीवा) 1. **neck**, *mgrin ríṅ-ba*, a long neck, *mgrin t̔úṅ-ba* a short neck *Lt.*; *mgrin-sṅón* blue-necked, an epithet of gods. — 2. **throat,** as passage or organ of the voice, *mgrin γċig-tu* (to call as) with one voice, frq.; *mgrín-bzáṅ* a loud voice *Cs.*

མགྲོན་ *mgron* **feast, treat, banquet, entertainment,** *mgron γtóṅ-ba*, resp. *sku-mgrón ˳búl-ba* to entertain; **dón-taṅ-k̔an** *W.* host, entertainer; *mgrón-la ˳bod-pa*, resp. *mgrón-du spyan-˳drén-pa*, to invite to an entertainment; *mgrón-du γnyér-ba* to treat, to regale *Dzl.*; *mgrón-du ˳gró-ba* to go to an entertainment, a party *Dzl.* (cf. *˳grón-du ˳gró-ba* to go abroad); *zas-mgrón* an entertainment consisting in eating; *ǰa-mgrón* a tea-party; *c̔aṅ-mgrón* a treatment with beer or wine *Cs.*

འགག་ *˳gag* 1. **obstruction, stoppage,** esp. in comp.: *yi-ga-˳gág* want of appetite; *γċin-˳gág*, also *-dgag*, strangury. — 2. a place or spot that has to be passed by all that proceed to a certain point, **zám-pe gág-tu gúg-na kyim-ma ˳dzin t̔ub** *C.* the thief may be stopped, if you are on the watch in the thoroughfare of the bridge; *rí-bo dpal-˳bár-gyi ˳gag* the place on the Palbár mountain, where there is the only passage *Mil.; sgo-˳gág* the door of the house, because through it all that enter or leave have to pass; *k̔a-˳gág* the mouth, through which every thing must pass that is eaten; fig.: *t̔ar-lám-gyi γnad-˳gág*, the main point for obtaining salvation; *˳gag γċig-tu dríl-ba* to unite, to be concentrated in one point *Mil.*

འགག་པ་ *˳gág-pa* 1. vb, (cf. *˳gegs-pa*) **to stop, to cease,** to be at a stand-still; mostly in the perfect form *˳gags; dáṅ-k̔a ˳gags* the appetite is gone *Mil.;* it is also used of the passions having been suppressed, having ceased *Mil.* — 2. sbst. **door-keeper,** v. *sgo-˳gág* sub *˳gag.*

འགང་ *˳gaṅ* v. *rgaṅ.*

འགངས་པ་ *˳gáṅspa* **difficult, troublesome** *Sch.*

འགང་(པོ་) *˳gáṅ(-po)* the **burden** of an office, business, commission, *˳gan ˳k̔úr-ba* to bear such a burden, *bskúr-ba* to impose it on a person.

འགབ་ *˳gáb* = *mt̔á-ma, mǰúg-ma*, **the end,** of a bench, a garment etc. *Mil.nt.*; as postpos. c.genit. **after, behind** *C.*

འགབ་པ་ *˳gáb-pa* 1. *Sch.:* **to take care, to be cautious; orderly, decent.** — 2.

W. **to suffice,** **mi gáb-če med** the workmen will not suffice.

འགམ་པ་ *ˎgám-pa*, pf. *gams Sch.*, *bgams Cs.*, fut. *bgam*, imp. *goms* 1. **to put,** or rather **throw, into the mouth,** e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *ṗye ṫúr-mgo re tsam ˎgams* I took a small spoonful of meal *Mil.* — 2. **to try,** *bgám-mo* I will try him, I shall put him to the proof *Dzl.*; *ṫsód ˎgám-pa* id. *Lex.* — 3. *W.* **to threaten, to menace.**

འགའ་ *ˎga* (*ˎga-bo Cs.?*) **some, a few, several,** *ḱyi-ra-ba ˎga* some huntsmen *Mil.*; *gžón-pa ˎga žig* some young men *Mil.*; *ḱo-rán ˎga* some of them *Mil.*; *ˎga-ré* = *ˎga žig Pth.*; *gál-te nán-gyis ˎga žig bžág-na* if I appoint some by a peremptory decree *Dzl.*; *skabs ˎgar* in some cases; *lan ˎga* (*žig*) sometimes, now and then (opp. to frequently, as well as to once, one time); *resˎga* 1. sometimes. 2. col. for some, several; *bar ˎga* sometimes; *lan ˎga — lan ˎga, res ˎga — res ˎga, bar ˎga — bar-ˎga* at one time — at another time, some — others; *ˎga tsam* a few, few *Thgy.*: *ˎga šás* some, part (of them) *Mil.*; *ˎga yan* followed by a negation: no, no one, not any, none.

འགའ་ *ˎga Glr.*, also *ˎga-ti* n. of a place in the east of Tibet.

འགར་ *ˎgar*, termin. of *ˎga*.

འགར་བ་ *ˎgár-ba* 1. sbst. (*W.* also **gár-ru**, *Ts. *ˎgar, ˎgir**) masc. *ˎgár-po*, fem. *ˎgár-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzó-mo*. — 2. vb. v. sub *dgár-ba*.

འགལ་དུམ་ *ˎgál-dúm* v. *mgal*.

འགལ་བ་ *ˎgál-ba*, c. *las* or *dan*, **to be in opposition** or **contradiction to,** as: *rtág-pa dan dṅós-po gnyis ˎgál-ba yin* the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: **to counteract,** to act in opposition to, **to transgress, violate, infringe, break,** a promise, law, duty; *yid dan mi ˎgál-bar Dzl.*, resp. *ṫugs dan mi ˎgal-bar*, (he gives them) to their wish, to their heart's content; *bka bžin-du mi ˎgal-bar bgyio* I shall act faithfully according to the order *Dzl.*; **gal mi dug* W.* he has not committed anything, he is innocent; *lha* or *klu dan ˎgal-ba* not to honour a Lha or Lu according to duty.

Comp. *ˎgal-rkyén* **mishap, untoward accident, impediment** (opp. to *mṫun-rkyen*); *ˎgal-rkyen sél-ba*, or *méd-par byéd-pa*, or *zlóg-pa* to avert, to remove such accidents or impediments. — *ˎgal-ˎḱrúl* **transgression,** *ˎgal-ˎḱrúl spaṅs-te*, conscientiously; **gal-ṫúl só-wa** to make amends, to atone for a transgression. — *ˎgal-mṫún-šes-pa Chr. Prot.*, the knowledge of what is conformable or contrary to the divine law, meant to express our **'conscience'**; the term was formed after the Tibetan phrase: *dge mi-dgé šés-pa*, or *ríg-pa*, knowledge of what is virtue and what is vice; cf. however *šés-bžin*, *gnóṅ-ba*, and *byas-čós*. — *ˎgál-ba-po Cs.*, *ˎgál-po Sch.*, a transgressor. — *ˎgal-ṫsábs Cs.* a great fault, a crime: *ˎgal-ṫsábs-čan* faulty, criminal, a criminal (?).

འགས་པ་ *ˎgás-pa*, pf. *gas* (cf *ˎges-pa*) **to be cleft** or **split,** of rocks etc.; **to chap,** of the skin, the lips; to break open, **to burst,** of a bag etc., *ḱa lṅá-ru* into five rents, in five places; **to crack, to break** or **burst asunder,** of a vessel, the heart, a fruit, *bdún-du* into seven pieces; *šiṅ-gi rígs-la byás-na ni ˎgas* if it be made of wood, it will split, crack *Glr.*

འགིུ་ *ˎgiu* v. *gi-wáṅ*.

འགུ་མདའ་ *ˎgu-mdá* **gun-stock,** (spelling not certain) v. *sgum-mdá*.

འགུ་བ་ *ˎgú-ba*, incorr. for *mgú-ba*.

འགུག(ས)་ *ˎgug(s)* **a mesh** *W.*

འགུག(ས)་པ་ *ˎgúg(s)-pa*, pf. *bgug*, fut. *dgug*, imp. *ḱug* 1. (cf. *ḱug*) **to bend,** to make crooked, *gnya ˎgugs-pa C.* to bend, bow, stoop; *mgo ˎgugs-ˎgúgs-par sóṅ-ṅo* he went off bowed down, crestfallen. — 2. **to gather,** to cause a gathering, *rnág-tu* of matter, pus, to suppurate. — 3. **to call, to summon, to send for,** e.g. the gardener *Dzl.*,

one's daughters *Dzl.;* **to conjure up,** ghosts, *des bdag ˌgúg-par ˌgyúr-ro* by this (charm) I may be conjured up; *blo náṅ-du k̔úg-la* calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. **to draw back, to cause to return, to convey back** *Mil., C.*

འགུད་པ་ *ˌgúd-pa,* pf. *gud,* = *rgud-pa? gúd-du bčúg-pa* **to ruin,** to reduce to an extremity *Schr.*; *rtsa byiṅ-gúd dal Med.* a pulse slow and sinking.

འགུམ་པ་ *ˌgúm-pa* 1. pf. *gum, ˌgums* eleg. **to die.** — 2. pf. *bkum, fut. dkum,* imp. *k̔um(s),* **to kill,** to put to death *Dzl.* frq.; **to slaughter** (butcher), *ysár-du bkúm-pai ša,* meat of an animal just killed, fresh meat *Dzl.* — 3. **to bend, curve,** make crooked, to contract, v. *kum* and *skúm-pa.*

འགུལ་ *ˌgul* **neck,** v. *mgul.*

འགུལ་བ་ *ˌgúl-ba* (cf. *sgul-ba*) to change place or posture, **to move, shake, to be agitated,** **ri-gu ḍód-pa-la gul dug** the kid moves in the womb (of the goat); *ˌgul-dká* (the limb) moves with difficulty *Med.* frq.; *ˌgul yaṅ ma nús-so* (they) would not even stir (from terror) *Dzl.*; **to waver, tremble, shiver,** *ˌdár-žiṅ ˌgúl-ba; sa-ˌgúl* (pronounced **saṅ-gúl**) earthquake *W.*

འགེག(ས)་པ་ *ˌgégs-pa* pf. *bkag,* fut. *dgag,* imp. *k̔og* **to hinder, prohibit, stop,** *bdág-gis bkág-na yaṅ ma t̔úb-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bkág-ste náṅ-du btaṅ* he admitted him without impediment *Dzl.*; **kág-če med zér-k̔an-gyi ka-šóg** a warrant, a permit to traffic without hinderance, a pass-bill, and the like *W.*; **to shut, to lock** (up), **to close,** *sgo* the door *Glr., lam* the road frq., to close one's nose with the hand *Pth.*; **to retain, keep back** excretions *Med., bšaṅ-dgág* obstruction (cf. *ˌgag*); **zá-če kág-te ši* W.* his food sticking fast he died; **to lock up, shut up** (things for keeping), **to pen up** (sheep, cattle), **kág-te bór-če* W.* id; *dgag-dbyé* the ending of the seclusion, viz. of the monks who have to stay in their houses during the rainy season *Schf., Tar.* 10, 10, cf. *Köpp.* I, 369; **to forbid,** *dgag-sgrúb Sch.:* 'to forbid and to allow'(?); *gág-pai sgra, ˌgag-tsig* a prohibitive particle *Gram.*; *bkág-ča byéd-pa* to forbid, prohibit *Sch.*; **k̔a kág-če* W.* to silence, to hush; *dgág-pa* a negative, a negation; *bkág-ča* the negative side *Was.* (282).

འགེངས་པ་ *ˌgéṅs-pa,* pf. *bkaṅ,* fut. *dgaṅ,* imp. *k̔oṅ* 1. **to fill,** *t̔ib-ril čus* or (seld.) *čú-las,* or *t̔ib-ril-du čus,* or *ču,* (to fill) a tea-pot with water; **to soil, smear, stain,** the bed with blood *Glr.*; *dgáṅ-dka* difficult to be filled, not to be satisfied, insatiable *Stg.* — 2. **to fulfil** (more frq. *skóṅ-ba*) *t̔ugs-dám Lex.* — 3. *gžu ˌgéṅs-pa, mda ˌgéṅs-pa* to prepare bow and arrows for shooting, frq.; **t̔ú-pag káṅ-če* W.* to load a gun.

འགེད་པ་ *ˌgéd-pa, Cs.* = *ˌgyéd-pa.*

འགེབས་པ་ *ˌgébs-pa,* pf. *bkab,* fut. *dgab,* imp. *k̔ob* (*W. *bkob**), **to cover,** e.g. one's breast with the hand; to cover up, *k̔a* an opening, aperture; **to spread** over or on, **to set up, to put on,** a cover, lid, cork, plug etc.; **to protect,** *btsún-mo mi-ma-yin-gyis ˌgébs-su ˌǰúg-pa* to have the queen protected by ghosts; **to disguise,** metaph: **bkáb-ste** in disguised language, euphemistically *W., *káb-če p̔i-la** in order to express it euphemistically.

འགེམ་པ་ *ˌgém-pa,* acc. to *Cs.* another form for *ˌgúm-pa,* **to kill, to destroy;** *Schr.: klád-pa ˌgéms-pa* to surprise; to overthrow an argument by reason; cf. *mgo-ˌgéms Lex.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

འགེལ་བ་ *ˌgél-ba,* pf. *bkal,* fut. *dgal,* imp. *k̔ol,* 1. **to load, to lay on** a burden, *brui k̔al čig bkál-te* loaded with a load of grain *Dzl.*; fig. to put a yoke upon a person's neck, *byur* to bring down misery on a person; *W.* to bring accusations against a person, **mi 'ós-pe lás-k̔a žig mi žig-la kal táṅ-na* Ld.* if one is accused of an unlawful action; *k̔ral ˌgél-ba* to impose

tribute *Lex.*; **to commission, to charge with, to make, appoint, constitute,** **mi žig gád-po-la kál če* Ld.* to appoint some one to be an elder or senior, cf *ₒčól-ba.* — 2. **to put, to place** on or over, *ydúṅ-ma bkál-ba* a beam placed over it *S.g.*; **to set** or **put on,** e.g. a pot on a trevet; **to hang up,** *gos-ₒgel-ydáṅ* a stand to hang clothes on; fig. *ₒči-bar nús-pai tog ₒgel dgos* one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death *Mil.*

འགེས་པ་ *ₒgés-pa,* pf. *bkas,* fut. *dgas,* imp. *kos,* trs. to *ₒgás-pa,* **to split, cleave, divide,** *bkas-šiṅ Lex.* cleft or chopped wood; *dúm-bur* (to divide) into pieces *Lex.,* **to cut up** or **open,** e.g. a fish, gourd, pumpkin, *Dzl.*

འགོ་ *ₒgo,* = *mgo* in some figurative applications of the word: *dmág-ₒgo* **commander** of an army *Cs.; mḱár-ₒgo, rdzóṅ-ₒgo* commander of a fort *Cs.; ₒgo·snám* a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = *sag-lád; ₒgó-pa* **officer, captain, head-man** of a village or district, esp. in *W.;* in a general sense: **kon-čóg ǰig-ten-gyi gó-pa yin** God is the ruler of the world; **koṅ-čóg-gi saṅ gó-pa med** God is the only and highest ruler; **ₒgo-pọ́n* C.* **rector, director, head-master, principal** e.g. of a school; *ₒgó-ma Zam.* **beginning, origin, source;** *ₒgó-mi Lex.* = *ₒgó-pa; *go-yód* = ₒgó-pa Ld.; ₒgor* in the beginning, at first, originally *Sch., sér-bai ₒgor* when it began to hail *Mil.nt.*

འགོ་བ་ *ₒgó-ba,* pf *gos* (or *ₒgos),* cf. *bsgo-ba,* 1. **to stain,** to lose colour; **to dirty, sully** one's self, *dé-la* with it, *naṅ-skyúgs lús-la* to soil one's self with vomit. — 2. **to infect,** with a disease, *ₒgó-bai nad, ₒgo-nád, ₒgó-bai rims,* a contagious or epidemic disease, **a plague,** frq.

འགོག་པ་ *ₒgóg-pa,* pf. *bkog,* fut. *dgog?* imp. *kog* 1. **to take away** forcibly, **to snatch, tear away, pull out,** *rtsá-ba* a root *Lex., so* a tooth *Schr.*; **to tear up,** e.g. a floor *W.;* **to peel** *Sch.; *kóg-te kyér·če* W.* **to rob, plunder** frq.; **kóg-te kyers* Ld.* it has been robbed. — 2. **to take off,** a cover, a lid, a pot from the fire *W.*

འགོགས་ཀ་ *ₒgógs-pa* another form for *ₒgégs-pa,* **to prevent, to avert** unfortunate events, fatal consequences; **to suppress,** the symptoms of a disease by medicine; **to drive back** or **away, to expel** e.g. spirits, ghosts; **to repel** people that are trying to land.

འགོང་བ་ *ₒgóṅ-ba* 1 *Cs.:* to bewitch, enchant (?), *góṅ-ba-po, ₒgóṅ-po* **an enchanter, sorcerer,** *góṅ-ba-mo* enchantress, sorceress *Cs.;* more frq. *ₒgóṅ-po* **an evil spirit, demon,** also fig. demon of concupiscence, of fear, of terror *Mil.; ₒgóṅ-mo* fem. — 2. pf. *bkoṅ,* perh. more corr. *sgóṅ-ba, spá-sgoṅ-ba Lex.* **to despond.**

འགོད་པ་ *ₒgód-pa,* pf. *bgod,* fut. *dgod,* imp. *kod* (cf. *kód-pa),* the Latin *condere,* 1. **to design, to project, to plan** *Schr.* — 2. **to found, to etablish, to lay out** (a town), **to build** (a house); hence *bkód-pai rig-byéd* books on architecture *Glr.;* **to manufacture, to form, to frame.** — 3. **to put, to fix, to transfer,** into a certain state or condition, *bdé(-ba)-la Dzl., bder Lex.,* into a happy state, *dge-ba-la Dzl.* into virtue, *čós-la Pth* into the true doctrine, *rnám-par ₒgról-ba-la Dzl.* into salvation, *mya-ṅán-las ₒdás-pa-la* into delivery from existence *Dzl.; žag-gráns* **to fix** a certain time or term *Schr.; tsad* (to determine) the measure or size of a thing *Schr.* — 4. **to set, put,** or **place in order,** *gral-pyám bgód-pa ₒdra* as the rafters of a roof are placed side by side *S.g.*; *mtar dgód-pa* **to add** or **affix** e.g. ciphers to a certain number *Wdk.; bkód-par mdzés-pá* beautiful as to arrangement, nicely ordered, *(b)rgyan dgód-pa Lex.* to arrange ornaments (tastefully), **to decorate, adorn, to construct** or **adjust** grammatical forms, sentences *Zam.* — 5. to put down in writing, **to record,** *miṅ ká-ba-la* to write names on a column *Pth.*; **to compose, draw up, write,** a narrative etc., frq.; **to mention, to insert,** in a writing; **ka kọ́-pa* C.* **to publish,** to make known. — 6. **to rule, to govern** *Schr.; byol-sóṅ bkód-pai rgyál-*

po yin he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also sbst.: 1. **plan, ground-plan, draught** of a building *Schr.* — 2. **delineation, sketch,** *žiṅ-bkód* **map.** — 3. **form, shape, figure** *Schr.* — 4. **sample, copy,** even of one's own body, e.g. when a person multiplies himself by magic virtue, = *sprúl-ba.* — 5. **building, edifice, structure,** *bkód-pa mdzes* the structure (is) beautiful *Glr.* — 6. **frame, body,** *bkód-pa lus* id. *Mil.; ṅai bkód-pa nám-mḱai raṅ-žín* my body of an ethereal nature *Pth.*

Note. The Lexx. have for *bkód-pa* always न्यास putting down, depositing; but often it has the signification of व्यूह orderly arrangement; as vb. it comes nearest to उपरच्. As the meaning of the word is almost quite the same as that of κτίζειν and *condere,* it recommends itself as the most suitable term for **'to create',** to call into existence, *ₒgód-pa-po* for **creator,** and *bkód-pa* for **creature,** notions which are otherwise foreign to Buddhism.

འགོམ་པ་ *ₒgóm-pa, Cs.* = *góms-pa, Sch.* also = *ₒgém-pa, ₒgúm-pa.*

འགོར་ *ₒgor* 1. v. the following article. — 2. termin. of *ₒgo,* in the beginning, at first *Sch.* — 3. supine of *ₒgó-ba.*

འགོར་བ་ *ₒgór-ba* **to tarry, linger, loiter,** *W.* frq. **máṅ-po gor soṅ** you stayed away very long; **lám-la gor** he lingers on the way; **máṅ-po ma gór-te** without long delay, = *ríṅ-por ma lón-par,* and *ríṅ-por mi ťogs-par B.*; *de ₒgor-γži yin* that impedes, delays; *zlá-ba γnyis ₒkor* (the work) lasted two months *Glr.*

འགོལ་བ་ *ₒgól-ba,* pf. *gol* 1. **to part, to separate** vb.n.; *ₒgól-bai γnas* a hermitage *Pth., ₒgól-po* hermit, recluse. — 2. **to deviate, err,** go wrong or astray; *ₒgól-sa* 1. the place where two roads separate. 2. **error, mistake.**

འགོས་ *ₒgos* n. of a monastery *Tar.*

འགོས་པ་ *ₒgós-pa* v. *ₒgó-ba.*

འགྱག་པ་ *ₒkyág-pa* cf. *skyág-pa,* **to be sold, spent, expended** *Cs.*

འགྱང་བ་ *ₒkyáṅ-ba,* pf. *ₒgyaṅs,* **to be delayed, deferred, postponed,** *ṗyir ₒgyaṅ-na* if one defers it; **nyin ₒgyaṅ žag ₒgyaṅ ǰhé-pa* C.* to delay again and again; *lo maṅ-po mi ₒgyaṅ-bar* before many years shall have passed; *dus ₒgyaṅs Lex.* w.e.

འགྱིང་བ་ *ₒgyíṅ-ba* 1. to look about haughtily, **to look down upon, to slight,** *mi-la* a person; also of things: **to despise, contemn, neglect** them *B.* and col.: **ₒgyiṅ-bhág ǰhé-pa* C., *gyiṅ čó-če* W.* id.; **gyiṅ-čan** supercilious, contemptuous. — 2. = *sgyíṅ-ba Glr.*; *Mil.* — *šél-kyi ₒgyíṅ-ₒḱar* a sceptre of crystal, an attribute of gods, in pictures represented as a plain, unadorned staff.

འགྱུ་བ་ *ₒgyú-ba,* pf. *ₒgyus,* **to move quickly** to and fro, e.g. as lightning, the quivering air in a mirage, the motion and versatility of the mind etc.

འགྱུར་བ་ *ₒgyúr-ba* I. vb., pf. *gyur(-to, -pa)* imp. *gyur (-čig),* cf. *sgyúr-ba,* 1. **to change,** to be altered *B.* and col.; *mí-rnams-kyi spyód-pa ₒgyur* the behaviour of men changes *Ma.*; *ₒgyúr-bai čos* a changeable (and therefore perishable) thing *Cs.*; and *ₒgyúr-du yód-pa* changeable, variable, *ₒgyúr-du méd-pa, ₒgyur-med* unchangeable, invariable; sometimes **to decrease, abate, vanish, die away,** *mťu-stóbs, nád-med-pa, γzi-rǰid yóṅs-su ₒgyur-ba* the total decay of strength, health, and esteem (in old age) *Thgy.*; *bdág-gi sems ma gyur, ma nyáms-so* my mind has not been altered, nor my resolution weakened *Dzl.*; also with *las: dád-pa ₒdí-las ma gyur čig* do not **depart** from that belief *Mil.* (I have therefore availed myself of this word, combined with the active (transitive) form *sems sgyúr-ba* 'to change the mind' for expressing the μετανοεῖν and μετάνοια of the N. T., though the Buddhist is wont to regard the *mi-gyúr-ba* as the thing most to be praised and desired.) With the termin. it signifies **to be changed, transformed into,** *B.* and col.; hence — 2. **to become, to grow,** *dge-slóṅ-du ₒgyúr-ba, rgyál-por ₒgyúr-ba* to become

a monk, a king *Dzl.; skra mṫon-mṫiṅ-gi k'a-dóg-tu gyúr-to* his hair turned azure (sky-blue) *Dsl.*; *sbrúm-par ₒgyúr-ba* to get with child; *bdún-du ₒgyur-ba* to reach the number of seven *Dzl.* (In all these cases the more recent writings and the col. language in *C.* usually have *ₒdó-wa*, *in W.* *čá-če*.) *ₒgyúr-ba* is also frq. used in conjunction with verbs: *yód-par ₒgyúr-ba* 'to become being', i.e. to begin to exist, 'to become having,' i.e. to gain possession; *sróg-la miltá-bar ₒgyúr-pai dṅós-po ₒdí-dag* these acts of having become indifferent to life, i.e. acts of contempt of death *Dzl.*; *ná-bar gyúr-na ₒdi mṫóṅ-ba tsám-gyis nad sós-par ₒgyúr-ro* when taken ill, they get well again, as soon as they obtain a sight of this *Glr.; čaṅ mi smrá-bar gyúr-to* he became speechless *Dzl.*; *ₒgyúr-ba* denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: *su žig rgyal-srid byéd-par ₒgyur* who shall have the government, who shall rule? *Tar.* 21.; *de rgyál-por ₒgyúr-bar šés-so* they knew that this man is made king (for: would be made king); *k'ó-mos k'yód-kyi bu bsád-par gyúr-na* if your son has been killed by me *Dzl.*; *k'yod mí-ša zá-bar gyúr-čig* may you be obliged to eat human flesh! *Dzl.; čii p̔yir k'yod ₒdí-ltar gyur* by what means have you come into this state? *Dzl.*; *ya-mṫsán-du* (or *-par*) *ₒgyúr-ba* to be surprised, astonished; with *ɣnás-su:* **to come** to a place, **to arrive** at *Mil.*; *ₒdód-pai dṅos-grúb-tu ₒgyúr-ba* to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; **to happen, to take place, to occur,** *ya-mṫsán-du ₒgyúr-ba či yod* lit. what is there that has wonderfully happened, what wonderful things have happened? *ɣyós-par ₒgyúr-ba* to become moving, to begin to move. — 3. **to be translated,** *bod-du* into Tibetan *Tar.*; *bka-ₒgyúr* the translated word, v. *bka*; cf. *sgyúr-ba.* — 4. joined to numbers it signifies **time** or **times,** *ɣžán-pas brgya-ₒgyúr stoṅ-ₒgyúr-du ₒp̔ágs-pa* a hundred times, nay a thousand, times more sublime than others *Dzl.*; *k'yód-pas brgya-ₒgyúr-bas lhág-par bzáṅ-ba yod* there are (girls) a hundred times prettier than you *Dzl.*; *ɣsum-ₒgyúr ltá-bur* three times as much *Dzl.*; *de ɣnyis-ₒgyúr tsam žig* one twice as large as that *Mil.*

II. sbst. **change, alteration, vicissitude,** *dus bžii ₒgyúr-bas* through the change of seasons *Thgy.* — *ₒgyur-skád,* or also *ₒgyur-k'úgs* singing or humming a tune in a trilling manner *Mil.; ₒgyur-lčam nya Mil.* perh. a fish swiftly moving to and fro; *ₒgyur-rtén bžág-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyur, šóg* is frq. used.

འགྱེ་བ་ *ₒgyé-ba,* pf. (and imp.?) *gyes,* **to be divided,** e.g. a river that is divided into several branches; *rnám-pa ɣnyis-su* (a ray of light divided) into two parts *Dzl.;* **to separate, to part,** *bem rig ₒgyes dus* when body and soul part from each other *Mil.;* **to disperse,** of a crowd, with or without *so-sór Dzl.* and elsewh.; of a single person: **to part, withdraw, go away,** *mi-ṫsóg daṅ ghyē-ne* C. withdrawing from the crowd; **to issue, proceed, spread,** *dé-dag-las gyés-so* they have proceeded from those (their ancestors); of a disease: *gyén-du gyes* (opp. to *ṫúr-du zug*) *Med.?*

འགྱེད་པ་ *ₒgyéd-pa* (*W.* *kyé-če*) pf. *bgyes,* fut. *bkye,* 1. **to divide** (trs.), **to scatter, disperse, diffuse,** e.g. rays of light; it is also used when the neutral form *ₒgyé-ba* would seem to be more correct; **to let proceed,** *sprúl-pa,* an emanation; hence **to send,** a messenger *Lex.* and *Schr.;* **to dismiss,** *ṫsogs,* an assembly *Sch.* — 2. *ₒṫáb-mo ₒgyéd-pa, ɣyul ₒgyéd-pa,* also *ₒgyéd-pa* alone, to fight a battle, **to fight, to combat,** *ₒgyéd-pai ṫse* in the dispute; similarly *ₒdzíṅ-ga bkyé-ba* **to quarrel** *Med.;* hence prob. *W.:* *k'a kyé-če* to abuse, to menace. — 3. *stón-mo ₒgyéd-pa* frq. **to give** an entertainment, banquet, prop. to dispense a feast; *nor ₒgyéd-pa* **to distribute** a property *Lex.*

འགྱེར་བ་ *ₒgyér-ba* **to drop** or let fall, to throw down *Schr.;* **to quit, abandon,** throw away *Sch.*

འགྱེལ་བ་ ₒ*gyél-ba*, pf. *gyel* (-*to*), imp. *gyel*, **to fall, to tumble,** **gyel ma gyel** *W.* don't tumble, take care not to fall; **gyél-kan** *W.* lying, (not standing), e. g. a bottle.

འགྱེས་པ་ ₒ*gyés-pa*, another form for ₒ*gyé-ba*, *p̔yí-gros-su* ₒ*gyés-par* ₒ*gyur* back foremost they retreat *Glr.*

འགྱོད་པ་ ₒ*gyód-pa* (*Ssk.* कौकृत्यं) vb. (*W.* **gyód-ce**) **to repent, to grieve for,** and sbst. **repentance,** sorrow for, not only for bad, but also for good actions, when the latter are attended with disadvantage or loss; *p̔yis* ₒ*gyón-par* ₒ*gyur* you will have to repent it hereafter *Dzl.*; with *la*, to repent of a thing; ₒ*gyód-pa skye* repentance arises, I feel repentance, I repent frq.; *sems* ₒ*gyód-par* ₒ*gyur* id.; **da gyód-pa yoṅ dug** *W.* id.; ₒ*gyód-pa med* I do not regret it; ₒ*gyód-pa-čan* repenting *Pth.*; ₒ*gyód-pai sems méd-par k̔yód-la sbyín-no* I give it you readily and with all my heart *Pth.*; ₒ*gyód-med* without repentance, without grudging, also: in good earnest; ₒ*gyod-tsáṅs byéd-pa*, ₒ*t̔ól-žiṅ* ₒ*gyód-pa*, ₒ*gyód-čiṅ bšág-pa Dzl.* to acknowledge repentingly, to confess with compunction; ₒ*gyod-t̔sáṅs byéd-par ɣnáṅ-ba* to accept a repentant confession = to forgive, to pardon *Dzl.* (p. ༢༧, ༨༧, ༤༠, ༢༢༩); ₒ*gyód-rmo-ba*, c. *la*, to make repent, to make one suffer, feel, or pay (for a thing) *Dzl.*; *ɣnoṅ*-ₒ*gyód* repentance proceeding from consciousness of guilt *Pth.*

འགྲག(ས)་པ་ ₒ*grág(s)-pa*, pf. *grags*, **to sound,** to utter a sound, of men, animals, thunder etc. *Dzl.*; **to cry, to shout,** *dei rná-lam-du* ₒ*grágs-par* ₒ*gyúr-na* if it is shouted into his ear; *čes grags* so it is called, so he was called, by this name he goes, under that name he is known, celebrated; *bód-la yí-ge med čes grags* Tibet, so it is said, was without letters, without a written language; *Zam.*

འགྲགས་པ་ ₒ*grágs-pa* **to bind,** v. *grágs-pa.*

འགྲང་བ་ ₒ*gráṅ-ba* 1. *Cs.* **to number, to count,** v. *bgráṅ-ba.* — 2. **to satisfy** with food, **to satiate,** **ḍáṅ-če med** *W.* he is insatiable; gen. only the pf. is in use: ₒ*graṅs ɤjes* after having eaten one's fill *Med.*; *šá-ba bsád-pas mí* ₒ*gráṅ-te* not yet having enough of deer-killing *Mil.*

འགྲད་པ་ ₒ*grád-pa Cs.* = *bgrád-pa*, **to spread, to extend** (vb. a).

འགྲན་པ་ ₒ*grán-pa* (*Ssk.* स्पर्धा) 1. **to vie** with, **contend** with, **to strive** (for victory), *wa séṅ-ge-la* a fox (contending) with the lion *Dzl.*; *č̔o*-ₒ*p̔rúl* in magic tricks *Dzl.*; *ríg-pa* in shrewdness, cunning *Glr.*; *p̔yug-k̔yád rnam-t̔ós-kyi bu daṅ* ₒ*grán-te* to cope even with Plutus as to riches *Dzl.*; *bstód-par* ₒ*gran* let us vie with one another in songs of praise *Glr.*; ₒ*grán-pas č̔og* let us now draw a parallel between (these two) *Glr.*; ₒ*grán-du* ₒ*ǰúg-pa* to cause (two persons) to strive (for the victory) *Dzl.* — 2. in a general sense, **to fight,** to defend one's self, to make resistance.

Comp. ₒ*gran-t̔síg* words of contention, **a quarrelling speech** *Glr.* — ₒ*gran-sems* 1. **contention, emulation.** 2. **jealousy.** 3. **quarrelsome temper, spirit of controversy;** ₒ*gran-sems ɣčóg-pa* to stop, put an end to contention. — ₒ*grán-zla* (pronounced **ḍál-za** in the north of *Ld.*), **rival, competitor,** equal match; ₒ*grán-zla-med-pa*, ₒ*gran-zla daṅ brál-ba*, also ₒ*grán-gyi do-méd*, ₒ*grán-ya-med*, without a rival, **matchless, unequalled,** applied also to things.

འགྲམ་ ₒ*gram* 1. **shore, bank,** *č̔u*-ₒ*grám* id.; *č̔u č̔én-poi* ₒ*grám-du soṅ* they went to the bank of a large river *Dzl.* — 2. **side,** *sgo*-ₒ*grám ɣyás-na* on the right side of the door *Glr.*; *sgoi p̔yi*-ₒ*gram-na* before the door, outside, out of doors *Pth.* — 3. **wall,** *k̔áṅ-pai* ₒ*óg*-ₒ*gram* the lower wall of a house (opp. to the roof) *Mil.*; ₒ*gram-ɣži C., S.g.* **foundation, basis,** ₒ*gram-ɣží* ₒ*díṅ-ba* to lay a foundation. — In a more general sense: ₒ*grám-du* **near, close to, just by,** *rgyáṅ-nas sgra č̔é-la* ₒ*grám-du don č̔uṅ* he has a great voice, is making much noise, at a distance, but looking nearer, you do not find much in him *Mil.*; *šíṅ-gi* ₒ*grám-du* close to the tree.

འགྲམ་པ་ ₒ*grám-pa* **cheek** (cf. *k'ur-ts'ós*), **ḍám-pa hom soṅ* W. his cheeks are fallen; *lág-pa ₒgrám-pa-la rtén-pa* to lay one's hand on the cheek (in a pensive or sorrowful mood) *Dzl.*

Comp. ₒ*gram-lċág* a slap on the face, box on the ear; **ḍam-ċág gyáb-ċe* W.* to box a person's ears. — ₒ*gram-ċ̆u ldaṅ* that makes one's mouth water *Sch.* — ₒ*gram-p'ug Lt.?* — **ḍam-dzóg* C.* a blow or cuff with the fist upon the cheek, **gyág-pa** to deal such blows. — ₒ*gram-rús* **cheek-bone, jaw-bone.** — ₒ*grám-śa* the flesh of the cheek. — ₒ*gram-γśóg* the hinder part of the jaw-bone *Sch.* — ₒ*grám-so* **cheek-tooth**, molar-tooth, grinder.

འགྲམ་ཡིག་ ₒ*gram-yig* **edict, proclamation, publication** *Sch.*

འགྲམས་པ་ ₒ*gráms-pa* **to hurt** *Lt.*; of wounds: to get inflamed, ni f. *Mil. nt.*

འགྲམས་ཚད་ ₒ*grams-tsád*, a disease, fever in consequence of great exertions *Med.*

འགྲས་པ་ ₒ*grás-pa* **to hate,** to bear ill-will, to have a spite against, **ṅa k'ó-la že ḍé ₒdug* C.* I hate him in my heart.

འགྲིག་འགྲིག་ ₒ*grig-ₒgrig* 1. **gelatine, jelly** of meat *C.* 2. v. the following article.

འགྲིག་པ་ ₒ*grig-pa* (cf. *sgrig-pa*) **to suit, agree, correspond, to be right, adequate, sufficient,** in *B.* seldom, col. very frq., **ḍig-pa yin* C.* that will do, I am satisfied; **da ḍig* W.* now that will do! just enough now! **ḍig-ḍig* W.* to be sure! quite so! of course! **₍o ḍig gog* W.* yes, to be sure! **tsó-ċe mi ḍig* W.* it is not yet time for cooking; **t'ó-re tság-na ḍig-ga* W.* will it be early enough, if I sift it to-morrow? **de yaṅ mi ḍig-pa dug* W.* also that is not practicable; *ṅa ǰo'-yaṅ di ma ḍig-na* if my pronunciation is not correct *C.* (Lewin).

འགྲིབ་པ་ ₒ*grib-pa*, pf. *grib*, 1. **to grow less, to decrease, to be diminished,** syn. to ₒ*brí-ba; mi ₒgrib mi lúd-pa* neither to grow less nor to flow over *Dzl.*; but gen. ₒ*p'él-ba* is opposed to ₒ*grib-pa*, and both words refer not only to bulk, size, and quantity, but also to strength, well-being etc., so that ₒ*grib-pa* also means to sink, decay, be reduced; *bskál-pa mar ₒgrib*, acc. to *Schr.* = Treta yuga v. *dus* 6; *mar ₒgrib-pa* also opp. to *yar skyé-ba* to be re-born in lower regions. — 2. **to grow dim, to get dark,** cf. *sgrib-pa Cs.*

འགྲིམ་ ₒ*grim*, in *lag-ₒgrim Glr.* 45: *lag-ₒgrim-gyis brgyus-pas* passing from hand to hand, v. ₒ*grim-pa* II, 1.

འགྲིམ་པ་ ₒ*grim-pa* I. sometimes for ₒ*brim-pa Pth.* II. pf. ₒ*grims* 1. **to go, walk, march about, perambulate, to rove** or **stroll** idling about, *rgyal-k'ams* over the countries *Mil.*; *γċig-pur ri-k'ród-la Mil.*; *bár-dor* in the bardo (q.v.) *Thgr.*; *mi-sér ǰág-pai ₒgrim-sa yin* it is a resort of robbers *Mil.*; it is also used of the course of the veins in the body *Med.* — 2. *W.* **to go off, to sell,** to meet with a ready sale. — 3. *rig-pa ₒgrim-pa* v. *rig-pa.*

འགྲིལ་བ་ ₒ*gril-ba*, pf. *gril* (cf. *sgril-ba*) 1. **to be twisted** or **wrapped round,** *Dzl.* ༢༥, 17. acc. to one manuscript, for ₒ*k'ri-ba Sch.*; to be collected, concentrated, to flock or crowd together, *kun ₒgril-nas* all in a heap, all together *Mil.* — 2. **to be turned, rounded, made circular** or **cylindric,** e.g. a stick *Mil.* — 3. **to fall,** e.g. leaves from a tree; in *B.* seldom, in *W.* frq. (ₒ*dril-ba* is the same word).

འགྲིས་ ₒ*gris* v. ₒ*dris.*

འགྲུ་བ་ ₒ*grú-ba*, pf. *grus*, **to bestow pains** upon a thing, *slob-pa-la* upon study *Dzl.*

འགྲུབ་པ་ ₒ*grúb-pa*, pf. *grub* 1. **to be made ready, to be finished, accomplished;** ₒ*grúb-pa mi srid* it is not possible that this be accomplished *Glr.*; *ma ₒgrúb-par* before its having been finished *Glr.*; *ma-ₒgrúb-pa-rnams ₒgrúb-par ₒgyur-ro* (frq. of charms, regarding their desired effect) prob. means: all that has not yet been effected, will be accomplished by it; *grúb-pa-rnams* is applied in a special sense to the ordained Gelongs (v. *dge-slóṅ*); *śúgs-la ₒgrub* the

thing is brought about quite of itself *Mil.*; so esp. in the phrase: *lhún-gyis grúb-pa* being produced spontaneously (opp. to making, procuring) e. g. clothes, food etc. were always at his disposal, viz. in a supernatural way *Dzl.*; *dpál-las grub* it devolved on me in consequence of my perfection, my superior qualities *Mil.*; *dón-la grúb-pa med kyaṅ* though it did not actually happen so (still, being meant to frighten by appearances etc.) *Glr.*; *byéd-na don c̆en ˳grub* if you do so, you will have many advantages (lit. great welfare) by it *Mil.*; *gru ˳grúb-pa Tar.* 25,6; 34,20 *Schf.*: to take in a full cargo, though from the wide meaning of the word, it may also signify: to accomplish a journey happily, so esp. in the passage *Tar.* 35,3 — 2. **to be made, fabricated**, *rdó-las* out of stone. — 3. **to be fulfilled, granted,** of wishes etc., also with *bžín-du.* — 4. **to be performed according to rule,** of charms; cf. *sgrúb-pa* and *grúb-pa.* — *˳grúb-sbyór* is an expression occurring in almanacs, relative to the proving true of certain astrological prognostics of good luck, similar to, but not identic with *rten-˳brél.*

འགྲུམ་པ་ *˳grúm-pa*, pf. *grum*(?), **to pinch** or **nip off** (the point of a thing), **to cut off, to prune, lop, clip,** the wings, *W.*, cf. *grúm-pa.*

འགྲུལ་བ་ *˳grúl-ba* I. 1. **to walk, to pass, to travel,** *˳grúl-bar byéd-pa* to cause to go, to send off, despatch, a messenger *Dzl.*; **ṅún-la ḍul* W.* walk first! take the lead! *˳grúl-ba-po, ˳grúl-po Sch.*, **ḍúl-k̔an, ḍúl-mi* W.* a walker, foot-traveller, pedestrian; *˳grúl-pa Sch.* id.; *˳grúl* sbst. passage, the possibility of passing, *γnya-náṅ-gi ˳grul c̆ád-pas* the passing from Nyanaṅ being made impracticable (viz. by snow) *Mil.* — 2. fig. **to walk, to live, act,** or **behave,** **ṭim-si** (or **tim-mi*) *naṅ-tar* W.* (to live) in conformity with one's duty, in accordance to the law. — 3. **to pass, to be good, current,** of coins.

II. i. o. *brúl-ba Mil.*

འགྲུས་པ་ *˳grús-pa* 1. pf. of *˳grú-ba.* — 2. sbst. **zeal, diligence, endeavour;** more frq. *brtson-˳grús.*

འགྲེ་བ་ *˳gré-ba* 1. **to roll** one's self, *sá-la* on the ground; *˳gre-ldóg Glr.* (or *˳gre lóg Pth.*) *byéd-pa* id., e.g. from pain, despair etc.; also of horses etc. — 2. **to repeat** *Cs.*

འགྲེང་བ་ *˳gréṅ-ba* (cf. *˳sgreṅ-ba*) **to stand** (not in use in *W.*) *dóṅ-gi k̔ar ˳gréṅ-nas* standing at the top of the pit *Dzl.*; *dṅáṅs-pa ltar ˳gréṅ-bar ˳gyur* they start up as if frightened *Dzl.*; of the *p̔o-mts̔án*: to be erected *Med.*; *mi ˳greṅ γsum* three lengths of a man *Tar.* — *˳gréṅ-bu*, also *˳gréṅ-po* (*Glr.*) the sign of the vowel e.

འགྲེམ(ས)་པ་ *˳grém(s)-pa*, pf. *bkram*, fut. *dgram*, imp. *k̔roms* (*W.* **ṭam-c̆e**, imp. **ṭom**) 1. **to put** or **lay down** in order, e.g. beams, spars etc. *B.* and col; **to spread out, to display,** goods, books, on the table or ground; **to scatter,** blossoms by the wind *Stg.*; **to draw,** a curtain. — 2. **to sprinkle,** water, *B.* and col. — 3. **to distribute,** for *˳brím-pa C.*

འགྲེལ་བ་ *˳grél-ba*, pf. *bkral*, another form for *˳grol-ba*, **to explain, comment, illustrate,** *dgóṅs-pa* the import (of the words or writings of the saints); *˳grél-ba Cs.*, *˳grel-pa Zam.*, *Tar.* explanation, explication, commentary; *don-˳grél*, resp. *dgoṅs-˳grél* explanation of the meaning; *ts̔ig-˳grél* explanation of a word, of the words; *γžuṅ-grél* 1. explication of the text 2. text and commentary; *raṅ-˳grél* prob. self-explanation, an explanation contained in the book itself *Wdṅ.*; *˳grél-ba-po Cs.*, *˳grél-po Sch.*, *˳grel-byéd Cs.* an explainer, commentator. (*p̔an-ts̔ún ˳grél-ba*, and *k̔ral ˳grél-ba Lexx.?*)

འགྲོ་སྒོ་ *˳gró-sgo C.* **expense, expenditure,** of money, **ḍo-gor táṅ-ba** to lay out (money), to spend.

འགྲོ་ལྡིང་ *˳gro-ldiṅ* Dramila, country in the south of India *Schf.*; another reading gives Draviḍa (coast of Coromandel).

འགྲོ་བ་ *˳gró-ba* I. vb., pf. and imp. *soṅ*, the imp. *˳gro(s)* seldom used, 1. **to**

walk, *k̔yeu ˳gro mi nús-pa góg-pa tsam* an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *˳gró-ba dan̈ nyál-ba dan̈ ˳dúg-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: **to go, to move,** *˳gró-am mi ˳gro* will you go or not? *rgyál-poi mdún-la ˳gró-bai lág-c̆a* the things going, i.e. carried, before the king *Glr.*; **to go away,** *da n̈a ˳gró-bar z̆u* now I beg to be permitted to go *Pth.*; *γnás-nas ˳gró-ba* to go away from a place, to leave, *k̔yím-nas ˳gro mi p̔ód-na* if one cannot leave his house, part from home *Pth.*; **to go out,** *k̔yod nyin-par rtág-tu ˳gró-na* if during the day you always go out, are from home *Dzl.*; **to travel,** *p̔an-ťsún-du ˳gró-ba Dzl.*, *p̔ar ˳gro ťsur ˳gró-ba Pth.* travelling there and back; *yar ˳gro mar ˳gró-ba* to travel up and down, up hill and down hill *Glr.*; *˳gró-c̆os-su* as a spiritual vademecum *Mil.*; *˳gró-ťse* on the way, on the road; opp. to *˳ón-ba* (more fully: *p̔ar ˳gro ťsur ˳on-ba*, col. *yon̈-ba)* to go and to come back; hence *˳gro-ťse* may also mean: on the way thither; *˳gro-˳on-méd-pa* a thing that is neither going nor coming, but always remaining in its place *Mil.*; **to go, move on,** to continue one's way, esp. in the phrase *son̈(-son̈)-ba-las.* Connected with adverbs and postpositions: *p̔yir ˳gró-ba* to return, go home, to come back, also: to go out, *mdún-du*, *sn̈ón-du*, *sn̈ún-la ˳gró-ba* to go before, pass before, precede (*mdún-du* referring to space only, *sn̈ón-du* and *sn̈ún-du* both to space and time); *rjés-su ˳gró-ba* to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) *Ld.-Glr. Schl.* p. 7, b; *˳gro c̆ug, C.* let it be, let it take its course! — *rkyál-˳gro* a swimming fish *Cs.* — *dgúr* (or *rgur*)-*˳gro = dud-˳gro.* — *˳grúl-˳gro* pacing, walking *Cs.* — *rgyúg-˳gro* running, galloping *Cs.* — *n̈án-˳gro* going to damnation, *n̈án-son̈* having gone to damnation, *n̈án-son̈ γsum* the three damned, or not saved, classes of beings (v. sub II); *n̈án-son̈ γsum* is opposed to *bdé-˳gro*, and often used in a general sense = 'hell'. — *sn̈ón-˳gro* 1. **preceding, foregoing, previous, former.** 2. **preface, introduction,** opp. to *dn̈os-γz̆i*, the thing itself, the text etc. *Thgr.* and elsewh. — *c̆os ťams-c̆ád-kyi sn̈ón-˳groi sláb-bya* Petersb. Verzeichniss no. 409) does not mean: 'advice given by the former (teachers)' *Sch.*, but: introductory and preparatory doctrines. — *mc̆ón̈-˳gro* (going in leaps) **a frog** *Cs.* — *nyál-˳gro* (creeping, crawling) **a worm.** — *ltó-˳gro* (crawling, sliding on the belly) **worm, snake,** frq. — *dúd-˳gro* (*Ssk.*, तिर्यच्) walking in an inclined posture, **an animal,** v. sub. II. — *bdé-˳gro* going to happiness: **the happy, the blessed,** also *bdér-˳gro Was.*, opp. to *n̈án-˳gro*, v. above; usually in a gen. sense, like our 'heaven'; *bdé-˳gro mťo-rís-kyi lus ťób-pa* to receive a heavenly, glorified body, v. *lus.* — *˳dúr-˳gro* **trotting** *Cs.* — *p̔ur-gro* **a bird** *Cs.* — *˳p̔yé-˳gro = ltó-˳gro.* — *lán̈s-˳gro* walking erect, **man.** — 2. **to get, to get into, to enter** *c̆i-bdag-gi dbán̈-du són̈-ba* having got into the power of death *S.g.*; *grál-gyi ťá-mar son̈* they got (in a miraculous manner) to the end *Dzl.* ༧༥, 4. b.; *de nyid mig-tu són̈-na* if the same (a little hair) gets into the eye *Thgy.* — 3. **to find room** in, **to be contained** in, like *són̈-ba: til-rján̈ k̔al brgyád-c̆u ˳gró-ba z̆ig* a sesame store-room that will hold 80 bushels; *k̔al γc̆ig ˳gró-bai z̆in̈* as much land as can be sown with a bushel of corn (prop. a field holding a bushel) *Pth.* — 4. **to turn to, to be transformed into,** syn. to *˳gyúr-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* **c̆á-c̆e** is much more in use): *dúg-tu ˳gro* it turns to poison, it is changed into poison *Mil.*; *k̔yi-mo z̆ig-tu son̈* she was changed into a bitch *Mil.*; *mťar gyúr-nas sdug-bsn̈ál-du ˳gró-bas-na* because they finally change and are turned into misery *Thgy.*; *lóg-par ˳gró-ba* to take an unfavourable turn, to have a fatal issue (of a cure) *Lt.*; *da sgrúb-γnas-su son̈ yod* it has now become a place of meditation, it has been transformed into sacred ground

Mil.; *stobs čúṅ-du ₒgró-ba* the state of declining, the decay of strength *Med.; čól-bar ₒgro* they get intermixed, confused *Ma.;* similarly *Tar.* 210,10; *las zin ₒgró-na* when there is no more work, when work ceases. In a somewhat different sense: *mé-tog smán-la ₒgro* the blossom is used for medicines. — 5. In *W. ₒgró-ba* is gen. joined to a supine in *te,* and used to express uncertainty or probability: **dí-riṅ der léb-te ḍo** he has probably arrived there to-day; **zér-te yod ḍo** very likely he has said so; **šro ži-te ḍo** his anger will have abated, I think. The origin of this particular use of the word may perh. be traced to such sentences as the one following: *p̔úṅ-ste ₒgro* we are going to be ruined, we are likely to be ruined. — 6. **to be spent, expended,** v. *ₒgró-sgo;* **sóṅ-t̔o** col., account of expenses.

II. sbst. **a being, a living creature,** *ₒgró-ba mi* the being 'man', *Mil.; ₒgró-ba rin-čén Cs., ₒgro-mčóg,* the highest being, or creature, man; *ₒgró-bai rigs drúg, ₒgro-drúg* the six classes of beings, viz. *lha, lha-ma-yín, mi, dúd-ₒgro, yí-dvags, dmyál-ba-pa.* The *lha-ma-yín* are sometimes omitted, or placed after man. — *ₒgro(-bai) don byéd-pa,* or *mdzád-pa* to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisatvas etc., at present as much as: to perform divine service, to officiate, = *sku-rím byéd-pa.* — *ₒgro-p̔án* = *ₒgro-dón Tar.* 13, 16. — *ₒgró-sa* 1. **way, road** *W.,* **ḍó-sa med** one cannot go there. 2. **aim, scope,** *ₒgró-sar p̔yin* he reaches his aim, attains his end *Glr.* 3. **access, approach,** *ₒgró-sa mi ₒdug* one cannot gain access, admission.

འགྲོགས་པ་ *ₒgrógs-pa* 1. (cf. *grogs*) **to be associated,** *k̔yo-šúg γnyis ₒgrógs-na* husband and wife together *Dzl.; de daṅ ₒgrógs-te ₒoṅs* he came with him, had joined him *Dzl.; ₒgrógs-te dóṅ-ṅo* let us go together *Dzl.; ṅa daṅ k̔yéd-rnams ₒbral-méd rtág-tu ₒgrogs* I and you, we shall always remain inseparably united *Glr.; ₒgrógs-dgos-rnams* those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *ₒgrágs-pa, sgróg-pa*) **to cry, to shout** *Dzl.,* esp. joined with *ₒbod.* — 3. (cf. *grás-pa, grágs-pa* I.) **to bind, to tie,** *t̔ág-pa-la dar-lčóg,* a flag to a rope; **to hang, fix, fasten,** *nyí-mai zér-la* hanging on a sun-beam *Glr.*

འགྲོང(ས)་པོ་ *ₒgróṅ(s)-po,* or *ₒgróṅs-pa,* **straight,** = *bsráṅs-pa, Ts.*

འགྲོང་བ་ *ₒgroṅ-ba* 1. pf. *groṅs* 1. resp. **to die;** *ₒgróṅs-ka* the very time of one's death *Cs.,* cf. *ₒči-ka;* sometimes it stands 2. for *ₒdrén-pa, Mil.* and *C.* — 2. pf. *bkroṅs,* fut. *dgroṅs,* resp. **to be killed, murdered, put to death,** of Lamas and kings.

འགྲོད་པ་ *ₒgród-pa,* = *bgród-pa,* **to go, to travel** *Glr.*

འགྲོན་ *ₒgron* **alienism,** the state of being a foreigner; *ₒgrón-du ₒgró-ba* to go on travels, to go abroad *Dzl.; ₒgrón-po,* fem. *ₒgrón-mo,* guest, foreigner, stranger, traveller frq.; *ₒgrón-po ₒbód-mk̔an* one inviting guests, an inviter col.; *γžis-ₒgron* a native guest, *byés-ₒgron* a foreign guest *Cs.; ₒgron-k̔áṅ* inn, public house *Mil.; ₒgron-γnyér* 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in *W.* an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — *ₒgron-lám* road *Cs.*

འགྲོན་པ་ *ₒgrón-pa, Cs.* = *ₒgród-pa.*

འགྲོན་བུ་ *ₒgrón-bu* (*W.* col. **rúm-bu**) **a small shell, cowry,** at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *ₒgrón-bui t̔al* the ashes of this shell *Med.; ₒgron-t̔ód* an ornament for the head, consisting of cowries *Mil.*

འགྲོར་ *ₒgror,* supine of *ₒgró-ba.*

འགྲོལ་བ་ *ₒgról-ba* I. vb. neut., pf. *grol,* **to become free, to be liberated, released from,** *bčiṅs-pa gaṅ yín-pa dé-dag ni gról-bar gyúr-to* all that were bound

were released; *lus dé las* from this body *Glr.; nád-las* from disease, *ṅas* by me *Mil.* In a specific Buddhistic sense: *yid*, or *sems rnám-par grol* the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *raṅ(-sar) gról-ba* what has become clear of itself (without any study or exertion) *Glr.*; yet *raṅ gról-ba* seems also to denote: to be set free, to get released (from the *ʼk̔or-ba*) through one's self; *čos-nyid-kyi glíṅ-du ʼgról-ba* to be released and elevated into the region of the highest perception *Glr.*; *ʼgról-ba*, used absolutely, always signifies, like *t̔ár-ba*, to be released from the evil of existence.

II. vb. act., pf. *bkrol*, fut. *dgrol*, imp. *k̔rol* (*W. bkrol*, pronounced **tol**) 1. **to loose, untie, unbutton, unfasten,** a knot, a bag, a garment; **to put down, take off,** arms, ornaments etc. — 2. **to release, redeem, liberate,** *bčiṅs-pa-las* from fetters *Tar.* — 3. **to remove,** do away with, put an end to, *sdug-bsṅál* misery, *t̔e-ts̔óm* doubts. — 4. **to remove obscurities,** to free from uncertainties, **to explain, interpret, comment,** = *ʼgrél-ba*, e.g. *dgóṅs-pa* the sense, import *Lex.*; *ʼgrol-byéd*, *ʼgról(-ba)-po* commentator *Cs.*

འགྲོས་ *ʼgros* the act of **going, walking,** *p̔yi ʼgrós-su* v. sub *ʼgyés-pa; skyabs-ʼgrós* v. *skyabs; spyod-ʼgrós* manner of walking, gait, carriage; *séṅ-gei spyod-grós Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dé-ts̔o ṅá-yi spyod-ʼgrós yin* these are my occupations *Mil.*; *mig-gi spyod-ʼgrós* the language of the eyes, of looks; *rkaṅ-grós* 1. a going or travelling on foot, a march. 2. breeding cattle, *rkaṅ-ʼgrós spél-ba* to breed cattle, to be a grazier. — *č̔u-ʼgrós* a current of water; **šiṅ č̔u-ʼgrós-la kyál-če** to float timber *W.* — *ʼgros-čén* amble (of a horse) *Sch.*

རྒ་བ་ *rga-ba*, pf. *rgas* 1. **to be old, aged,** *rga-šis yzír-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgás-pai stéṅ-du* beside my being already old *Dzl.*; *rgas-k̔ógs* v. *ʼk̔ógs-pa.* — 2. fig. **to go down, to set,** of the sun etc.; *go-rgás* v. *go* 2.

རྒ་ལྤགས་ཀྲད་ཀྱི་ *rga-waṅ-k̔rád-kyi(?)* **bat, flitter-mouse** *Ts.*

རྒག་ཅིག་ *rgag-čig* a large gray species of **lizard** *Ld.*

རྒང་ *rgaṅ*, also *ʼgaṅ-yzér-ma* **hedgehog** *Sch.*, or perh. rather **porcupine.**

རྒད་པ་ *rgád-pa*, or *rgán-pa*, **old, aged;** more frq. *rgád-po* 1. an **old man,** a man gray with old age. 2. an **elder, senior, headman** of a village; *rgád-mo* an old woman; *rgan-bgrés* old people *Sch.*; *rgan-rgón ɣnyis Sch.*: 'both the old man and the old woman' (?); *rgan-rgón-rnams-kyi skyo-gróġs* the comforter of old people (so *Mil.* calls himself). — *rgan-byis* old people and children, old and young *Mil.* — *rgan-mi-máṅ* = *rgan-ɣsum.* — *gan-ts̔ir-žón-ts̔ir W.*, *gen-žon-dhal-rím C.* the privileges of seniority. — *rgan-žúgs* those that are grown old *Cs.*, 'an old monk' (?) *Sch.* — *rgan-rábs* the aged, *rgan-rábs-la rim-gro byéd-pa Stg.*, *rgan-rigs p̔u-dúd-du k̔úr-ba S.g.* to respect old age. — *rgan-ɣsúm*, *rgan-mi-máṅ* the elders of a village.

རྒལ་ *rgal W.* **a ford.**

རྒལ་ཅིག་པ་ *rgal-čig-pa* = *rgag-čig Ld.*

རྒལ་བ་ *rgál-ba*, pf. and fut. *brgal*, imp. *rgol*, c. *las*, or accus., or *la*, **to step** over (a threshold) *Glr.*; **to pass** or **climb** over (a mountain); *la brgál-bai byáṅ-ṅos* the north-side of a pass crossed *Glr.*; **to leap** over (a wall) *Dzl.*; **to ford** (a river); **to travel** through, **to sail** over, **to pass** (a river or lake), *rgyá-mts̔o-la gru-ɣziṅs-kyi lám-nas brgál-te* after having crossed the sea in a ship.

རྒལ་ཚིགས་ *rgal-ts̔igs Sch.* = *sgal-ts̔igs.*

རྒས་ *rgas*, v. *rgá-ba.*

རྒས་ཀ་ *rgás-ka* **old age;** *rgás-ka sra* a vigorous old age.

རྒུ་ *rgu* sometimes for *dgu*; *rgu-t̔ub* = *dgu-t̔ub Med.*; *-gu-drús?*

རྒུད་པ་ *rgúd-pa* **to decline, to sink, to get weak, frail,** esp. with old age *Mil., Pth.*; in *W.* used in a more general sense: **gud soṅ** 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; *dar-rgúd* the rise and fall in the world.

རྒུན་ *rgun* **the vine; grape;** *rgun-dkár* white grapes, *rgun-nág* black, or purple grapes *W.*; *rgun-rgód W.* **raisins;** *rgun-ₒbrúm* grapes; raisins; *rgun (-ₒbrum)-śiṅ* vine; *rgun(-ₒbrum)-tsás* **vineyard;** *rgun-čáṅ Mil.* **wine,** resp. *rgun-skyéms Cs.*

རྒུར་ *rgur* v. *dgur.*

རྒོ་ *rgo,* sometimes for *sgo.*

རྒོ་བ་ *rgó-ba* = *dgó-ba.*

རྒོངས་ *rgoṅs S.g.?*

རྒོངས་མོ་ *rgóṅs-mo Mil.* for *dgóṅs-mo* (?).

རྒོད་ *rgod* 1. **laughing, laughter** *S.g.* — 2. **bird of prey.** — 3. **wild.** — 4. **prudent** (v. the following word).

རྒོད་པ་ *rgód-pa* I. vb. 1. **to laugh,** aloud *Mil.*; (*Bal.* **rgód-ča**) cf. *gád-mo, dgód-pa, bgád-pa.* — 2. **to grow weak, languid,** or **indolent,** syn. to *γyéṅ-ba,* often joined with *byiṅ,* for emphasis; *rgód-bag-čan* weak, languid, indolent *Stg.*

II. adj. 1. **wild,** *ra-rgód* wild goat, *p̔ag-rgód* wild boar, *γyag-rgód* wild yak or ox; *rgod-γyag-rwá* horn of the wild yak *S.g.*; *bya-rgód* vulture, bird of prey = *bya-rgyál*; *rgód-po,* and *rgod* id.; *rgód-kyi rtse-rgyál* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgód* a wild or savage man; a robber, ruffian; *mi-rgód byéd-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgód* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgód Med.?* — 2. **prudent, able** *C., Zam.*

རྒོད་མ་ *rgód-ma, rta rgód-ma* (*Bal.* **gún-ma**) **a mare;** *rgod-skám-ma* a barren mare *Sch.*; *rgod-brún* dung of a mare *Med.*

རྒོལ་ *rgol* 1. v. *rgál-ba.* 2. v. *rgól-ba.*

རྒོལ་བ་ *rgól-ba,* pf. and fut. *brgol,* **to dispute, combat, fight,** *mí-la* with or against a man; *p̔á-rol-poí dmág-la rgól-du ₒgró-ba* they are about to fight against the hostile army *Dzl.*; *γžán-gyis rgol ma nús-so* nobody could fight them, could make head against them *Glr.*; **to offer resistance,** to make opposition, *sus kyaṅ rgól-ba ₒdzúgs-pai mi ma byuṅ* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *sus kyaṅ rgól-ba ₒdzúgs-pa* [inf.] *ma byuṅ,* or: *rgól-ba ₒdzúgs-pai* [partic.] *mi su yaṅ ma byuṅ*); sometimes as much as **to accuse, to charge,** *k̔yód-kyis ṅai bu bsád-do žes brgál-te* 'you have killed my son', thus accusing me *Dzl.*; *ts̔ur γnyis rgol* he quarrels at a double rate *Mil.*; *mí-la rgól-ba zú-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgól-bai žu-dón* a speech provoking a quarrel with a superior *Mil.*; *p̔as-rgól* a quarrel or contest begun by the counter-party *Sch.*; *p̔as-rgol-mí, p̔as rgól-pa mi* adversary, opponent *Dzl.* ༧༦༠, 2. — *sṅá-rgol,* and *p̔yi-rgol* (*Ssk.* पूर्ववादिन् & परवादिन्) 1. acc. to *Cs.* **plaintiff** and **defendant,** but these terms are not quite adequate, as *sṅá-rgol* prop. denotes him who begins a quarrel, **the aggressor, assailant,** both in war and in common life, e.g. in court, and *p̔yi-rgol* designates him, who is intent on defending himself against the attacks and accusations of the opponent, by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence *p̔yir-rgól-bai γnód-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *sṅa-rgol* and *p̔yi-rgol* are also said to signify those students that are contending with one another in academical disputations.

རྒྱ་ *rgya* 1. resp. *p̔yag-rgyá,* **seal, stamp, mark, sign, token;** (*p̔yag-*) *rgyás ₒdébs-*

pa, Cs. rgya brgyáb-pa, to seal, to stamp; to seal up, *búm-pa-la* a bottle *Glr.*; *nám-mḱai dbyáṅs-su* (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever *Glr.*; to confirm or pledge solemnly by a sealed document; *rí-rgya lúṅ-rgya ₒdzúg-pa* 'to seal up hills and valleys', i.e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya ɣcóg-pa* to break open a seal *Cs.* — Further expressions v. compounds. — 2. (*Cs. rgyá-bo?*) **extent, width, size,** *rgyar dpag-tu-méd-pa* immeasurable in extent *Glr.*; *séms-čan-gyi rgyai ṫsad ni či tsam* how vast must be the extent (of love) with respect to beings! *Thgy.*; *rgyá-čan* having extent, *mḱyén-rgya-čan* of extensive learning *Mil.*; *rgya-čén(-po)* of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets feasts, sacrifices, assemblies; c. accus. very rich in, *Schr.*; in a general sense: great, *stón-pa rgya-čé-ba* a great master or teacher *Thgy.*; *rgya-čén spyód-pai blá-ma* may be rendered: a very virtuous Lama, po.; *rgya-čúṅ* denotes the contrary of all this; *rgya-če-čúṅ* v. *rgya-ḱyón* in Compounds; *rgya-čér* adv. = *rgyás-par* in detail, at large, at full length, e.g. to explain; *rgya-čér byéd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čer-ról-pa Lalitavistara* or *Lalitavistāra*, title of a biography of Buddha, translated and edited by *Foucaux* (a conjecture concerning the signification of the Sanskrit word v. *Fouc. Rgyatcherr.* II. p. XXII.; some statements relative to the Chinese translations of this work, v. ibid. p. XVI., and *Was.* 176; on the historical value of it v. *Was.* 3, 4); *rgya bskyéd-pa Zam., Cs.* to widen, augment, enlarge, extend, *rgya bskúm-pa* to contract, to diminish the extent. Lastly, it also denotes, like *dkyíl-ₒḱor*, a plain surface, a disk: *nyi zlai rgya dkar šar Mil.* the bright disks of the sun and moon appear, cf. *rgyas* in *zla-rgyás*; v. also the compounds. — 3. (*Cs. rgyá-mo*, perh. also *rgyá-ma*) **net**; *byá-rgya* fowling-net, *nyá-rgya* fishing-net, *ri-dags-rgya* hunting-net, — 4. for *rgyá-ma*, v. compounds. — 5. for *rgyá-mo* **beard**, *rgyá-čan* having a beard, bearded *C.* — 6. for *rgya-gár, rgya-gár-pa*, and *rgya-gár-skad.* — 7. for *rgya-nág, rgya-nág-pa*, and *rgya-nág-skad.* — 8. for *rgya-ru.* — 9. for *rgya-skyégs.* — 10. erron. for *brgya.*

Comp. and deriv. *rgya-dkár* 1. *nyi-zlái rgya-dkár* v. above no. 2. extr. 2. *Cs.* = *rgya-gár* India, 3. *Cs.* a dog with white spots on the nose. — *rgya-skád* 1. Sanskrit language, 2. Chinese language. — *rgya-skás* (*W.* **gya-šrẹ**) a (European) **staircase,** cf. *skás-ka.* — *rgya-skégs, rgya-skyégs, Ssk.* लाक्षा, Williams: 'a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree'; in medical works it is mentioned as an astringent medicine; the adjectives *dkar-rgyá* light-red, and *rgya-smúg* violaceous *C.* are derived from this word. — *rgya-ḱúr Med.?* — *rgya-ḱyi* a Chinese dog. — *rgya-ḱyón* **width, extent, area** *Pth.*, col. **gya-če-čúṅ**. — *rgya-ḱri C.* **chair.** — *rgya-gár* (the 'white extent or plain') **India,** *rgya-gár-pa* an Indian, *rgya-gar-skad* Sanskrit language. — *rgya-grám* a figure like a cross; *rdo-rje-rgya-grám* shaped like a quadrifid flower; *rluṅ rgya-grám žés-pa Glr.* seems to be = *rlúṅ-gi dkyil-ₒḱor* atmosphere (connected with some phantastic association); *lám-po rgya-grám* a cross-road *Sch.* — *rgya-čáṅ* a kind of girdle *Lex.* — *rgya-čan* v. *rgya* 2 and 5. — *rgya-ču-ḱúg-pa* n. of a river in China near the Tibetan frontier (also *rgya-ču-rabs-med*) *Glr.* — *rgya-če* etc. v. *rgya* 2. — *rgya-ṭám Bhot.* = *ṭám-ka*, the third part of a rupee. — *rgya-rtags* **mark, signature, stamp** *Sch.* — *rgya-ṫél* a kind of seal or stamp *Cs.* — *rgya-mṫóṅs* 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — *rgya-ₒdré* **a quarrel** *Mil.nt.* — *rgya-nág* (the 'black extent') **China,** *rgya-nág-pa*, and *-ma* a China-man and woman; *rgyá-rnams* the Chinese *Glr.*

— *rgya-nón W.* the great royal seal, of a square form; surpassing (*nón-pa*) all others in influence and power. — *rgya-dpé* a Sanskrit book *Tar.* 33, 2. — *rgya-pi-liṅ* n. of the country, *rgya-pi-liṅ-pa*, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for **British India**, for Englishman, or European resident of British India, and also (sometimes without *rgya*) for Europe and European in general. The word is of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of *pa-ráṅ, pe-ráṅ*, is current in *C.*, along with the above mentioned *rgya-pi-liṅ*; it is therefore not improbable, that *pi-liṅ* represents only the more vulgar pronunciation of the genuine Tibetan word *pyi-gliṅ*, an outcountry, a distant foreign country and esp. **Europe**, *Chr. Prot.* — *rgya-pib(s), rgya-púb(s)* a Chinese roof *Glr.* — *rgyá-ba* 1. vb. to be wide, extensive, pf. *rgyas* (q.v.), 2. sbst. width, extent, 3. adj. wide; *rgyá-bar* *gyúr-ba* to extend, to increase, to become copious *Cs.*, perh. no longer in use. — *rgyá-bo* 1. *Cs.* and *Lex.* **beard.** 2. a **Chinese** *Glr.*, but not without an allusion to the former signification. — *rgya-dbáṅ rin-po-čé* title of the Dalai Lama, v. *Huc* II., 275, where '*kian ngan*' stands erroneously. — *rgyá-ma* 1. a **large steel-yard** *C.*, *rgyá-ma-la* *dégs-pa* to weigh *Glr.*, **gyá-ma-la tég-ne** *C.* being weighed out by retail, e.g. meat; **gyá-ma-la ma tég-ne** *C.* wholesale. 2. a sealed paper, document. — *rgya-mí* a **Chinese.** — *rgyá-mo* 1. **net** *Cs.* 2. a **Chinese woman** *Glr.*; *rgyá-mo-bza* id. — *rgya-rmá* **the venereal disease** *Sch.* — *rgya-smúg* **violet colour** *C.* — *rgya-tsá* **sal ammoniac** *Med.* — *rgya-tsós Med.*, perh. = *rgya-skyégs.* — *rgyá-mtso* 1. **sea, ocean;** *rgyá-mtsor* *júg-pa* to go to sea *Dzl.*, *ytóṅ-ba* to let one go to sea *Dzl.*; *pyii rgyá-mtso* the outer sea, ocean; *náṅ-gi rgyá-mtso* an inner sea, inland sea, lake. 2. *Bal.* (**rgyám-tso**) **river.** 3. **dropsy** *Mṅg.* 4. symb. num.: *four.* — *rgya-yží W.* is stated to be a kind of *ytór-ma.* — *rgya-zór Mil.* = *zor* **reaping-hook, sickle.** — *rgya-yzéb Sch.* 'a large net', *C.* a large **rake,** used in reaping. — *rgya-yúl* 1. a large country 2. China *Glr.* — *rgyá-ra, rgyá-ru,* occasionally *rgya* alone, **the Saiga-antelope** *Sch.* — *rgya-rí* **a portion of meat,** (= *sder-gáṅ* a plateful) small or large, *Pth., W. C.*; it also denotes a measure = ½ *dum*, or ¼ *lhu.* — *rgya-róg* **beard** *C.* — *rgya-láb* **talk, gossip.** — *rgya-lám,* **high-road, high-way.** — *rgya-šóg* **Chinese paper.** — *rgya-sér* 1. **gap, cleft, fissure, chasm,** in rocks, glaciers etc., 2. a dog with yellow spots about the nose *Cs.* 3. **Russia,** *rgya-sér-pa* a Russian; cf. *rgya-gár.* — *rgya-sóg* 1. *W.* **a saw** 2. *Sch.*: 'a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan'. — *rgya-sráṅ* the open **street** (opp. to house) *Glr.*

རྒྱག་པ་ *rgyág-pa* another form for *rgyáb-pa*, used esp. in *C.*, **to throw, cast, fling,** *mda rgyág-pa* to shoot arrows *Glr.*; *brág-la ču rgyág-pai* *pran* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Glr.*; *dgón-pa žig rgyág-pa* **to found** a monastery (= *débs-pa*) *Georgi Alph. Tib.*; **gó-la zug gyag** *C.* = *mgó-nad* *debs.*

རྒྱགས་ *rgyags*, or *brgyags*, **provisions, victuals, food,** in full: *tsó-bai rgyags,* *tso-rgyágs*; *lam-rgyágs* provisions for a journey; *dgun-rgyágs* prov. for the winter; *rgyágs-pye*, provisions of meal or flour; *rgyags-zóṅ* merchandize to buy or barter victuals with.

རྒྱགས་པ་ *rgyágs-pa* **fat, stout,** *Schr.* also **mighty, powerful, proud;** *rgyags-prúg Pth., Schr.*: bastard-child.

རྒྱང་ *rgyaṅ* (so pronounced in *Bal.*) instead of *gyaṅ*, **wall.**

རྒྱང་བ་ *rgyáṅ-ba*, for *(b)rkyáṅ-ba*, *Pth.*: *rgyáṅ-nas bžag* they laid him down with his hands and feet stretched out.

རྒྱང་མ་ *rgyáṅ-ma* **distance** 1. absolutely: *rgyáṅ(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyáṅ (-ma)*

-nas grágs-pa čé-ba famous, celebrated, from afar *Mil.*; *rgyáṅ-du lús-pa* lingering far behind *Sch.*; *rgyaṅ mig mi mtóṅ-mḱan* *W.* short-sighted; *rgyaṅ mčoṅ btáṅ-gin* moving forward by long leaps; *rgyáṅ-so ₒdzúgs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyaṅ-zo* one looking, spying into a distance); *rgyaṅ-šél* spy-glass, *rgyaṅ-bsríṅs-pa* lengthened to a great distance *Lex.*; *rgyaṅ-ṕán, rgyaṅ-ṕén* n. of a philosophical (atheistical *Cs.*) sect in ancient India, *Tar.* 22, 8: *ₒjig-rten-rgyaṅ-ṕán.* — 2. used relatively: *rgyaṅ-ríṅ-po* **far**, *rgyaṅ-ríṅ-por soṅ* he went far away *Mil.*; *rgyaṅ-ťúṅ-ba* **near**; *rgyaṅ-grágs* the reach of hearing, **ear-shot**, (gen. the distance at which the sound of a trumpet may be heard, i.e. about 500 fathoms; however, as this number is much in favour with the Tibetans, such estimates are not to be depended upon). — *mig-rgyáṅ Glr.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyáṅs* adv. far, *rgyaṅs bkyéd-de Mil.nt.* moving far away, e. g. in order to increase one's distance from an unpleasant neighbour at table).

རྒྱང་ཙེ་ *rgyáṅ-tse* n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Köpp.* II., 358.

རྒྱན་ *rgyan* I. 1. **ornament, decoration,** *rgyán-gyis brgyán-pa* decked with ornaments *Dzl.*; *rgyan-ₒdógs-pa* to adorn one's self *Mil.*; *ḱa-rgyán* an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a *búm-pa* (sacred bottle), flowers in a glass etc.; *ḱa-rgyán-čan* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyán-rnams Dzl.* ornaments, *rgyán-ča* id.; *rgyan-gós Glr.* festival garment, beautiful vesture; *dbu-rgyán* an ornament of the head, a diadem. — 2. in relation to spiritual things: *séms-kyi rgyan* something good, **a blessing,** for the heart *Mil.*; *rgyán-du ₒčar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. **a stake** or **pledge** at play, = *skugs*, **gyan tsúg-če** *W.* to bet, to wager, e.g. a rupee: (also *rgyal? Schr.*). — 2. **lot,** *rgyan rgyáb-pa* to cast lots, without religious ceremonies, whereas *rtags-ríl* and *mo* are connected with such.

རྒྱབ་ *rgyab*, resp. *sku-rgyáb*, *Ssk.* पृष्ठ 1. **the back** of the body, the back part of any thing; *rgyáb-kyis ṕyógs-pa*, in later literature also *rgyab-ṕyógs-pa Thgy.* to turn one's back to a person or thing, c. *la*, also fig. *Dzl.*; *rgyáb-kyis ṕyógs-par byéd-pa* to put to flight; *rgyab stón-pa* to turn one's back, to turn round *Glr.*; *rgyáb-tu skyúr-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyáb-tu ₒbór-ba* id.; *rgyab brtén-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyab byéd-pa* to protect *Sch.*; *rgyáb-tu, rgyáb-na, rgyáb-la* **behind,** behind hand; **after, back;** *rgyab-nas* from behind; *rgyab mdún gnyís-la Glr.*, **gyab daṅ dún-la** col. behind and before; *ti-seī byaṅ-rgyáb-tu sleb ťse* as we came behind to the north-side of the Tise *Mil.*; *rgyáb-kyi skyed-mos-ťsal-du gšégs-so* let us go into the garden behind us *Dzl.*; *rgyab-rdzí* one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, **a load,** *drel-rgyáb gsum* three mules' loads *Glr.*

Comp. *bal-rgyáb*, or **rgyab-bál** *W.* **a fleece** of wool. — *rgyab-ḱál* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyab-snás* a cushion or pad for the back *C.* — *rgyab-rtén* something to lean against, a safe retreat, **prop, support** *Mil.*, *rgyáb-rtén byéd-pa* to be a support *Mil.* — *rgyab-ríṅ* **serpent, snake** *Sch.* — **gyab-lóg jhé-pa** *C.* 1. **to turn one's back** 2. **to rebel, revolt;** **gyab-lóg dád-če** *W.* to sit backward, with the back in advance. — *rgyab-lógs* **the back, back-part, reverse** of a thing.

རྒྱབ་པ་ *rgyáb-pa*, pf. and fut. *brgyab*, imp. *rgyob*, **to throw, to fling,** aiming at a certain point, hence **to hit,** also **to beat** with a stick, = *rdúṅ-ba*; **to strike,** *mó-la mčus brgyáb-nas bsad* he (the male bird)

killed his mate by a stroke of his bill *Bhar.*; **tsá-ge-la gyob** *W.* throw into the centre! hit the mark! *sdóṅ-po-la brgyab p̓og* (the ray of light) fell upon the stem *Glr.; dé-la ču rgyob* sprinkle this with water! *Pth.*; *p̓yugs nágs-seb-tu rgyáb-pa* to let the cattle run into the wood; **žag-ḍáṅ gyab-če** *W.* to put down the date, to date; **la gyab-če** to cross a mountain pass. — *rgyáb-pa* is particularly used in *W.* in many phrases, whilst in *C. rgyág-pa*, and in *B.* *₀débs-pa* are more in use, as may be seen by referring to the several substantives, e.g. **lud gyáb-če** *W.* to throw dung upon the fields, to manure; **par gyáb-pa* C.*, and **gyáb-če* W.*, to print; *gyáb-pa* stands also alone, elliptically: **ka gyab dug** here (is printed) the letter *ka*.

རྒྱམ་ཚྭ་ *rgyam-ts̓va Med., Cs.*: 'a kind of salt, like crystal'.

རྒྱར་ *rgyar* v. *rgya* 2.

རྒྱལ་ *rgyal* 1. **victory**, in certain phrases: **gyal t̓ób-če** *W.* to gain the victory, to conquer, overcome; to win a law-suit, opp. to **p̓am p̓óg-če**. — 2. *Schr.* and *Sch.*: *rgyal-rgyán* **a pledge, a stake,** *rgyal btsúg-pa* to bet, wager, gamble *Sch.; rgyal bžag-pa* to contend with an other person about the first place, to try to get the precedence (?) *Sch.*; perh. also ornament, v. sub *rgód-pa* 2. — 3. **fine, penalty,** for theft *C.* — 4. n. of two lunar mansions, v. sub *rgyu-skár*; *rgyál-gyi zlá-ba, skár-ma rgyál-la báb-pai nyin-par, skár-ma rgyal daṅ ₀dzom-par, dpyid-zla rá-bai skár-ma rgyál-gyi nyín-par*, are dates relating to them. — 5. for *rgyál-po* and *rgyál-ba*.

རྒྱལ་བ་ *rgyál-ba* I. vb. neut. **to be victorious,** to obtain the victory, always with the sbst. in the nom. (not instr.) case, and gen. with *las*, **over** or **against**, *nág-poi p̓yógs-las* over the powers of darkness, *₀jigs-pa-las* over fright, fear; also *γyúl-lás* in battle; prob. also *t̓sod ltá-ba-las* to pass an examination successfully; but also without *las*, *rtsód-pa* (to win) in a contest *Glr.*; very frq. *rgyál-bar ₀gyúr-ba* id.; *ṅa p̓ám soṅ k̓yod gyal soṅ* I have lost, thou hast won (also in business); **to be acquitted,** to gain a law-suit; *dmag-₀k̓rúgs-kyi rgyal-p̓ám-gyi γnas-ts̓úl k̓ol* send (us) news concerning the progress of the war; in a similar sense: *rgyal p̓am či-ltar byuṅ B.; rgyál-bar gyúr-čig, rgyál-ba daṅ ts̓e-ríṅ-bar šog čig* victory and long life! *Dzl.*

II. sbst. 1. (*Ssk.* जय) the act of conquering, **the victory**, **ḍi gyál-wa t̓ob* C.* this bears away the palm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, **the conqueror** (opp. to *p̓ám-pa* the conquered, vanquished). Much more frq.: 3. **the most high, Buddha** (*Ssk.* जिन), *rgyál-bai sku* his person, *rgyál-bai bka*, his word; *rgyal daṅ de sras* (po. instead of *rgyál-ba daṅ dei sras*) Buddha and his children, his disciples *Pth.* 1,1; *rgyál-ba góṅ-ma* the highest Buddha, **God,** *Mil.* — 4. *rgyál-ba rin-po-čé* His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. **conquering, superior, eminent, excellent,** *rnám-par rgyál-bai k̓aṅ-bzáṅs* the most magnificent palace (of Indra) *Glr.* — 2. *W.* (gen. pronounced **gyálla**, in *Pur.* **rgyál-wa**) **good,** instead of *bzáṅ-po; *gyál-la dád-če** or **lús-če** to continue in good condition, entire, uninjured; *mā gyalla* excellent! capital!

Comp. and deriv., belonging partly to *rgyál-ba*, partly to *rgyál-po*: **gyal-kár** **window** *C.* — **gyál-k̓a, k̓a-gyál** **victory, gain, advantage** *W.* — *rgyal-k̓ág* **country, empire.** — *rgyal-k̓áms* 1. **kingdom.** 2. **realm, dominion of Buddha, the world.** — *rgyal-k̓ríd Ld.* for *rgyal-srid.* — *rgyal-k̓ríms* v. *k̓ríms.* — *rgyal-₀góṅ* n. of a demon *Mil.* — *rgyal-brgyúd*, and *rgyal-rábs* 1. succession of kings of the same line or family, **dynasty** *Glr.* 2. a single **generation** of a dynasty, *rgyal-brgyúd lṅá-bču-na* in the fiftieth degree (in the line of descent). — *rgyál-sgo* **principal door,** entrance-door, **gate** *C.* — *rgyal-sgrúṅs*, legend of the kings, esp. that of Gesar. — *rgyal-č̓én bži* the four kings of the spirits or guardians of the universe

(*ₒjig-rten-skyóṅ* v. *skyoṅ-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp.* I, 250; II, 261. — *rgyal-stód* lunar mansion v. *rgyu-skár*. — *rgyál-po* 1. **king,** *rgyál-po čén-po* **great king, emperor**; *rgyál-por ₒjúg-pa, bskó-ba*, to inaugurate a king, to raise to the royal throne; *mí-la rgyál-po ₒčól-ba* id. *Pth.*; *rgyál-po byéd-pa* to act the king, to be(a) king; *ṅa rgyál-po mi ₒdod* I do not wish to be king *Dzl.; rgyál-po mi tób-na* if I do not obtain royalty *Dzl.*; *ṅas ni rgyál-po mi nús-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyál-poi čád-pa* public punishment, *rgyál-pos ɣsód-pa* to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the *rgyal-po* is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. *ₒjigs-pa*). 2. a local god, *ₒgro-táṅ rgyál-po* the Dewa of Dotaṅ *Mil.* 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udumbara (Ficus glomerata), to mountains, Meru and others; and col. *gaṅs-rgyál* a large glacier, *brag-rgyál* a huge rock, *smón-lam-gyi rgyál-po* a very comprehensive prayer, the *bzaṅ-spyód Glr.* 4. symb. num.: 16. — *rgyal-prán* vassal or feudatory prince. — *rgyál-bu* prince. — *rgyal-blón* king and ministers, council of state. — *rgyál-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyál-moi mdaṅs nyams* the brightness of the eye-ball disappears *Med.* 3. like *rgyál-po* 3, e.g. a charm of particular power. — *rgyal-smád* lunar mansion, v. *rgyu-skár*. — *rgyal-tsáb* (for *rgyal-poi tsab*) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. **successor** of a king. 3. (for *rgyál-bai tsab*) **Maitreya,** the future Buddha. — *rgyal-mtsán* sign of victory, **trophy,** a kind of decoration of cloth, of a cylindrical shape, erected upon a flag-staff, or carried on a pole. — *rgyal-rábs* 1. = *rgyal-brgyúd.* 2. **history, annals,** of the kings, title of several books. — *rgyal-rígs* 1. **the royal family, house, lineage,** 2. **warrior-caste** क्ष. — *rgyál-sa* 1. **a king's** or prince's **residence,** city where a court is held, and hence often **capital, metropolis.** 2. col., esp. in *W.*: **town.** 3. **throne** fig.; *rgyál-sar ɣšégs-pa* to ascend the throne, *rgyal-sa bzúṅ-ba* to occupy the throne, *rgyál-sar bskó-ba* to raise to the throne, *rgyal-sa ₒprog-pa* to usurp the throne; *ₒdi-nas rgyál-sa rgyai miṅ rgyál-po-la šor* from him the dominion passed over to the Chinese Ming-dynasty *Glr.* — *rgyal-srás* 1. **prince.** 2. **son of Buddha, a saint;** *sṅón-gyi rgyal-srás* saints of the olden time, of past ages. — *rgyal-srid* 1. **government, reign,** *rgyal-srid bzúṅ-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal-srid sna-bdún* the seven jewels of royal government, v. *rin-čén.*

རྒྱས་པ་ *rgyás-pa* (prop. pf. to *rgyá-ba*) 1. vb. **to increase** in bulk or quantity, **to augment, to spread,** *bá-yi nu ltar rgyas* (the swollen uvula) gets as big as a cow's dug (these are in Tibet particularly small) *Lt.*; *ₒja-tsón rgyás-pa ₒdra* like an expanded rainbow *Glr.; bstán-pa rgyás-šin* the doctrine gaining ground, spreading *Glr.*; **to grow, develop** itself, of blossoms frq., of the body etc. — 2. adj. **extensive, large, ample, wide; copious, plentiful, manifold, numerous; rich in, abounding in; great in, strong in** cca.; **detailed, complete, full;** esp. adv. *rgyás-par* (col. **gyás-pa, gyę-pa*), rgyás-par šes ₒdód-na,* often also *rgyás-par ₒdód-na* if you wish to know it fully, to hear it in detail; **tsáṅ-ma gyás-pa zér-na** *W.* if all the particulars are to be told; *rgyás-par byéd-pa* 1. to make bigger, to augment, to increase, to bestow or confer plentifully, *mi-la* on a person *Glr.* 2. to describe, narrate, state at large, in detail frq.; *don rgyás-par byed-pa* to be very useful, to exert a

beneficial influence, *la* on, *Glr.* — *zla-ba rgyás-pa* full moon *Pth.*; *nya-rgyás zla-ba* id. — *rgyás-pai ṫsá-ba, rgyas-ṫsád* n. of a disease *Med.* — *ži-rgyás* etc. v. *gliṅ*, and *ží-ba*.

རྒྱུ *rgyu Ssk.* हेतु I. 1. **matter, substance, material**, *rgyu šél-las* crystal being the material; *čáṅ-rgyu* ingredients for making beer, i.e. barley, barm etc.; *rgyu dgé-ba bságs-pas ṫób-pa yin* (the human body) is a substance obtained by accumulating virtue *Thgy.*; *ṅá-la dgós-rgyu čuṅ* I have few wants *Mil.*; also for substance in an emphatical sense, = nervus rerum, money *Mil.*; *bzó-rgyu* matter or substance of which any thing is made or manufactured, material *Glr.*; *zá-rgyu med* we have nothing to eat *Glr.*; hence **opportunity, chance, possibility,** *dá-ltar rgyu žig snáṅ-ṅo* an opportunity offers now *Dzl.*; **arrangements, preparation,** **ₒdó-gyu ǰhé'-pa* C.* to make preparations for a journey. In a special sense: material, stuff for weaving, **warp, chain.** — 2. **cause, reason, motive,** main condition, *mya-ṅán-las ₒdás¹-pai rgyur ₒgyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *lha daṅ mii rgyur gyúr-pai dgé-ba* the virtue that leads to (the re-birth amongst) gods or men *Dzl.* ૭V, 17 (*Sch.* incorr.); in the same manner *ṅán-soṅ rgyú-ru ₒgro*; *rgyus* c. genit. by reason of, on account of, in consequence of *Tar.*; *čii rgyus* why *Stg.*; *rgyu méd-du, méd-par* without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin *temere*; *rgyu daṅ rkyen Cs.* and *Sch.* 'cause and effect', more correctly (cf. *rkyen*): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; *rgyu daṅ rkyen deï ṗyir, deï rgyu deï rkyén-gyis, deï rgyu-rkyén*, therefore, on that account; in *Med.*: *nyé-bai rgyu* the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; *ríṅ-bai rgyu* the ultimate cause of diseases, and of every evil, viz. ignorance (*ma-rig-pa*, v. *rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *ₒṗél-bai rgyu ni lté-ba* the main condition, the efficient cause, of growth is the navel-string *Med.*; *rgyu byéd-pa* to be the principal cause of, to lie at the bottom of a matter *Mil.*; *rgyu skyéd-pa* to lay the foundation of *Dzl.* — 3. after verbal roots *rgyu* implies necessity, like our **I am to, I have to, I am obliged to, I ought to;** in later literature, as well as in the present col. language of *C.*, it indicates the fut. tense: *čós-skor γyás-nas byéd-rgyu-la* whereas the holy circumabulation (v. *skor-ba* I, 2) ought to be performed from the right (to the left) *Mil.*; *sdáṅ-dgra yál-rgyu-la* as the enemy must vanish, or: is sure to come to an end *Mil.*; **sol-čóg ṭal-ḍíg ǰhá-gyu yín-nam* C.* am I to lay the cloth? **dhá-ta tó-ča zá-la ₒdó-gyu yin* C.* now I will go and dine; *ṅai drúṅ-du ₒóṅ-rgyu yín-pa* those that intended to come to me (the Latin 'venturi') *Glr.*; *dé-la rgyal-sríd γtád-rgyu-la* when the government was to be conferred upon him, when he was to enter upon his reign *Glr.*; *rta žón-rgyu med* (riding-) horses were not to be had *Glr.* — When appended to adjectives, it is a mere pleonastical addition: *dkón-rgyu med* that is not a very precious thing, there is nothing particular in that *Mil.*; *čúṅ-rgyui lha-ḱáṅ* a very small temple *Mil.*; *γžán-pas légs-rgyu med* he is not more beautiful than others *Glr.*; *ya-mṫsán-rgyu-med* that is not to be wondered at; **gọ́-gyu man* C.* that is useless.

Comp. *rgyu-rkyén* (v. above sub no. 2) **connection,** meaning, signification, *rgyu-rkyen bšad-du γsol* please explain to me the connection, which is often used in a general sense = what does that mean? what is that? *Glr.*, but also in a special sense relative to law-suits: **ḱyọ̇'-kyi gyu-kyén žú-la ₒdo* C.* I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — *rgyu-čá* col. that which belongs to a thing, an **appurtenance,** necessary implement etc. —

rgyu-ₒbrás cause and effect or consequence, gen. in a moral sense: actions and their fruits (*lás-kyi rgyu-ₒbrás*); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: *las-rgyu-ₒbrás-kyi čos*; *las-rgyu-ₒbrás-la yid-čes-pa* to believe in the doctrine of retribution *Glr.* — *rgyu-mtsán* (*Ssk.* निमित्त) 1. **cause**, *rgyu-mtsán ₒdri-ba* to ask after the cause *Glr.*; *rgyu-mtsán lo-rgyús ₒdri-ba* to question closely, to examine rigorously *Mil.*; **the connection of events,** the manner in which a thing has come to pass, *ṅai náṅ-nas p̔ye k̔yér-bai rgyu-mtsán śod* tell me how it was that you could fetch the flour from my house, how you were able to accomplish it *Mil. nt.* 2. **token, sign, characteristic, proof, evidence,** *ₒdúg-pai rgyu-mtsán* as an evidence of being... *Glr.*

II. instead of *rgyú-ma*.

རྒྱུ་བ་ *rgyú-ba* **to go, walk, move, wander, range,** of men, animals, and fig. of lifeless things, *čú-la rgyú-bai ₒdab-čágs* birds frequenting the water; *kún-tu rgyú-ba* to wander from one place to another, hence: *kun-tu-rgyú* itinerant monk, n. of a sect of the Brahmans *Dzl.*; *rluṅ rgyú-bai rtsa* those veins in which air is circulating, cf. *rtsa* and *rluṅ*; also c. accus.: *yul*, or *groṅ rgyú-ba* to rove through countries, through villages; *rgyu-sráṅ*, *btsán-gyi rgyu-sráṅ* the road that is frequented by the *btsan* (a kind of demons). — *rgyu-skár* v. below.

རྒྱུ་མ་ *rgyú-ma* 1. **entrails, intestines, bowels,** esp. the small intestines, opp. to *loṅ-ka* the large intestines; *rgyu ₒk̔ril-ba convolvulus intestinorum Sch.*(?); *rgyu ₒk̔róg-pa* the croaking of the bowels *Sch.*; *rgyu-sgróg* the **caul,** covering the lower intestines; *rgyu-stód* the upper bowels, *rgyu-smád* the lower bowels *Cs.*; *rgyu-nád* disease of the bowels; *rgyu-yžér* **colic.** — 2. **sausage,** **gyú-ma gyáṅ-wa** *C.* (v. *sgyóṅ-ba*), **k̔áṅ-če** *W.* to stuff sausages; **gyú-ma kar-gyáṅ** meat-sausage, meat-pudding, **gyú-ma nag-gyáṅ** black-pudding *C.*

རྒྱུ་སྐར་ *rgyu-skár* **the lunar mansions,** *Ssk.* नक्षत्र, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to *Wdk.* and others they are the following: ༠ *t̔a-skar* (also *dbyug-gu*) three stars in the Ram's head; ༡ *bra-nye* (conceived by the Brahmans to be the image of the *yoni*); ༢ *smin-drug*, the Pleiades; ༣ *be-rdzi, snar-ma*; ༤ *mgo, smal-po*; ༥ *lag*; ༦ *nabs-so, rgyal-stod, nam-so*; ༧ *rgyal-smad*; ༨ *skag, wa*; ༩ *mču, rta-pa, rta-čen* (with Regulus its brightest star); ༡༠ *gre, rtau, rta-čuṅ*; ༡༡ *dbo, k̔ra*; ༡༢ *me-bži, bya-ma*; ༡༣ *nag-pa, byau* (with Spica); ༡༤ *sa-ri*; ༡༥ *sa-ga*; ༡༦ *lha-mtsams, lag-sor*; ༡༧ *snron, ldeu* (with Antares); ༡༨ *snrubs, sog-pa*: ༡༩ *ču-stod*; ༢༠ *ču-smad, p̔ul*; ༢༡ *gro-bžin* and *byi-bžin* (considered as one constellation); ༢༢ *mon-gre, mon-dre*; ༢༣ *mon-gru, sgrog*; ༢༤ *k̔rums-stod*; ༢༥ *k̔rums-smad*; ༢༦ *nam-gru, še-sa.*

རྒྱུག་པ་ *rgyúg-pa*, pf. *brgyugs*, fut. *brgyug* 1. **to run,** frq.; **to make haste, to hurry, to rush,** *sgor* to the door (out of the room) *Dzl.* ... *kyi t̔óg-tu* upon ... *Dzl.*; **há-la gyug** be off! get you gone! *C.* 1. **to start** (of a rail-way train) *W.*; *rta-rgyúg-pa* to ride full speed, **to gallop;** also sbst. **race** *Glr.* — 2. **to go, to pass, to circulate, to be current; to be valid, to have force.**

རྒྱུགས་ *rgyugs Lex.*; *Sch.*: **limit, term, aim, end;** *W.*: **task, lesson.**

རྒྱུགས་པ་ *rgyúgs-pa* **pride, ambition** *Sch.*; **grief, sorrow** *Schr.*(?).

རྒྱུང་བ་ *rgyúṅ-ba* **the nerves, sinews** *Sch.*; cf. *brgyúṅs-pa*.

རྒྱུད་ *rgyud* 1. *Ssk.* तन्तु, तन्त्री **string, cord,** but only in certain relations: the string of a bow; *rgya-rgyúd* Chinese string *Mil.*; string, chord, of a musical instrument, *rgyud-máṅs* harp; chain, v. *lu-gu*; mostly fig.: *ri-rgyúd, gaṅs-rgyúd* chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: *k̔a-rgyúd, dgoṅs-rgyúd, čos-rgyúd, bka-rgyúd* (v. *bka*, compounds); *snyan-rgyúd* = *bka-rgyúd*, frq. in *Mil.*; *gtam-rgyúd Zam.* legendary tradition. — If used

for expressing a succession of generations or families, the word is gen. written *brgyud*, rarely *rgyud*, e.g. *rǰe-btsún slob-rgyúd dań bčas-te* his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children *Mil.* — 2. **treatise, dissertation,** *Ssk.* तन्त्र, also *rgud-sdé*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rgyud-sdé bži*): *byá-bai rgyud, spyód-pai rgyud, rnal-ₒbyór rgyud, rnal-ₒbyór bla-na-méd-pai rgyud;* yet *rggud bži* is also the short title of a medical work consisting of four parts: *rtsá-bai rgyud, bšád-pai rgyud, man-ńág rgyud, p̔yí-mai rgyud.* — 3. **connection, relation, reference,** e.g. of a word. (?) — 4. **character, disposition** of mind, natural quality; **heart, soul;** *rgyud bzáń-po* a good disposition, *rgyud ńán-pa* a bad disposition; *rgyud ží-ba* a mild disposition, good nature, *rgyud ₒǰám-pa* a soft temperament *Cs.*; *rgyud ma-rúńs-pa* a wicked character *Thgy.; sem-gyü̇̇ C., šē-gyü̇ C., Mil.*, prob. also *rig-rgyúd Mil.*, character; *rań-rgyúd ńán-pai ₒgóń-po t̔ul* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tiń-ńe-ḍzín* is said: *rgyúd-la skye* they arise in the soul; *rgyud smin* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *rán-gi rgud t̔óg-tu lén-pa* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Glr.; rań-rgyúd-la brtág-pa, γžan-rgyúd-la sbyár-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *rań-rgyúd*, and *γžan-rgyúd* (स्वतन्त्र & परतन्त्र) in the more recent philosophical writings, and in medical works, v. *Was.* — *rgyud-čágs Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *don-rgyúd, sgrub-rgyúd Mil.?*

རྒྱུད་པ་ *rgyúd-pa* I. vb., pf. *brgyus* and *brgyud*, fut. *brgyu*, imp. *rgyud*, 1. **to fasten** or **file** on a string, to string, *tá-gu-la brgyús-pa* strung, filed on a string *Stg.; γsér-nyag-t̔ag γyu brgyús-pa* a gold chain with turquoises inserted *Mil.* — 2. **to pass** through or over, **to traverse** (later literature and col.) *mú-ge rgyúd-nas ₔoń* famine passes over, prevails in the country *Ma.*; **náń-na̤ nań gyúd-de ḍul* W.* he passes from one room to the other, he visits room after room; **nyúń-ti-ne̤ gyúd-na̤ gár-la t̔on* W.* he is passing through Kullu to Gar; *lag-ₒgrím-gyis brgyús-pas* v. *ₒgrim; yig-nór brgyúd-pa* an error in writing has crept in *Tar.*; *stón-pa γsum ras-čúń-pa brgyúd-nas zer* the three teachers, using *Ras-čuń-pa* as a go-between, said . . ., = they sent word by *Ras-čuń-pa* to this effect *Mil.*

II. sbst. and adj. 1. prop. a participle used a. actively; *rgyúd-pa* (or *brgyud-pa*) one that is transmitting knowledge, **a teacher;** *rgyúd-pa bzáń-poi byín-rlabs-čan* one that enjoys the blessing of having an excellent spiritual teacher *Mil.*; *ńai rgyúd-pa rdo-rǰe-ₒčań-čén yin Mil.* (in this instance it would be justifiable to write *brgyúd-pa*, and, regarding this as a derivative of *brgyúd*, to translate it with 'ancestor'). — b. used passively: *rdo-rǰe-ₒčáń-nas nyams-rtógs rgyúd-pa de ná-ro lags* he to whom knowledge was communicated by *Dor-ǰe-čáń* is *Nāro Mil.*; *nā-ro čen-poi rgyud-pa* **a scholar** of great *Nāro Mil.* — 2. a derivative of *rgyud* 2., a Tantrika, **a mystic.**

རྒྱུད་རིས་ *rgyud-ris* a term used in architecture, **wall, panel** (?).

རྒྱུད་ལོང་ *rgyud-lóń* **bolt, door-bar** *Sch.*

རྒྱུན་ *rgyun*, *Ssk.* स्रोतस् a continual flowing, **the flow, current** or **stream** (seldom river; perh. *smig-rgyui rgyun Lex.* a river seen by a mirage or fata morgana (?); *gáń-gai rgyun* the river Ganges); *ču-rgyún-gyis ₒkyér-ba* to be carried away by the current; *rgyún-du žúgs-pa* v. *ₒbrás-bu bži*; frq. fig. *t̔úgs-rǰei rgyun* stream of grace *Glr.*, and sim. in some compounds; often in reference to time, hence *rgyún-du* **continually, perpetually, always,** *dus-rgyún-du* id.; **dhü̇-gyün ta-bhu ǰhē šig* C.* make it as usual!

snár-gyi rgyun all the time before, opp. to *da-ltar* now; also for **ordinarily, predominantly,** e.g. ordinarily it is white, only by way of exception it is of another colour; *ka-rgyún* = *ka-rgyúd* tradition; *rgyún-gos* an every day coat, opp. to *γzáb-gos; rgyun-ₒgág*, and more frq. *rgyun-čád* an interruption of flowing, of progress, hence *rgyun-čad-méd-par*, or *rgyun-mi-čád-par* uninterruptedly; *rgyun-zás* daily food; *rgyun-riṅ-ba* lasting, of long continuance; *rgyun-lám* an endless, interminable way, to be pursued again and again, e.g. *ₒkór-bai* of transmigration, *byaṅ-čúb-kyi* of virtue, holiness *Mil.*

རྒྱུས་ *rgyus* 1. v. *rgyu*. — 2. (*Cs. rgyús-ma*) **notice, intelligence, knowledge,** *ṅá-la dé-ï gyus yod* I am acquainted with it, I know the thing, I am up to it, frq ; *W.*: **gyus yód-kan** one that knows about it; **gyus yód-pai lam** a well-known road; *ča-méd yúl-du rgyus-méd ₒkyam* as a stranger I am rambling through a foreign country *Glr.*; *lo-rgyús* 1. **annals, chronicle,** 2. in a general sense **history, story, tale, narrative,** *lo-rgyús bšád-pa* to relate a story *Glr.*, **ṅá-la lo-gyús šád-če máṅ-po yod** *W.* I have much to relate, to tell; *lo-rgyús žib-tu ₒdri-ba* to ask closely, to inquire minutely into a story *Mil.*; *góṅ-gi lo-rgyús bšád-do* he reported what was related above *Pth.*; also used of any short notice or intelligence, without reference to things past: *der ₒbyón-pai lo-rgyús γsuṅs* he mentioned that he was going there *Mil.*

རྒྱུས་པ་ *rgyus-pa* the fine threads or **fibres** of which animal muscle, plants etc. are composed; *rgyús-pa-čan* fibrous; *rgyus-skúd* **catgut.**

རྒྱོ་བ་ *rgyo-ba*, pf. *brgyos*, fut. *brgyo*, imp. *rgyos*, to unite in sexual embrace. This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as *Cs.* seems to have understood it, when he translates *rgyo-ba* by: to abuse, constuprate, ravish; hence it is allowable, yet vulgar, to say: *'*á-pa daṅ 'á-ma gyó-wa je*'* *C.*

རྒྱོང་བ་ *rgyóṅ-ba*, pf. *brgyaṅs*, fut. *brgyaṅ*, seems to be a secondary form of *rkyóṅ-ba*, **to extend, stretch, spread** (vb. a.); the word is to be found in *Lexx.*, but seems to be little used; *brgyáṅs-pai má-tsa Pth.* a disease consisting in some parts of the body being morbidly distended (?).

རྒྱོབ་པ་ *rgyób-pa Cs.*, a secondary form of *rgyáb-pa*, prob. but a provincialism.

ལྒ་ *lga*, also *sga*, ཤྲྀངྒཝེར **ginger** (fresh or dried); *lga-rlon* fresh ginger.

ལྒང་ངེ་ *lgaṅ-ṅé Pth.*: *skya-lgaṅ-ṅé*, is stated to mean: **perfectly white.**

ལྒང་པ་ *lgáṅ-pa*, *lgaṅ-púg* **urinary bladder** *Med.*

ལྒང་བུ་ *lgáṅ-bu*, = *gáṅ-bu*, **husk, pod, shell.**

ལྒའུ་གསེར་ *lgau-γsér Cs.* = *lga-rlon.*

ལྒོ་ *lgo Cs.* = *pa-ba-dgo-dgó* **puff-ball.**

ལྒྱམ་ཚྭ་ *lgyám-tswa* = *rgyám-tsa Zam.*, a kind of **rock-salt.**

སྒ་ *sga* 1. gen. *lčá-sga*, *bča-sga*, **ginger,** = *lga*; *sga-skyá Lt.* id. (?); *sgá-pi-po Lt.* prob. for *sga daṅ pi-pi-liṅ daṅ pó-ba-ri* ginger and two kinds of black pepper; *sga-spyód Sch.* = *sga-skyá.* — 2. **saddle,** *rta-sga* (*Ld.* **stásga**) horse-saddle; *sga bstád-pa*, resp. *čibs-sga bstád-pa Glr.*, to lay the saddle on, to saddle; *sga-kébs* saddle-cloth, *Sch.*: the leather cover or coating of a saddle; *sga-gló* saddle-girth *W.*, *C.*; *sga-lág Cs.*: frame of the saddle; saddle-bow, saddle-tree; *sga-šá* straps for fastening the travelling-baggage to the saddle, cf. *ša-stág* 2.

སྒ་ཕོང་ *sga-póṅ* **bat, flitter-mouse** *Sch.*

སྒང་ *sgaṅ* 1. a projecting **hill** or **spur,** on the side of a larger mountain; *sgaṅ-γšóṅ* elevations and depressions on a hill-side, in *Kun. sgaṅ-kúl*; *sgáṅ-ka-la yod* (the village) is situated on a mountain-spur; **sgaṅ gyáb-na** *W.* when you have passed round the extremity of the hill. — 2. *ču-*

sgáṅ a **blister,** caused by vesicatories, by long marches etc., *C., W.*; cf. *bsgaṅ.*

སྒང་བ་ *sgaṅ-ba,* pf. *bsgaṅs,* fut. *bsgaṅ,* **to grow** or **become full** *Cs.; bud-méd ná-so sgaṅ* a marrigeable girl.

སྒབ་པ་ *sgab-pa,* secondary form of *ˌgébs-pa, byá-mas bú-la sgab-pa* the covering of a young bird by its mother *Glr.*; *gos-sgáb Lex.,* skirt or lap of a coat, *sgab-ťúṅ* a short skirt.

སྒམ་ *sgam* **chest, box, trunk;** *sgam-čúṅ* a little chest or box; *sgam-bu* id.; *sgam-sgo-máṅs* a chest of drawers, cabinet *C.*; *śiṅ-sgam* a wooden chest, *lčágs-sgam* an iron chest; *kó-sgam* a leather trunk; *ró-sgam,* resp. *spúr-sgam* coffin *Cs.* — syn. *sgrom.*

སྒམ་པ་ *sgám-pa,* or *sgám-po Cs.* **deep, profound,** *Sch.* also **prudent, quiet;** *Lex. blo-sgam* w.e. Only the following phrase came under my notice: *ťugs śín-tu sgám-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *sroṅ-btsan-sgám-po*). Prob. obsolete.

སྒར་ *sgar* **camp, encampment,** *dmag-sgár* a military camp, *sgar ˌdébs-pa* to pitch a camp; *sgar-míṅ C.* watch-word, parole, = *bso-sgrá.*

སྒལ་ *sgal* **load** of a beast of burden, *rta-sgal* a horse-load, *śiṅ-rtai sgal* a cart-load, waggon-load *Cs.*; *sgal ˌgél-ba* to put on a load, *ˌpán-ba* to throw it off, *ˌbógs-pa* to take it off, *sgal bsráṅ-ba* to adjust or balance it; *sgál-rta* pack-horse, *sgál-pyugs* beast of burden.

སྒལ་པ་ *sgál-pa* 1. **the small of the back,** *sgál-ˌdabs* the lumbar region *Med.* — 2 **the croup, crupper,** back of a horse *Glr.*; **gál-pa ťon dug** *W.* the back comes out, i.e. has become sore or galled; *sgal-ťsígs-Med., sgal-rus* col. backbone, spine; *sgal-rmá* a sore on a animal's back caused by the load.

སྒུ་སྟེགས་ *sgu-stégs Lex.* w.e.; *Sch.* **elbow, angle.**

སྒུ་རྡོ་ *sgu-rdó* **a sling** *Sch.*

སྒུག་པ་ *sgúg-pa,* pf. *bsgugs,* fut. *bsgug,* imp. *sgug(s),* **to wait,** *zlá-ba γčig sgúg-pa* to wait for a month *Glr.*; **to await, to expect,** *ˌčí-ba* death *Mil.; lám-na sgúg-pa* to wait on the road *Mil.*; *sgúg-čiṅ sdód-pa, W.:* **gúg-te dád-če** to sit waiting; **'i-ru gúg-te dód** *W.* wait here! *sgug-tu ˌǰug-pa* to keep one waiting *Glr.*; **to lie in wait** (for a person), **to waylay;** *ǰág-pas sgúg-pai sa* a place where robbers are lying in ambush *Mil.*; **ǩon gúg-te dád-če** *W.* to bear a grudge, to have a spite against a person.

སྒུང་ *sguṅ Ld.* **clap, crack, crash, report** (of a gun).

སྒུད་པོ་ *sgud-po* **father-in-law,** *sgud-mo* mother-in-law *Sch.* prov.

སྒུམ་མདའ་ *sgum-mda Schr.* butt-end of a gun, **gun-stock** *C., W.*; spelling dubious.

སྒུར་ *sgur* v. *dgur.*

སྒུལ་བ་ *sgúl-ba* vb. a. (cf. *ˌgul-ba*), pf. and fut. *bsgul,* **to move, agitate,** put in motion, *rgyud kyaṅ ma sgúl-to* he could not even move the bow-string *Dzl.;* to pull (e.g. the bell-string).

སྒེའུ་ *sgeu* 1. diminutive of *sga,* **ginger,** *sgeu-γsér Med., Ssk.* आर्द्रक (*Hind. adrak*), fresh ginger. — 2. **a small door.**

སྒེག་པ་ *sgég-pa Cs.:* **to boast, brag;** yet not so much with respect to words as to looks and demeanour, so that it may be applied to the airs of coquettish girls (*sgég-čiṅ mdzés-pa* coquettish *Mil., Stg.*) as well as to the bearing of insolent youngsters and bullies. *sgég-ma* n. of a goddess; *sgég-mo Lex.* लास्या, a dancing girl.

སྒེང་ལ་ *sgéṅ-la,* or *dgeṅ-la* (?) **on, upon** *Ts.*

སྒེར་ *sger Sch.:* 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

སྒོ་ *sgo* 1. **door,** the aperture itself, as well as the wood-work of the door: *sgo ˌbyéd-pa, W.* **pé-če**, to open the door; **ˌǰúg-pa** 1. *C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;

ɣċód-pa 1. to shut, 2. to lock (a door); **gyág-pa, gyáb-pa** *C.*, to shut (the door); *ɣtán-pa Sch.:* 'to lock up', prop. to bolt, to bar, v. *sgo-ɣtán; bkúm-pa, bskúm-pa Cs.:* resp. to shut (a door); *sgo bdúṅ-ba* to knock, to rap at the door; **go śrúg-ga rag* W.* I hear a rattling or rapping at the door. The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: *sgoi p̔yugs* the cattle near the door, opp. to: *p̔úgs kyi nor* the money in the inner chamber farthest from the door, cattle and money being thus the two poles or terminating points of household property. — *rgyál-sgo* the principal door or entrance of a house or chamber (in *Ld.* also: **gyáz-go**). — *sgrig-sgo* folding-door *Cs.* — *ċáb-sgo* resp. for *sgo Cs.*, cf. *ɣsáṅ-sgo.* — *rtá-sgo* a door which may be passed through on horseback, viz. the door or gate of a court-yard or garden, open at the top, or a high castle-gate; in the latter case syn. to *rgyál-sgo.* — *náṅ-sgo* the innermost door, *bár-sgo* the middle door, *p̔yí-sgo* the outer door *Pth.* — *ṫsé-sgo* v. 2, *lás-sgo* v. 3. — *śél-sgo* glass-door; wing of a window, casement; *ɣsáṅ-sgo* secret door; *Cs.* resp, for *sgo (?).* — 2. **the boards** that form the pane or square of a door, hence **board, plank,** v. *sgo-rṅám*; *ṫsé-sgo* a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; *sgo ɣyóg-pa* to put on the board of punishment. — *bsé-sgo daṅ lċágs-sgo bdun sbrags* a door constructed of sevenfold layers of leather and iron, used as a butt for shooting at. — 3. the aperture of a door, and hence **aperture** in general: *sgo kún-nas* from all the apertures (of the body); *žál-gyi sgo* resp. mouth *Dzl.*; *mṅál-sgo* the opening of the womb (v. *mṅal*) frq.; *skyé-bai sgo* id. less frq. *Thgy.*; *dkyil-ₒk̔or sgo-bži-pa* a square figure with four openings, about thus: ⌜ ⌝⌞ ⌟; the opening of a semicircle; **entrance, passage, outlet,** connecting passage, communication; also fig.: way of mediation, of bringing an agreement about, *ṅan-sóṅ-gyi sgo* the entrance, the road, to misery viz.: to hell; *dbáṅ-poi sgo* the organs of sense, also *sgo lṅa* alone; *sgo-ɣsúm* the three media or spheres of moral activity, *lus, ṅag, yid,* action, word and thought frq.; *bzá-ba daṅ btúṅ-bai sgo ₒp̔rog-pa* to cut off the supply (of provisions) *Pth.; bdag ċos sgor ₒjug-pa žu* I beg to allow us to enter religion, to receive us as students or disciples *Mil.*; *ₒgró-sgo Schr.* 1. also *búd-go, kyág-go W.*, expense, expenditure 2. *dó-go-tar śḗ-pa C.* to relate accurately how a thing came to pass; *lás-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Glr.* Hence *sgó-nas* with the genit. **by means of, by,** in the way of, according to, but never as connected with a person or joined to an infinitive: *ṫabs dú-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus ṅag yid-kyi sgó-nas* in or by actions, words, and thoughts (e.g. to strive for virtue, cf. above *sgo-ɣsúm*) *Dzl.*; *rnám-pa sna-ṫsógs-kyi sgó-nas* in every possible way *Dzl.; dpei sgó-nas* (to explain) by way of comparison *Thgy.*; *mṫsan-nyíd-kyi sgó-nas* (to describe a thing) according to its characteristics *Thgy.; rigs-kyi sgó-nas* (to divide) according to the species *Lt.; ₒdrá-bai sgó-nas btags-miṅ ste* it being a name given to it from its resemblance to . . . *Wdṅ.;* . . . *la p̔rag-dóg-gyi sgó-nas* from envy of . . . *Mil.; mi-snáṅ-bai sgó-nas* by way of invisibility, by being invisible *Wdṅ.*

Comp. and deriv. *sgo-k̔áṅ* the entrance into a house, **vestibule, porch, portal.** — *sgo-k̔úṅ* opening of the door *Mil.* — *sgo-k̔yi* a door-guarding dog, **watch-dog.** — *sgo-ₒk̔ór* **hinge** of a door or gate. — *sgo-gлágs Zam.* = *sgo-ɣtán* (?). — *sgo-glégs* **the board** or **plank** of a door *Cs.* — *sgo-ₒgrám* the space near the door. — *sgo-ₒdrig* (*Ld.* **sgon-dig**) **door-frame,** window-frame. — *sgo-rgyáb* the space behind the door, within the door *Glr.* — **go-ċág** (*lċags*) *C.* **lock** of a door. — **go(g)-tán** a bar or bolt (a small beam) to secure the door with. —

sgo-t'ém **threshold,** also **the head-piece** of a door. — sgo-bdág = sgo-dpón. — sgo-rnám a single **board,** e. g. of the floor. — sgó-pa, resp. č'ábs-sgo-pa **door-keeper, porter;** sgo-dpón the first, principal door-keeper. — *go-p'iṅ* W. **door-hinge.** — sgo-ₒp'ár **board** or **plank** of a door Cs. — sgo-bár Ld. **chinks** between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — sgó-ma 1. **pane** or **square** of a door, **fold** of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (v. rgyal-č'én). — sgó-mo 1. **a large door, a gate, castle-gate, town-gate;** 2. **beginning,** rtsís-kyi sgó-mo Pth. = rtsís-ₒgo Cs. (Chronol. Table) beginning of a new epoch. — sgo-mtsáms the small opening left between door-post and door, when the latter does not perfectly fit. — sgo-yíg Cs. 1. **inscription,** 2. **lampoon, libel,** 3. a magisterial **advertisement** fastened to a door. — sgo-lá n. of a high and difficult mountain-pass between Lhasa and Paṅ, v. Huc. I. p. 244. — sgo-sruṅ **door-keeper, porter** Dzl.

སྒོ sgo, in skyé-sgo v. sub sgó-po.

སྒོང་ sgo-ṅá or sgoṅ-ṅá and sgoṅ, **egg, eggs, spawn,** also egg as a measure Lt.; sgoṅ-dkrís the pellicle, membrane of an egg Sch.; sgóṅ-č'ú the white of an egg Sch.; sgoṅ-śún, or kog, the shell of an egg; sgoṅ-sér yolk of an egg Sch. — sgo-ṅa p'yed a scholastic term, v. Was. (274).

སྒོ་པུར་ sgo-púr **foreskin, prepuce** C. vulg.

སྒོ་པོ་ sgó-po, also sgó-bo, (Ld. *gó-po*) W. 1. **the body,** with respect to its physical nature and appearance, *gó-po č'én-mo, riṅ-mo, go-ríṅ, go-záṅ* tall, *gó-po č'úṅ-se* of small stature, short; *róm-po* stout, lusty; *t'á-mo* slender, thin; *dé-mo* healthy, well; *go-yál* a man that has lost his own body by gaming and become the slave of another. — 2. = skyé-sgo **face, countenance,** skye-sgo legs a beautiful face, žán-sgo an ugly face Mil. — sgó-lo 1. **body,** 2. **face,** as a flattering word; also directly for a nice or pretty face, *gó-lo min dug bag t'sogs yod* she has not a pretty face, but looks like a fright W.

སྒོ་བ་ sgó-ba, pf. bsgo (bsgos in Lexx., prob. obsolete) **to say,** when used of superiors, hence mostly **to bid, to order** (cf. the article bka init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

སྒོ་ཙམ་ sgo-tsám **a little** Sch.

སྒོ་ལོ་ sgó-lo 1. v. sgó-po. — 2. Ld. also = sgo-ṅá.

སྒོག་པ་ sgóg-pa, (Ssk. लशुन) **garlic, leek,** (Allium); ri-sgóg Med. Allium sphaeroceph. L., or a species allied to it; sgog-skyá Med. Allium nivale Jacqm. (?); sgog-sṅón Med. perh. A. rubellum, a blue species, very common in the Himalaya. — sgog-t'íṅ mortar, sgog-ytún pestle, for bruising leek.

སྒོག་པ་ sgóg-pa 1. Cs.: 'pf. bsgags, fut. bsgag, to make one swear, sgóg-po one that makes a person swear.' I only met with mna-sgóg Lex. w. e. — 2. γya sgóg-pa v. γya.

སྒོང་ sgoṅ 1. v. sgo-ṅá. — 2. n. of a country, prob. = koṅ Glr. — 3. sgoṅ-t'óg-pa n. of a plant Med.

སྒོང་བ་ sgóṅ-ba, pf. bsgoṅs, fut. bsgoṅ, imp. sgoṅ (s), 1. **to make round, globular** Cs.; so it is prob. to be understood in: bu-rám bsgár-žiṅ bsgráṅs-nas bsgoṅs Lex., he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. **to hide** or **conceal** a thing Sch., thus in *góṅ-te bór-če* W.; cf. also dpá-sgoṅ-ba.

སྒོབ་སྒོབ་ sgob-sgób **unable, deficient,** wanting in strength Sch.; *lág-pa gob-soṅ* Kun. the hands are unable (to move), stiff (from cold).

སྒོམ་ sgom **reflection, meditation, contemplation,** sgom śór-gyi dógs-pa the fear lest contemplation should be prejudiced

or rendered impossible *Mil.*; *sgom srúṅ-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgom-méd* without meditation *Thgr.*

སྒོམ་པ་ *sgóm-pa* I. vb., pf. *bsgoms*, fut. *bsgom*, imp. *sgom(s)*, resp. *ṫugs sgóm-pa* (*Ssk.* भू, *causative* भावय) 1. originally: **to fancy, imagine; meditate, contemplate, consider,** c. accus. and dat.; **to have, to entertain, to produce** in one's mind, = *skyéd-pa*, e. g. *bzód-pa, snyíṅ-rje, byáms-pa* etc.; *rgyún-du nam ₒči čá-med sgom* always consider that it is uncertain at what time you shall die *Mil.*; with the accus. and termin., or with a double accus.; **to look upon,** to represent to one's self as . . ., *ₒgró-drug-séms-čan ṗá-mar sgom* look upon the beings of the six classes as being your parents *Mil.*, viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; *rmí-lam sgyú-ma sgom* look upon it as being the illusion of a dream *Mil.* — 2. In later times *sgóm-pa* became the usual term for the systematic **meditation** of the Buddhist saint, so that this word, and the expressions *tiṅ-ṅe-ₒdzín-du ₒjúg-pa*, and *bsam-ytán sgrúb-pa*, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, *lha*, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. *ltá-ba* contemplation, *sgóm-pa* meditation, properly so called, (which requires *ysal daṅ mi-rtog má-yyeṅs ysum*, i. e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree *spyód-pa*, exercise and practice, which three distinctions will be somewhat elucidated by the following: *bzá(-bai)-ytad(-so) yód-na bltá-ba min, byiṅ-rgod yód-na sgóm-pa min, bláṅ-dor yód-na spyód-pa min*, if one lives plenteously, there is no contemplation (possible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) *Mil.* 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also *Was.* (137), *Köpp.* I, 585. Sometimes contemplation and meditation are also opposed to *ṫós-pa*, and *bsám-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgóm(-pa)-po Cs.*, *sgom-byéd*, *sgóm-mḱan Mil.* one that meditates, **an ascetic;** *sgóm-ma* fem. *Mil.* — *sgom-čén* 1. **a great meditator** (so *Mil.* often calls himself). 2. a kind of **field-mouse,** Lagomys badius *Hook.* II, 156. — *sgom-ṫág* 'meditating-cord', a cord or rope slung by the laxer sects round their bodies, in order to facilitate the effort of maintaining an erect and immoveable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. sbst. 1. **meditation.** — 2. *Cs.*: 'the state of being accustomed to' (prob. erron. for *goms-pa*).

སྒོམ་འབྲོག་ *sgom-ₒbróg* (?) **holly,** Ilex. *Sik.*

སྒོར་ *sgor* a spindle in turning-lathes? v. the next word.

སྒོར་བ་ *sgór-ba* 1. pf. and fut. *bsgar*, **to boil down,** to condense by boiling, e. g. *bu-rám* sugar. — 2. **to turn** on a lathe, *W.* **gór-la ṫen-če**.

སྒོར་མོ་ *sgór-mo* (perh. also *skór-mo*) 1. **round,** e. g. of leaves, *Wdṅ.* and elsewh. — 2. **a circle.** — 3. **a disk, a globe;** hence a rupee *W.*; a semi-globular bowl or vessel *W.*, *sgor-ṫíg* circular line, circumference, circle; *sgor-ṫíg ṗyé-ba Cs.*, *ṗyéd-ka Schr.* semicircle.

སྒོས་ *sgos*, in compounds and as adverb: **private, separate, distinct; privately** etc., opp. to *spyi*, e. g. *spyi-ydugs* a parasol for several persons, awning, shelter, *sgos-ydugs* a parasol for one person *Glr.*; *sgós-skal* share of a single person, individual lot

Mil.; *sgós-su,* or *sgos* adv., (opp. to *spyir*) particularly, especially; *sgos-(kyi), dpon* a subaltern officer *Cs.*; *sgós-pa Sch.*: 'to choose, to find the right thing'.

སྒྱིའུ་, སྒྱིག་གུ་ *sgyiu, sgyig-gu* **bag, purse;** *sgyig-gu čád-poi dbáṅ-du sóṅ-nas* our purse being at low ebb; *dṅul-sgyig* money-bag, purse.

སྒྱིང་བ་ *sgyiṅ-ba,* pf. *bsgyiṅs,* fut *bsgyiṅ,* 1. acc. to *Lexx.* = *Ssk.* जम्भ syn. to *glál-ba,* **to yawn, gape,** and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = *ˌgyiṅ-ba.*

སྒྱིད་(པ་) *sgyid(-pa)* 1. the hollow of the knee, bend of the knee; **knee-joint;** *sgyid-pa ɣčód-pa* to lame the knee-joint, to hamstring (a horse) *Glr.* — 2. **the calf** (of the leg) *Mil.*; *sgyid skyúr-ba* acute pain in the knee and leg e.g. of a woman with child *Med.; Cs.*: 'to despair'? — *sgyid-k'úṅ* the hollow of the knee *Med.* — *sgyid-k'yól* one lame in his legs *Cs.* — *sgyid-lug-pa Lex.* w. e., *Cs.*: slothful, idle, lazy; *sgyid-lhód Sch.* id.

སྒྱིད་བུ་ *sgyid-bu,* also *sgyéd-bu,* **a hearth, fire-place,** consisting of (three) stones on which the kettle is placed; *lčags-sgyid* iron trevet, tripod, cf. *sgyéd-po.*

སྒྱུ་ *sgyu* **artifice, imposture** *Dzl.* and elsewh., *ɣyo-sgyú* id.; *ɣyo-sgyu-med-na* if he is without guile *Dzl.*; *sgyu-čan* artful, crafty, cunning, *Cs.* — *sgyu-ˌp'rúl-ma,* मायाा, the name of Buddha's mother. — *sgyú-ma,* माया, **illusion,** false show, deception of sight, opp. to *dṅos* reality; *sgyu-ma sprul-ba* to exhibit a false show *Cs.*; *ṅas snáṅ-ba tams-čád sgyú-mar šes* I know that every thing visible, the whole external world, is only an illusion *Mil.*; *sgyú-mai nor* apparent riches, hence riches in general *Mil.* (cf. *sgyu-lús*); *sgyú-ma-mk'an* **a juggler** *Mil.*; *sgyú-ma-mk'an-gyi m̃čán-bu, sgyu-mai m̃čán-bu* a juggler's apprentice *Lexx.* — *sgyu-rtsál* **art, skill, dexterity,** frq., the Indians, and so also the Tibetans counting 64 arts (or 60 in a round number) *Tar.* 21, 2. — *sgyu-zóg* **deception, hypocrisy** *Pth.* — *sgyu-lús* 1. the immaterial, subtile and pure body of the soul in the Bardo, hell etc., hence = *yid-kyi lus Thgr.* 2. the animal and human body in general, in as much as it is only an apparent body, a phantom, when considered from a higher philosophical point of view *Mil.*

སྒྱུག་མོ་ *sgyúg-mo* **mother-in-law** *Stg.*; *mna-sgyúg* both daughter-in-law and mother-in-law.

སྒྱུར་བ་ *sgyúr-ba,* pf. and fut. *bsgyur,* (vb. a. to *ˌgyúr-ba*) 1. **to transform,** *lus ˌdod-dgúr* to transform one's body (i. e. one's self) at pleasure, (*Dzl.* ༢༥ *lus* is to be supplied, or *gyúr-te* to be read); to transform the royal prerogative into a religious one, v. *k'rims.* — 2. **to change** (colour, one's mind), **to alter** (something written), hence **to correct, to revise.** — 3. **to give up, leave off** (customs, scruples, doubts, timidity) *Glr.*, *p'yi-rol-pai čós-lugs* the non-Buddhist religion. — 4. **to turn** off or aside (the course of a river); **to dissuade, divert,** *las,* from *Dzl.* — 5. **to turn,** **ǰiṅ pa gyúr-če* W.* to turn round on one's heel; **ǰiṅ-pa gyúr-te ltá-če* W.* to look back; *k'ór-lo sgyúr-ba* to turn a wheel = *skór-ba*; *skad sgyúr-ba* to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. **to govern,** *rtai k'a sráb-kyis,* a horse's mouth by the bridle; also fig. **gyál-po̤ k'a lo̤n-gyī gyur, k'yo̤ k'a čúṅ-me̤ gyur* C.* the king is governed by his minister, the husband by his wife; *ˌdod-čágs ñán-pas k'a-sgyur* he is governed by evil passions *Mil.*; *k'á-lo sgyúr-ba* to govern, prop. and fig., v. *k'á-lo*; *šiṅ-rta sgyúr-ba* to drive a carriage; in a similar sense *dbaṅ sgyúr-ba* c. *la,* to have command or control of, to command, dominate, frq.; prob. also to possess *Mil.* — 7. **to translate,** *sgra sgyúr-ba* id. — 8. **to multiply** *Wdk.* (cf. *ˌgyúr-ba* 4, and *lóg-pa*); *bsgyúr-bya* the multiplicand *Wdk.* — 9. *Lad., Pur.* **to kill, to slaughter.** — 10. **to publish, proclaim, announce** **ka-sál gyúr-če* W.* to pub-

lish an order; *lon gyur* W. announce me! send in my name!

སྒྱེ་སྒུར་ sgye-sgúr **crooked** Sch., better dgye.

སྒྱེ་བོ་ sgyé-bo is said to denote in C. one of the lower classes of officials or noblemen.

སྒྱེ་མོ་ sgyé-mo 1. sbst. **a bag** (not of leather); ras-sgyé a bag of cotton stuff Pth.; sgyeu diminutive. — 2. adj. **quiet, gentle** (of horses) Sp.

སྒྱེད་པོ་ sgyéd-po a stone for a fire-place, **hearth-stone,** three of which are so placed together, that a fire may be kindled between them and a kettle put on; sgyíd-bu a fire-place constructed in this manner.

སྒྱེལ་བ་ sgyél-ba, pf. and fut. bsgyel, vb. a. to ʼgyél-ba, **to throw down, to overthrow, overturn,** gan-kyáb on the back Lex.; **to lay** or **put down** (a bottle, a book); **to thwart** (the charm of an enemy); **to kill** (horses); *mi se', ta gyel* manslaughter and the killing of horses, C.

སྒྱོགས་ sgyogs 1. a warlike engine to shoot darts or fling stones with, **catapult, ballista,** sgyógs-kyi ʼprul-ʼkór Thgr. id; sgyogs-rdo a stone flung from such a machine Sch.; in later times: 2. **mortar, cannon, gun,** in Tibet even at the present day without wheels, col. *ghyog*. — 3. a surgeon's instrument for setting broken limbs Cs.

སྒྱོང་བ་ sgyóṅ-ba, pf. bsgyaṅs, fut. bsgyaṅ, perh. originally = sgóṅ-ba to hide, but actually used 1. in C.: *gyú-ma gyáṅ-wa* **to fill, to stuff** (a sausage) 2. col. in W.: *gyáṅ-če* **to put** into (the pocket, a box, a coffin); *gyáṅ-du bór-če* **to keep, lock,** or **shut up** (things); *úgs gyáṅ-če* to hold one's breath; gla p̔yir sgyóṅ-ba **to retain** the wages due to another person Sch. The form rgyaṅs often occurs in Mil., in passages where 'to retain, lock up, put into' or a similar term would suit very well. Other passages cannot yet be sufficiently accounted for, and upon the whole the roots gyaṅ and kyaṅ (rgyaṅ etc.) require to be more closely investigated.

སྒྲ་ sgra, W. also *ra*, 1. **a sound, noise; voice;** há-sgra the sound h Glr.; sgrá-bčas ʼkru noisy evacuations take place Lt.; ʼón-pa-dag sgrá-rnams tos the deaf hear sounds; sgra sgróg-pa to produce sounds, noises Mil.; sgra dag ɣsal ɣsum (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); *nyid-ra táṅ-če* W. to snore; *šóg-ra* the noise made by a flight of birds passing; míṅ-sgra a mere word, name, or sound Was., as a philosophical term. — 2. **word, syllable,** bdág-sgra Cs., bdág-poi sgra Gram., the name given in grammar to the so-called article pa, e.g. in rtá-pa horseman, rider; dgág-sgra prohibitive or negative particle. — 3. **language,** science of languages, **philology.**

Comp. sgra-skád (= sgra 1.) **sound, voice,** sgra-skád snyán-pa frq. — sgrá-čan **sounding, sonorous.** — sgra-čé **far-famed, renowned** Mil.. sgra čer gragspa Stg. id. — sgra-snyán 1. **a well-sounding, agreeable voice,** 2. C. **a guitar.** — sgra-brnyán **echo** Mil. — sgrá-ldar **sounding, sonorous.** — sgra-dbyáṅs 1. **pleasing tone, harmony, euphony,** e.g. glu daṅ ról-moi Tar. 2. n. of a goddess Cs. — sgra-sbyór Zam., Tar., Schf., a coalition or connection of letters. — sgra-mi-snyán (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — sgra-tsád (sgra daṅ tsad-ma) Tar., Schf.: grammar and logic; yet yi-gei sgra-tsád, sgra-tsad-yi-ge Glr. seem to denote philology.

སྒྲ་གཅན་ sgra-ɣčán, Ssk. राहु Rāhu, 1. a demon or monster of Indian mythology, esp. known by his being at enmity with the Sun and Moon, on whom he is continually wreaking his vengeance, occasionally swallowing them for a time and thereby causing their eclipses. The Buddhist representation of the Rāhu-legend is given by Schl. p. 114 — 2. Cs.: **the ascending node** of the moon, determining the time of the obscurations. — sgra-ɣčán-

dzin, राहुल *Rāhula* 1. 'seized by Rāhu' (*Fouc. Gyatch.* II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity *p̔yag-rdór,* acc. to Indian mythology, to Vishnu, who in Tibetan is called *k̔yab-ˏjúg* (also *k̔yab-ˏjug-γsód Cs.*); sometimes, however, he is identified with Rāhu himself, for the names *γza-sgra-γčan, γza-sgra-γčan-dzín, γza-k̔yab-ˏjúg, γza-rā-hu-la,* and even *γza-du-ba-ˏjug-riṅ* (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. *Fouc. Gyatch.* II, 389.

སྒྲང་བ་ *sgráṅ-ba, Cs.:* pf. *bsgraṅs,* fut. *bsgraṅ,* imp. *sgroṅ,* 1. **to enumerate,** to reckon up separately. — 2. **to upbraid, to reproach.**

སྒྲལ་བ་ *sgrál-ba* **to cut** into small pieces, viz. the picture of an enemy whom one wishes to destroy.

སྒྲིག་པ་ *sgríg-pa,* pf. *bsgrigs,* fut. *bsgrig,* imp. *sgrig(s), W. *rig-če*,* **to lay** or **put in order, to arrange, adjust,** *paṅ-léb* boards or planks, *so-p̔ág* bricks or tiles *Glr., kar-yól* plates and dishes, = to lay the cloth; *γdan* stuffed seats or chairs *Dzl.*; **to put** or **fit together, to join** the separate parts of an animal body *Glr.;* to put close together, side by side, hence *W.: *žiṅ de nyis rig-te yod** these two fields are adjacent, **t̔a daṅ rig-te yin** it is situated close to the border; **to compile, to write** books *Glr.* — **rig-mo* W.* **tight, close,** e.g a joint, commissure, seam.

སྒྲིན་པོ་ *sgrín-po, Zam.:* = *mk̔ás-pa,* **prudent, skilful, clever,** *blo sgrin-pa* a penetrating mind *Sch.*

སྒྲིབ་པ་ *sgríb-pa* 1. vb. pf. *bsgríbs,* fut. *bsgrib,* imp. *sgrib(s), W. *rib-če*,* to deprive of light, **to darken, to obscure,** *W. *rib ma rib** get out of my light! *nyí-mai ˏod-zér bsgríbs-nas* the light of the sun being obscured, by clouds *Glr*, by a curtain *Zam.* — 2. sbst. the state of being darkened, **obscuration,** gen. fig., mental darkness, **sin,** also *sgrib; séms-čan t̔ams-čád-kyi sgrib-pa sél-ba* frq., hence *sgrib-pa-rnam-sél* n. of a Boddhisatva; *sgríb-pa lṅa Dzl.,* the five obscurations caused by sin, prob. = पञ्चकषाय *Burn.* II, 360. — 3. adj **darkened, obscured, dark; sinner,** *bdag-ráṅ sgrib-pa čé-am* am I so great a sinner? *Pth.* — **ḍib-ma* C., *rib-ma* W.* **shelter, fence,** e.g. at the side of a field against the wind.

སྒྲིམ་པ་ *sgrím-pa,* pf. *bsgrims,* fut. *bsgrim,* imp. *sgrim(s), Cs.:* **'to hold fast, to force** or **twist together; to endeavour'**; *Sch.* also: **'to squeeze in, cram in; to be overhasty, confused'.** Only the following phrases came to my notice: **k̔ụ̀-pa ḍím-pa* C.* to twist or twine a thread; **rig-pa ḍim* C.* take care! (collect your thoughts!); **ḍím-tog-čan* Sp.* inquisitive, curious. Some passages in *B.,* e.g. *blo-bsgríms* (explained by *blo-ˏdás Zam.*) are as yet dubious as to their sense.

སྒྲིལ་བ་ *sgríl-ba,* pf. and fut. *bsgril, W. *(s)ríl-če*,* (cf. *ˏgríl-ba* 1. and *ˏk̔ríl-ba*), 1. **to wind** or **wrap round** e.g. a bit of cloth round one's finger; **to roll, wrap,** or **wind up;** *ríl-bur* to roll or form into a pill *Med.;* **to make fast** or **tight,** *lhód-pa* what is loose; *p̔yogs γčig-tu sgríl-ba* to gather into a heap, **to heap** or **pile up, to sweep together;** hence *sgríl-bas* (also *dríl-bas Glr.*) **to sum up all,** taking all together, in short *Lt.; mjúg-ma sgríl-ba* **to wag** the tail, *mí-la* at a person (of dogs) *Mil.*; **to roll,** e.g. a large stone to some place. — 2. **to multiply** *Wdk.,* frq.; *bsgríl-ma* a doubled and twisted thread or cord *Sch.*; *sgríl-šiṅ* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-šóg, W. *šog-ríl*,* rolled paper *Cs.*

སྒྲུག་པ་ *sgrug-pa,* pf. *bsgrugs,* fut. *bsgrug,* imp. *sgrug(s), W. *rúg-če(s)*,* **to collect, gather, pluck, pick up** e.g. wood, flowers, vermin etc.

སྒྲུང(ས)་ *sgruṅ(s), Ld. *šruṅs*, C. *ḍuṅ*,* **fable, legend, tale** (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference

between truth and fable is but vague and unsettled); *sgruṅ ˳čád-pa* to relate fables, stories etc.; *sṅon-rábs sgruṅ Zam.*, *sṅón-gyi sgruṅ-rgyúd Glr.*, *sgruṅ-γtám* tales of ancient times, of the days of yore; *sgrúṅ-mḱan Cs.*, *sgrúṅ-pa Sch.* the inventor or writer of fables and tales, also a narrator of tales.

སྒྲུང་བ་ *sgrúṅ-ba*, pf. *bsgruṅs*, fut. *bsgruṅ*, 1. **to mix.** 2. **to invent, to feign** *Cs.*

སྒྲུན་པ་ *sgrún-pa*, pf. and fut. *bsgrun* 1. **to compare** c. *la* and *daṅ Dzl.* — 2. **to emulate, vie, contend with** *Cs.*

སྒྲུབ་པ་ *sgrúb-pa* I. vb. pf. *bsgrubs*, fut. *bsgrub*, imp. *sgrub(s)* (cf. *˳grúb-pa Ssk.* साध) 1. **to complete, finish, perform, carry out,** an order, a wish, hence usually with *bžin-du Dzl.*; **to make, achieve, manufacture, obtain, attain,** *dṅúl-rdo-la dṅul bsgrúb-tu btúb-pa ltar séms-čan-la Saṅs-rgyás bsgrúb-tu btúb-pa yin-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don sgrúb-pa* to attain to one's aim, to obtain a blessing, a boon; *ťse ˳dii don sgrúb-pa* to care for the wants of this life; **to procure,** *rgyágs-p̄ye* flour, as provision for a journey *Mil.*; *nor sgrúb-pa* **to gain** riches; **to furnish with, to supply,** one's self or others *Mil.* — 2. *lha-sgrúb-pa* implies, in accordance to Brahmanic-Buddhistic theology, not so much the making a deity propitious to man (*Cs.*), as rendering a god subject to human power, forcing him to perform the will of man. This coercion of a god seems to be effected in a twofold manner. The practise of the common people is to perform a vast amount of prayers and conjurations, specially intended for the god that is to be made subject. Another method is adopted by saints, who are advanced in every kind of religious knowledge. They continue their *sgóm-pa*, or profound meditation, for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected god. Whilst the conatus, the labouring in this arduous undertaking, is often called *sgrúb-pa*, the arriving at the proposed end is designated by *˳grúb-pa*, e.g. *rgyál-pos rta-mgrín sgrúb-pa mdzád-pas ˳grúb-nas rta-skád btón-pas* etc., the king began to coerce *Taḍín* (*Hayagrīwa*), and when the latter was made obsequious, so as to appear, a neighing was heard etc. *Glr.*; *sgom-sgrúb byéd-pa* for *sgóm-pa daṅ sgrúb-pa byéd-pa Mil.* — *bsgrub-ḱáṅ*, *sgrub-γnás*, *sgrub-p̄úg* the house, the place, the cavern, where a saint applies himself to *sgrúb-pa*; *sgrúb-pa-po* one effectuating the coercion described above, *Sambh.* frq. — *sgrub-rtágs* tokens, proofs of perfection, of an accomplished saint. — *sgrub-ťábs* the method of effecting the coercion, of obliging a god to make his appearance; *sgrub-byéd* 1. he that accomplishes the coercion (cf. *Schl.* p. 247). 2. a kind of bile *Med.* — *sgrub-γšén* the Bon-doctrine *Mil.*

II. sbst. 1. one that contemplates and meditates, like *sgom-čén Mil.* 2. n. of a sect of Lamas, with whom marriage is permitted.

སྒྲེ་བ་ *sgré-ba* I. *Cs.* adj. **naked,** gen. *sgren-mo.*

II. vb. pf. *bsgres*, fut. *bsgre* (cf. *˳gre-ba*) 1. **to roll** *Glr.*, *Pth.* — 2. **to multiply** *Wdk.* — 3. **to repeat** *Cs.* — 4. **to put** or **place in order, to put together, to compare,** e.g. records *Tar.* 174, 14 *Schf.*

སྒྲེ་ཟློག *sgre-zlóg* a sea-washed beach *Sch.*

སྒྲེག་པ་ *sgrég-pa* 1. vb. pf. *sgregs*, **to belch.** — 2. sbst. **belch, eructation,** *sgrég-pa ˳dón-pa*, *˳byin-pa Med.* **rul-ḍág** *C.* a belch of a fetid smell.

སྒྲེང་བ་ *sgréṅ-ba*, pf. *bsgreṅs*, fut. *bsgreṅ*, imp. *sgreṅ(s)*, cf. *˳gréṅ-ba*, 1. **to raise, erect,** lift up, hold up, plant up, e.g. a finger, a beam etc. — 2. **to stretch out** a limb and hold it stiff *C.*

སྒྲེན་མོ་ *sgrén-mo* **naked,** *sgrén-mor ˳byúṅ-ba* to appear in a naked state, to show one's self naked *Dzl.*; *Bhar.* 59. *Schf.* 'orbus', orphaned (cog. to *bkren?*).

སྒྲོ་ *sgro* 1. a large **feather,** esp. quill-feather, used for an ornament of arrows, as a charm etc.; *sgro-mdóṅs* peacock's feather, as a badge of dignity. 2. **to elevate, exalt, increase;** *Cs.:* **to exaggerate.** *Was.* however has p. (305): 'Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: *skur-ₒdébs* Lästerung (Leugnung des Wahren)', and p. (297): '*sgro-skúr* Verneinen und Lästerung'. *Cs.* renders *sgro-skúr* by 'exaggerated praise and blame'; *sgro-skúr ₒdébs-ba* occurs also in *Mil.* The phrase *sgro-ₒdógs ɣčód-pa* might therefore be rendered: to put an end to overrating and to prejudice; this meaning, however, does not suit in every instance, and acc. to expressions heard from people in *C.*, *sgro-ₒdógs ɣčód-pa* would signify: to turn to account, to work one's way up, to contest for a prize. Finally ought to be mentioned that acc. to *Schr.* *sgro-ₒdógs spyód-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. **sack, bag** (?), *ťál-sgro Glr.* was explained by: a sack full of ashes.

སྒྲོ་ག་ *sgro-ga C.* the little bubbles in sparkling beverages, **čáṅ-la ḍó-ga ḍug** the beer sparkles.

སྒྲོ་གུ *sgró-gu,* v. *sgróg-gu* sub *sgrog.*

སྒྲོ་བ་ *sgró-ba* I. sbst. 1. *Wdṅ.*, acc. to *Sch.* **the bark** of a species of willow, but prob. the same as *gró-ga.* — 2. *C.* **the penis.**

II. vb., pf. *bsgros,* fut. *bsgro,* imp. *sgro-* *Lexx.* w.e., *Cs.:* **to debate, discuss,** so that it would be only another form of *bgro-ba*; but in *C.* **ḍo-ṡe̱' ǰhé'-pa** is said to mean: **to talk at random,** to chatter away thoughtlessly.

སྒྲོག(ས)་ *sgrog(s)* **cord, rope,** for tying, fettering; **fetters** *Mil.* and *C.*; *lčags-sgróg* iron fetters, chain; *lčags-sgróg lág-pa sbrél-nas* the hands tied or chained together; *lčags-sgróg-pa* a convict put in irons; *ṡiṅ-sgróg* fetters made of twisted twigs *Cs.*; *lham-sgróg* **shoe-strap,** lace, latchet. — *sgróg-gu, sgró-gu, W.* **róg-bu**, **string, strap,** for binding, fastening, strapping; *Sch.* also button; *sgrog-ríl Sch.* **button,** *sgrog-ríl sgróg-pa* to button up.

སྒྲོག་པ་ *sgróg-pa,* pf. *bsgrags,* fut. *bsgrag,* imp. *sgrags(s),* **to call, call out,** call to *Dzl.* and elsewh.; **to publish, proclaim, promulgate,** *ɣtam-snyán* good news *Mil.;* *ṡí-bai ɣtam bsgrágs-na* if his death becomes known, *Tar.*; *čos sgróg-pa,* resp. *čós-kyi sgrog-gléṅ mdzád-pa Glr.* **to preach;** *dril-sgrog-pa* to publish by ringing a bell, to publish, proclaim; *sgróg-pa-po* a proclaimer, a preacher *Cs.* — 2. **to shout, to scream,** *ṅú-skad drág-por sgrog* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) **to read,** *ɣsuṅ sgróg-pa* to read words of Buddha *Ma.*; even: *séms-kyis sgróg-pa* to read silently. — 4. **to bind,** like *ₒgrógs-pa;* v. also *sgrog* extr.

སྒྲོད་པ་ *sgród-pa,* another form of *ₒgród-pa* to go; not much used.

སྒྲོན་མ་ *sgrón-ma* **a lamp, lantern, torch,** *sgron-mé* a burning lamp, (prop. a lamp-fire); often fig. — *sgroṅ-pa* vb. **to light, to kindle,** *dpé-ča-la me sgrón-nas* lighting (burning) the book *Pth.* — *sgron-bskál* the enlightened age *Cs.*, opp. to *mun-bskál* the dark age. — *sgron-drégs* **lamp-black.** — *sgron-(me-)ṡiṅ Sch.* the yew-leaved fir, Pinus picea, which tree, however, is scarcely known in Tibet; in *Sik.* it denotes Pinus longifolia, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

སྒྲོན་པ་ *sgrón-pa,* pf. and fut. *bsgron* 1. **to cover, to lay over, adorn, decorate** *Glr.* — 2. **to light, to kindle,** v. *sgrón-ma.*

སྒྲོབ་ *sgrob* **haughtiness, arrogance, pride,** *Lexx.*

སྒྲོམ་ *sgrom* **box, chest, trunk, coffer** = *sgam*; *sgróm-bu* a small box or chest: *smyug-sgróm Cs.* = *ɣzéb-ma* a chest or trunk made of bamboo; *ro-sgróm, rús-pai sgrom Zam.* **coffin.**

སྒྲོལ་བ་ *sgról-ba,* pf. and fut. *bsgral* 1. **to rescue, deliver, save,** *las* from, out of, *sgról-bai ded-dpón-du ₒgyur* he becomes a guide to salvation *Glr.* — 2. **to lead,**

transport, carry, to cross (a river) by boat or ferry, *ču-bsgrál Lex.:* तीर्ण passed over; *čú-boi pʻá-rol-tu bsgrál-bar mdzód-čig* have the goodness to take me over to the other bank *Sambh.*; *ʼkʻór-ba bsgrál-bai gru-ɣzíns yin Glr.* it is a boat that carries over the river of transmigration. — 3. **to remove**, do away with, drive away, *ʼdré-rnams pʻyii rgyá-mtso čʻén-po-la bsgrál Glr.* the demons were driven to the uttermost parts of the sea; *bdud sgról-ba* to expel the devil; *sdíg-čan rgyál-po sgról-bar ʼgyur* the guilty king will be removed out of the way! *Glr.*; *dgra-bgegs bsgral-bai ša ḱrag rus-pa dan nan-rol glo snyin bčás-pa mčʻod-par ʼbul* the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and thus prevent him from accumulating more sin, shows that even 'mild Buddhism' is not incapable of bloody fanaticism, and instances like that of king Lan-dar-ma of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

སྒྲོལ་མ་ *sgról-ma*, sometimes also *sgrol-yúm Cs., W. *ról-ma**, 1. n. of two goddesses, *Ssk.* तारा, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangámpo, *Schl.* 66 and 84; *Köpp.* II., 65. — 2. a name of females, of frequent occurrence.

སྒྲོས་ *sgros* 1. *Cs.* **manner, method, way,** *bšád-sgros* way of explaining, instructing, informing: *sgrogs bšád-sgros Sch.:* 'the method of instruction which is to be proclaimed' (?); *ɣtám-sgros Cs.:* 'way or manner of speaking' (?). — 2. *Cs.* **edge, brim, lip;** *Sch.* also mark from a wound, **scar;** *žál-gyi mču-sgrós* seems to signify only 'lip'.

བརྒད་པ་ *brgád-pa* = *bgád-pa* to smile, to smile on *Stg.*

བརྒལ་ *brgal* 1. v. *rgál-ba*, 2. v. *rgól-ba.*

བརྒོལ་བ་ *brgól-ba Sch.* 'das Gegenseitige', mutual relation, contrast, contrary?

བརྒྱ་(ཐམ་པ་) *brgya* (*ṫám-pa*) **a hundred,** one hundred; *brgya-pʻrág* the hundred, a century; *brgya-pʻrág bču* 1000; *brgyá-pa* the hundredth; *brgyá-po* consisting of one hundred (cf. under *dgu*); *brgya dan bču-bži* 114; *brgya-nyi-šu* 120; *bži-brgya* (*dan*) *go-brgyád* 498; *brgyá-rtsa* v. *rtsa; brgyá-la* (*Cs.: brgya-ma-lan-ɣčig*, or *brgyá-lam-na?*) once among a hundred (cases or times) i.e. very rarely, e.g. (*dus*) *brgyá-la brnyed kyan* though it be found for once at last *Mil.* frq., cf. *Schf.* Erläut. zu *Dzangl.* p. 45; also = finally, in short, the Latin *denique, Mil. nt.; brgyá-čan* erron. for *rgyá-čan.* — *brgya-mčʻód* a hecatomb of 100 lamps, offered on certain festival occasions *Sik.* — *brgyá-ʼdans* about or nearly a hundred *Sch.* — *brgyá-dpon* a captain of a hundred men, the Latin centurio. — *brgya-byin* (शतक्रतु) '(honoured by) a hundred sacrifices', epithet of Indra, cf. ἑκατόμβαιος) 1. Indra. 2. n. of a medicine *Wdn.*

བརྒྱ་ *brgya?* 1. in *smrá-bai brgya Sch.:* noisy conversation; *Lexx.* simply आलाप speech, conversation (with the remark that the word is obs. and prov.). — 2. often erron. for *rgya.*

བརྒྱང་བ་ *brgyán-ba* 1. v. *rgyon-ba* 2. **to call** to a person from a distance, *C.*

བརྒྱད་ *brgyad* **eight;** *brgyád-pa* the eighth, *brgyad-po* consisting of eight, *brgyád-ču* eighty, *brgyad-ču-rtsa-ɣčig* (*W. *gyad-ču-gya-čig**), *gya-ɣčig* 81; *brgyad-brgyá* 800; *brgyad-stón* 8000; *brgyad-ḱri* 80000.

བརྒྱད་(བ)ཀག་ *brgyad-(b)kág* **a reproach, rebuke,** *brgyad-kág byéd-pa* to rebuke, to chide *Dzl.*

བརྒྱན་པ་ *brgyán-pa*, vb. **to adorn, decorate; to provide with** (c. instrum.), cf. *rgyan* sbst.; *nya mgo sá-yis brgyán-pa* the letter *nya* (ཉྀ) being provided with an *s* above it, = *sny..*, *Zam.*

བརྒྱལ་བ་ *brgyal-ba* 1. **to sink down** senseless, **to faint;** **brgyál-te dád-če**

W. to lie in winter-sleep; *ᵒo-brgyál-te* very much exhausted, v. *ᵒo.* — 2. **to howl,** of the fox. *Sch.*

བརྒྱུངས་པ་ *brgyúṅs-pa Lex.*; *Cs.*: **'the marrow in the back-bone'.**

བརྒྱུད་ *brgyud*, cf. *rgyud*, *Ssk.* परम्पर **family** (*gens*), **lineage; relations, ancestors, descendants, offspring,** *mi-brgyúd* 1. = *brgyud, dei mi-brgyúd yin-pa* being of his family *Glr.* 2. people, nation, *bód-kyi mi-brgyúd* the Tibetan nation. 3: the human race, mankind *Cs.; rigs-brgyúd,* resp. *ɣduṅ-brgyúd* family; issue, progeny, *rigs-brgyúd ᵒpél-bar ᵒgyur* there will be a numerous offspring; *bla-rgyúd* succession or descent of Lamas *Cs.* — **mig ná-če gyúd-la yod* W.* diseases of the eye frequently occur in that family; **dé-ne gyud mi čad yin* W.* then the race will not die out; **spél-gyud-la bór-če* W.* to set apart cattle for breeding; *brgyúd-nas brgyúd-du* from generation to generation *Cs.; bu ťsa brgyúd-du bdeo* he is blessed even to his children and children's children *Dzl.*

Comp. *brgyud-brgyúgs* a continuous succession *Sch.* — *brgyúd-čan* like his progenitors *Cs.* — *brgyúd-pa* 1. belonging to a race or family. 2. v. *rgyud* and *rgyúd-pa.* — *brgyud-méd* degenerate *Cs.*, cf. *brgyúd-čan.* — *brgyúd-ma* 1. *Cs.* = *brgyúd-čan.* 2. *W.* fruitful, fertile. 3. *brgyud-ma-brgyab Lex.* w.e. — *bryyud-ᵒdzín* a first-born male, heir and successor.

བརྒྲད་ *brgrad* is acknowledged by *Lexx.*, but evidently an incorrect form for *bgrad.*

བསྒ··· *bsg*... words beginning thus will for the greater part be found under *sg*...

བསྒག་པ་ *bsgág-pa* v. *ᵒgégs-pa* and *sgóg-pa.*

བསྒང་ *bsgaṅ* (*Lexx.* = *dṅos-ɣži,* मूल?) **point of time, moment, instant, conjuncture,** *lo-ɣsar-bsgáṅ-gi lhágs-ma* a chilling gale on newyear's day *Mil.*; esp. **the proper time** or season for doing a thing, *byá-bai bsgaṅ; ᵒbri-bai, zá-bai bsgaṅ* the time for writing, eating. (A different word from *sgaṅ*).

བསྒོ་བ་ *bsgó-ba* 1. v. *sgó-ba.* — 2. pf. *bsgos,* vb. a. to *ᵒgó-ba,* **to soil, stain, defile,** lit. and fig., **kyon-ghyī ma go* C.* he was not tainted with any spot or blemish, nothing could be laid to his charge; **to infect** with disease; rarely in a good sense: *dri sna-ťsogs-k̄yis legs-par bsgos-pa Stg.* well **anointed** with salves and perfumes.

བསྒྲང་བ་ *bsgráṅ-ba* 1. **to enumerate, count up** (?) *Cs.* — 2. **to cause to grow cold** *Lexx.*

བསྒྲད་པ་ *bsgrád-pa Lexx.* = *bgrád-pa.*

ང

ང་ *ṅa* 1. the letter *ṅ*, sounded as a nasal guttural, the English ng in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *lṅá-bču*, in the numbers 51—59.

ང་ *ṅa*, pers. pron., first person sing. and pl. **I, we,** the usual word in familiar speech; *ṅai* my, our; mine, ours; *ṅa mi rgan* old man that I am *Mil.*; *ṅa rgyál-po sroṅ-btsan-sgám-po daṅ* with me, king Srongtsangampo *Glr.*; *blá-ma ṅa* I, the Lama *Mil.*; *de mi rgan ṅai k̄á-la nyon* listen to my word as that of an old man *Mil.; ṅai ᵒdi* this my (doing) *Glr.*; *ṅai rje-btsún* my honoured masters! *Mil.*; *ṅai*

yid-˳óṅ my dearest! *Pth.; ṅa-ráṅ* I my self, esp. col. very frq.; **ṅa ráṅ-ka** *Ts.*, **ṅa tsog** *Ü*, *ṅa nyid, ṅa k'ó-na, ṅa bdag* (?), *ṅa-bo* (??) *Cs.* id.; *ṅa ráṅ-gi yaṅ* moreover, what concerns my own affairs *Mil.* Distinct expressions for the pl. **we** are: *ṅá-čag B.* and *C.*; **ṅá-ža** *W.*, **ṅá-ya** *Bal.*; in *W.* **ṅá-ža** seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in *Ld.* or *Lh.*, in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; **ṅa daṅ** 'he or those with me', is said to be used in a similar manner; **ṅa daṅ nyis** both of us; *ṅa-rnams* we *Cs.* Synonyms are: *ṅed, ṅos, bdag*, **k'o-bo**; and *ṅaṅ, ṅo, dṅo, dṅos, ṅogs* may prob. be derived from the same root.

ངརྒྱལ་ *ṅa-rgyál* ('I the first') **pride, arrogance**, frq.; *ṅa-rgyál skyéd-pa* to be proud *Dzl.; γčog-pa* to break (another's pride), to humble, humiliate *Mil.; ṅa-rgyál-čan* proud; *W.* also naughty, of children.

ངངུར་ *ṅa-ṅúr* a species of **duck**, v. *ṅúr-ba;* perh. Anas casarca.

ངབ་ *ṅá-ba*, rarely for *ṅán-pa*; *dri ṅá-ba* stench *Stg.;* cf. *nyám-ṅa-ba, yá-ṅa-ba.*

ངར་ *ṅá-ra* (cf. *ṅad*) **air**, *ṅa gáṅs-kyi ṅá-ras mi ǰigs* I am not afraid of the air of glaciers *Mil.*; **ṅá-ra ḍáṅ-mo rag, ǰám-po rag** *W.* I perceive the air to be cold, to be mild; esp. cold air, *ṅá-ra-čan* fresh, cold.

ངརོ་ *ṅá-ro* **a loud voice, a cry**, *kye-húd-kyi ṅá-ro ˳bód-pa* to raise woeful cries *Pth.*; *skád-kyi ṅá-ro čén-pos bsgrágs-so* they proclaimed, shouting at the top of their voices *Pth.*; *séṅ-gei ṅá-ro* the loud voice, the roaring, of a lion *Mil.*; *γdúg-pai ṅá-ro* prob. voices foreboding mischief *Mil.;* **the roar, roaring, rushing**, of waves etc.; *ṅá-ro sgróg-pa* to roar, to rage; in a relative sense: *skád-kyi ṅá-ro drag-žán* a loud and a low sound, the different force or effort required in producing it *Gram.*; *ṅá-ro-čan* loud, noisy, roaring; a crier, bawler, noisy fellow.

ངག་ *ṅag*, sometimes *dṅags*, resp. *γsuṅ*, **speech, talk, word**, *ṅág-gi nyés-pa* sins committed with the tongue, in words, (*rdzun, p'rá-ma, ts'ig-rtsúb*, prob. also *kyál-ka*); *ṅag-gi lhá-mo* the goddess of speech, of eloquence, Sarasvati; *ṅág-gi dbaṅ-p'yúg* = *˳jam-dbyáṅs* Manjusri; *ṅag ˳jám-po* kind, polite speech or words; *ṅag-˳jám smra-mk'ás* of a soft tone in speaking and prudent in words *Glr.*; *smán-pai ṅag bžin-du byed-pa* to obey the words of the physician; *ṅag sdóm-pa, ṅag bčád-pa* silence, as a monastic duty or religious exercise, resp. *γsuṅ-bčád Mil.; γžan-gyi ṅag γčóg-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *ṅag mnyán-pa* to be obedient *Dzl.*

Comp. *ṅag-kyál*, or *-˳k'yal* = *kyál-ka.* — *ṅag-˳grós, smrá-bai ṅag-grós* 'a manner of speaking or uttering words' *Cs.* — *ṅag-rgyún* tradition, not recorded history, *Cs.* — *ṅag-snyán, snyan-ṅág, snyan-dṅágs* 1. **poetical expression, figure, metaphor.** 2. **poem,** piece of poetry *Glr.* — *ṅag-dbáṅ* 1. **eloquent.** 2. p. n., e. g. *ṅag-dbáṅ blo-bzáṅ rgyá-mts'o* Dalai Lama, born 1615. — *ṅag-sbyór* arrangement of speech *Cs.* — *ṅag-ts'ig* = *ṅag.* — *ṅag-lám žú-ba* to apply to a person by word of mouth, resp.

ངང་ *ṅaṅ* (not in the earlier literature) 1. **the nature, essentiality, idiocrasy** of a person, the peculiarity of a thing, *saṅs-rgyás-kyi ṅaṅ yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mčóg-gi ṅaṅ*) *Mil.*; *stóṅ-pai ṅaṅ-nyid* the essentiality of the vacuum itself *Glr.;* frq. used only paraphrastically or pleonastically: *tiṅ-ṅe-dzin-gyi ṅáṅ-la žúgs-pa* to enter into meditation *Mil.*; *t'ugs-mnyés bžin-pai ṅáṅ-la* in a cheerful mood *Mil.*; *čágs-med-kyi ṅáṅ-la γnás-par gyis* continue in that passionless state of mind *Thgr.; ˳jigs-skrág-gi ṅáṅ-nas ˳či-ba* to die of fear or anxiety; *ṅáṅ-nas* in general is used nearly like *sgó-nas Mil.* frq.; **character, disposition**, *ṅáṅ-bzáṅ, ṅaṅ-ṅán Sch.; ṅaṅ-ts'úl,* and esp.

ṅaṅ-rgyúd id., *ṅaṅ-rgyúd bzáṅ-po Wdṅ., dgé-ba Glr.,* a naturally good, virtuous character; very frq.: *ṅaṅ-rgyúd ríṅ-ba* forbearing, longsuffering, not easily put into a passion *Glr.*; not easily excited to action, **phlegmatic,** cool, also **ṅaṅ ríṅ-wa* C.*; even *ṅaṅ* alone may have this meaning: *ṅaṅ ma t'uṅ* don't lose your patience *Mil. nt.*; *ṅáṅ-gis adv.* not only signifies spontaneously, of one's own accord, but also **slowly, gradually, gently** *Mil.* (so already *Schr.*) — 2. **dominion, sphere, province,** parallel to *kloṅ* and *dbyiṅs Mil.; *ṅa ma-śí-kai ṅáṅ-la dug** I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of **ṅaṅ**. Hence it might be used for expressing the ἐν of the N. T. (I John 5, 6 and many other passages) denoting a pertaining to, belonging to, being connected with. *ṅáṅ-la* ˳*jóg-pa (bžág-pa) Mil.* and *C.* is an expression not explained as yet.

ངང་པ་ *ṅáṅ-pa* 1. **goose,** more accurately *ṅáṅ-pa* a gander, *ṅáṅ-ma* a goose *Cs.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. **a light-bay horse,** an isabel-coloured horse *Ld.-Glr.*

ངད་ *ṅad* 1. cog. to *ṅá-ra*, **air,** **ṅád-la skám-če* W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: **scent, fragrance,** *spós-kyi ṅad ldáṅ-ba* the rising of an aromatic breeze; *ṅad yal* the fragrancy, the aroma evaporates; **vapour,** *k'á-ṅad, č'ú-ṅad* snowy vapour, aqueous vapour; **aromati csubstance,** *sṅó-ṅad* aromatic vegetables, such as onions *Med.;* **cold air, the cold, coldness,** v. *ṅad-čan.* — 2. *W.* (cf. *ṅár-ba, ṅár-ma*) **severity, roughness,** **ṅe ṅad jigs dug** he fears I might address him harshly; *ṅád-čan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

ངན་ *ṅan* 1. **evil, mischief, misfortune,** *ṅan č'én-po byas* it has done great mischief *Glr.;* esp. harm done by sorcery and witchcraft *Mil.*; *ṅan-dgú* every possible evil *Lt.* — 2. **curse, imprecation,** *ṅan* ˳*débs-pa, W.* **táb-če**, to curse, to execrate; *mt'u ṅan* ˳*débs-pa* to curse by means of witchcraft. Cf. *mṅan.*

ངན་པ་ *ṅán-pa,* col. also **ṅán-po**, **bad,** of food etc.; **mean, miserable** *Dzl.;* **poor, humble, low,** (prop. *rigs-ṅán*), *ṅan-lóṅ* poor and blind (people) *Glr.*; *lo ṅán-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: **wicked,** *ṅán-pa k'yod gnyis* ye two villains! *Glr.*; **noisome, pernicious,** *gsol-ṅán* pernicious food, i.e. poison, resp., *Glr.; ... la ṅán-du rjód-pa* to revile, blaspheme; *mí-la mig ṅán ltá-ba* to look with an evil or envious eye upon a person *Glr.; ráṅ-rnams spyod ṅan byás-nas dus ṅan zer* acting badly themselves they speak of bad times *Ma.* — *ṅan-*˳*gro, ṅan-soṅ* v. ˳*gro-ba* I. extr. — *ṅan-ṅón Cs.* mean, pitiful, very bad. — *ṅan-ṅón tsám-gyis čog śés-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *ṅan-ne-ba* bad. — **ṅan-p'e** *W.* meal of parched barley, roasted meal. — *ṅán-so* 'bad place', hell; cf. *ṅán-*˳*gro* under ˳*gró-ba* I. extr.

ངན་བུ་ *ṅán-bu C.*, **we,** eleg., = *bdag,* when speaking humbly of one's self.

ངམ་གྲོག་ *ṅam-gróg, Cs.* 'torrent', *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In *Glr.* Tibet is poetically called '*ṅam-grog-čé*', which is a very appropriate name when rendered: having large and deep erosions.

ངམ་དུར་ཅན་ *ṅám-dur-čan* given to gluttony and drinking *Stg.*

ངམ་རུ་ *ṅam-ru* n. of a disease *Med.*

ངམ་ཤུགས་ *ṅam-śúgs* **reluctantly.**

ངར་ *ṅar* 1. **fore-** or **front-side, forepart,** *ṅar-gdóṅ* id.; esp. of the leg, the shin-bone, also knuckle ni f.; *lag-ṅár, rkaṅ-ṅár* forearm, lower part of the leg; *rje-ṅar* seems to be an appellation for both, (in *W.* **nyar** instead of it). — 2 v. *ṅár-ba* 1. —

3. termin. of *ṅa*, 'to one's self', *ṅar-ₒdzín* = *bdag-ₒdzín*, selfishness, self-interest. *Mil.* — 4. *ṅar ₒdón-pa* to set on or against, **to instigate**, *nyams-kyi ṅar ₒdón-pa* irritations of the mind, excitements *Mil.; nyam-ṅár Lex.* id. (?) — 5. v. *ṅar-ṅár-po.*

ངར་སྐད་ *ṅar-skád* **the roaring**, of lions etc., *ₒdón-pa, sgróg-pa Mil.; W.* **táṅ-ce** also to call to, to shout at.

ངར་ངར་པོ་ *ṅar-ṅár-po* **hoarse, husky, wheezing**, e.g. in old age *Thgy.*; *ṅar-ṅár ₒkún-sgra* a hoarse groaning *Pth.; ṅar-glúd* hoarseness and phlegm *Med.*; *gré-ba ṅar-ba* a hoarse throat *Med.*

ངར་ཅན་ *ṅár-čan* v. *ṅár-ba.*

ངར་སྣབས་ *ṅar-snábs* **mucus, snivel**, (affords food to certain demons).

ངར་པ་ *ṅár-pa* **stalk** of plants *Med.*

ངར་པོ་ *ṅár-po W.* **strong, ferocious**, of the tiger etc.

ངར་བ་ *ṅár-ba* 1. **strength, force; hardness**, of steel; cold, frost, cold wind *Mil.* (cf. *ṅá-ra, ṅad*); *ṅar γtoṅ-ba, W.* **táṅ-ce, čúg-ce**, *Sch.* also *ldúd-pa*, to steel, to temper. — *ṅár-čan* 1. strong, vigorous 2. tempered; *ṅár-ldan* id.; *sems ṅár-ldan* a strong mind *Mil.*; *ṅar-méd* weak, soft. — 2. (v. *ṅar* 1.) a sort of flap (of breeches).

ངར་མ་ *ṅárma* 1. **irritable, passionate, impetuous** *Sch.* — 2. **strong, powerful**, e.g. a powerful protection, *Mil.*

ངལ་བ་ *ṅál-ba* **to be fatigued, tired, wearied; fatigue, weariness**, resp. *sku ṅál-ba*, or *tugs ṅál-ba*, also *mnyél-ba; ṅal soṅ* I am tired; *spóbs-pa ṅal* the strength decreases *Med.; ṅál-čad-pa, ṅál-dub-pa* intensive forms of *ṅal*; *ṅal ₒjúg-pa* vb. a. **to tire, fatigue, weary**; *ṅal γsó-ba* 'to cure weariness', **to rest**, frq.; *ṅal-stégs* a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

ངས་ *ṅas* 1. instr. of *ṅa*. — 2. *mi-ṅas Tar.* 37, 16. is undoubtedly a typographical error, instead of *mi-ṅad. Schf.* has left it without an annotation.

ངི་ *ṅi* num. fig.: 34.

ངུ་ *ṅu* num. fig.: 64.

ངུ་བ་ *ṅu-ba*, pf. *ṅus*, resp. *šúm-pa*, 1. **to weep**, 2. *W.* also **to roar**, used of swelling rivers, not of the wind; *Schr.*: 'to groan like a turtle-dove'; **ṅu ma ṅu** *W.* do not weep! *ṅús-pai mčí-ma* tears that have been shed *Dzl.; ga-čád ṅús-pa* weeping without a cause, hysterical weeping *Med.; ṅú-ru ₒjúg-pa* to cause to weep *Lt.;* **ṅú-ma-god** *W.* weeping and laughing at the same time; *šes ṅús-so* thus he said weeping *Glr.*; **ṇu dhó-wa** (lit. *gro-ba*) *C.* to be sorrowful, sad. — *ṅú(-ba)-po Cs., ṅú-mḱan* col. one weeping, a weeper. — *ṅú-šur-čan Sch., ṅú-mḱan* col. a child that is continually crying. — *ṅu-ₒbód, ṅu-rdzi, W.* **ṅu-zi**, sbst. a crying, howling, lamenting.

ངུ་རུ་ *ṅú-ru W.* for *ṅúr-ba* 1.

ངུག་པ་ *ṅúg-pa Ts.* = *ṅúr-ba* 2, **to grunt; to snore; to pur** (of cats).

ངུད་མོ་ *ṅúd-mo* **a sob** *Cs., Schr.*

ངུར་བ་ *ṅúr-ba* 1. sbst. **duck**, esp. the red wild duck, चक्रवाक Anas casarca; *ṅúr-ka* as red as fire, fiery red; *ṅur-smrig* yellowish red, **saffron colour**, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in *Sik.* and in *W.* — 2. vb. **to grunt**, of pigs and yaks.

ངུས་ *ṅus* v. *ṅu-ba.*

ངེ་ *ṅe* num. fig.: 94.

ངེད་ *ṅed* pers. person. first person, eleg. for *ṅa*, **I, we**; *ṅéd-kyi* my, our; *ṅed γnyis(-ka)* we two; *ṅed γsum(-po)* we three; *ṅed spun γsum* we three brothers *Glr.*; *ṅéd-kyi bu-dód mdzod* have the goodness to become our foster-son *Mil.;* sometimes *ṅa*

and *ńed* are used promiscuously in the same sentence, so: *ńas* I, and directly after: *ńéd-kyi* our *Mil.* The plural number is specially indicated in: *ńéd-cag, ńéd-ẗso, ńéd-rnams, ńéd-dag Mil.; ńéd-čag-rnams Cs.* — *ńed-rán* 1. I myself, we ourselves. 2. I, we *Glr.*; *ńed-nyid, ńed-ḱó-na Cs.* id. (*Ld.* *ńad*).

ངེའུ་ཅག་ *ńeu-čag Dzl.* ༢༥༢, 11.15. is prob. an incor. reading in *Sch.'s* edition, instead of *ˏu-bu-čag.*

ངེས་པ་ *ńés-pa* 1. adj. **certain, true, sure, firm,** *bdág-la ńés-pa žig stsál-du ɣsol* I ask you to communicate to me something certain, i.e. authentic news; *ńés-par byéd-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Wdk.* chronological table in *Cs.'s* Grammar; to ratify *Schr.*; *ₒči-bar ńés-pa yin* or *ńés-so* death is certain; *de bdén-par ńés-sam* is it certain that this is true? *Glr.; mi btúb-tu ńés-na* as it is certain that I am not able (to do it) *Dzl.*; *nam ₒḱyer ńés-pa med* it is not certain at what time they will be carried off *Glr.; bdag ḱyód-kyi bu yin ńés-na* if I am actually, for certain, your son *Pth.; p̔an ńés-pai č̔os* that religion which is sure to lead to salvation *Mil.*; *ńés-pai dón-las gol* he is missing the true sense *Pth.*; *ma-ńés-pa* untrue *Tar.* 109, 17; *ɣnás-la ńés-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.;* also *ńes-méd* alone: **homeless** *Mil.*; **undefined,** *ńes-méd-kyi rí-la* somewhere on the mountains *Mil.;* sometimes it is but a rhetorical turn, like the English **evidently, obviously,** *bú-la bkra-mi-šís ńés-kyis,* as our son has evidently met with an accident *Dzl.*; *bud-méd yín-du ńés-so* they are evidently women, they do not deserve to be called men *Dzl.;* also sbst. **certainty, surety, truth;** *ẗsé-la, ńág-la, lús-la ńés-pa med* (man's) life-time, word, body have no certainty, are transient *Glr.* Hence *ńés-pa-čan* **real, actual,** *ńés-pa-čan-du* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Glr.; ńes-pa-nyíd-du* adv. 1. in reality *Glr.* 2. truly, in truth, verily *Glr.*; *ńés-par* adv. 1. really, certainly, to be sure, frq.; *sdíg-pa byás-na rnam-par-smín-pa ńés-par myóń-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.; dé-ḍra-ba žig ńés-par yód-na* if such a one is really present *Dzl.; ńés-par č̔i-ba* the certain dying, the certainty of death *Thgy.; bdag ńés-par byao* I will surely do it *Dzl.* 2. **by all means,** to add force to the imperative mood *Tar.* 16, 11. — 2. often it is used subjectively, esp. in *C.*, when *séms-la* is to be supplied, so that it may be rendered by **to know:** *bdén-par ńes, rdzún-par ńes* I know (I am certain) that it is true, untrue; *ńés-pa č̔er med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *séms-čan ₒdi bdág-gi p̔a-má yin ńés-na,* if we take it for granted, if we try to realize the fact, that this being is our father or mother *Thgy.*; to remember, to bear in mind **sém-la ńē ẗúb-bam* C.* shall you be able to remember that? *ńés-dón,* also *yáń-dag-doń,* is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *dráń-don,* knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lexx.*; *ńes (-par) ₒbyuń-(ba) Mil.* frq., *Schr.:* 'deliverance from the round of transmigration', *Sch.:* 'to appear, to prove true'; another explanation still: 'knowledge of one's self' is not borne out by etymology. — *ńes-bzúń* acc. to *Lexx.* a synonym of *brnán-pa,* q. v. — *ńes-(par) légs(-pa) Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

ངོ་ *ńo* num. fig.: 124.

ངོ་ *ńo* 1. resp. *žal-ńó* (cf. *ńó-bo, ńor, ńos*) **face, countenance, air, look,** as the expression of a man's personality and mind (*ńo mdzés-pa Cs.*, and *ńán-pa Schr.* are dubious), *bdág-gi ńó-la ɣzigs-nas* when she (my mother) shall see my face, *ńod kár-po* a cheerful face; *ńo nág-par ₒdug-pa* to sit

with a sad and gloomy face *Glr.*; *ṅo nág-par* *₀gyúr-ba* to grow sorrowful, to turn pale with fright, pain etc.; *ṅo bab* courage fails(me); *ṅo srúṅ-ba* frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; *ṅo ḍzín-pa Mil.* seems to signify the same, and *ṅo čógs-pa* the contrary: not to comply with a person's wishes *Mil.*; *ṅo spród-pa* to lay open the features, to show the nature of a thing, to explain; *ṅo ₀pród-pa* to understand, to learn, in later literature frq.; *ṅo šés-pa* to know *ccap: ṅa ṅo kyód-kyis ma šés-na* if thou dost not know me *Mil.*; with termin. inf.: to know (that something happens); to find out, e.g. by calculation; to perceive; *ṅo mi šés-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *ṅó-mi-šes-pa-la ldáṅ-ba* to rise before a stranger; *ṅó-mí-šes-pai yul* an unknown country *Thgy.; ṅo ltá-ba Glr.* is said to signify: to submit (vb. n.); **ṅo lén-če** *W.* to beg pardon, cf. *ṅos bláṅ-ba*; *ṅo ldóg-pa* or *lóg-pa* to turn away, always fig. = to desert, *₀k̔ór-bai yul ṅo lóg-na* if you will desert, get rid of, the land of transmigration; more frq.: *ṅo-lóg byéd-pa* to revolt, rebel, *rtsóm-pa* to bring about a revolt, *ṅo-lóg-mk̔an* mutineer, agitator, *ṅo-lóg-čan* seditious, faithless, *ṅo zlóg-pa ccg.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. **side**, like *ṅos*, esp. *W.: *a ṅó-la soṅ** he has gone to that side, in that direction; **sám-pa 'a ṅo 'i ṅó-a soṅ** he is absent, inattentive. — 3. **self, the thing itself**, cf. *ṅó-bo* and *ṅos;* v. *₀ǰál-ba*; also sbst. **the self, the I**, *ṅo-tsáb* the representative of the I; cf. also *ṅo-čén.* — 4. **likelihood, prospect of**, c. genit. inf. or root, *₀k̔yér-bai ṅo* a probability of its being taken away; *bu čig ₀byuṅ ṅo če* a great chance of (getting) a son. — 5. (also *ṅos*) a. **the waxing** and **waning moon**, with regard to shape; one half of the lunar month with regard to time, *yar-ṅo* the former, *mar-ṅo* the latter half; *yár-ṅo zla ltar* like the crescent moon. b. in a special sense the **increasing moon**, or the first half of the month; thus vulgo; so also in *B.: zlá-ba dgu ṅo bču lón-pa-na Glr.*, *ṅo bčú-nas*, *zlá-ba ṅo bču-na Pth.* in the first half of the tenth month (to denote the duration of pregnancy).

Comp. and deriv. *ṅo dkar* v. above 1. — *ṅo-lkog* prop. adj.: **public** and **private, open** and **secret**, but it is generally used as a synonym of *zol* or *rdzun*, **fraud, imposture, deceit, eye-service.** It may be explained by its contrary: *ṅó-med lkóg-med* acting in the same manner in public as in private life, the open and the secret conduct being alike *Mil.* (cf. *ṅos*). — *ṅó-čan* natural (?) *Cs.* — *ṅo-čén* ('the greater self'), a man of influence interceding for another person, **an intercessor**; *ṅo-čén byéd-pa* to intercede *Glr.*; *mi-la ṅo-čén ₀čól-ba* to use a person as negotiator, to make inquiries through him *Glr.* (*Sch.* incorr.) — *ṅo-rtóg W.* 1. (like *ṅés-pa* of *B.*) **certain**, e.g. **ṅo-tóg šé-če** to know for certain. 2. (like *dṅos, yaṅ-dag-pa*) **real, actual; true, genuine**, **₀ṭul yin-na ṅo-tóg yin** is it counterfeit or genuine? illusion or reality? **ṅo-tóg sád-k̔an** the actual murderer, he who really occasioned the death. — **ṅó-stod-k̔an W.* he who praises another to his face, **a flatterer.** — *ṅo-nág* v. above 1. — *ṅó-bo-nyid*, **entity**, *ṅo-bo-nyid-méd-pa* non-entity *Tar.* 90,2.; **essence, nature, substance**, e.g. *séms-kyi Mil.*; **character** *Was.* (278. 294); **marrow, main substance, quintessence** (= *snyíṅ-po*) *Glr.* and elsewh.; *rán-gi ṅó-bos* in itself, according to its intrinsic nature *Mil.;* also col. **ṅó-bo k̔o-ráṅ** *C.* the thing itself, opp. to a surrogate; *ṅó-bo γčig rtógs-pa γnyis Was.:* 'one quality, two (different) ideas' (*Schl.* has *ldóg-pa* instead of *rtóg-pa*). — *ṅo-₀báb-pa* adj. **discouraged, timorous, bashful** *W.* — *ṅó-ma* acc. to *Cs.* = *ṅo.* — *ṅó-ma-γyog C.:* master and servant. — *ṅó-mig W.* **boldness**; **ṅó-mig-čan**, or **čén-po** bold, daring, courageous; **ṅó-mig čuṅ-se** shy, timid, faint-hearted *W.* — *ṅó-tsa* ('heat of the face') 1. the act of **blushing, shame**, *ṅó-tsai γnas* shameful things *Sch.*, *Schr.; ṅó-tsa-čan,*

ṅó-tsa-šes-pa shamefaced, chaste, ashamed; *ṅó-ṫsa-med-pa, mi-šes-pa* shameless, barefaced, impudent; **ṅa ṅó-ṫsa rag** I am ashamed, **ḱo ṅó-ṫsa dug, ṅó-ṫsa-čan dug** *W.* he is ashamed; *ṅó-ṫsa byéd-pa* to be ashamed. 2. a shameful thing, *ḱyod ṅó-mi-ṫsa-la ṅó-ṫsar byed* you are ashamed where there is no occasion for it *Mil.; ṅó-ṫsa-ba* to be indecent, indecorous, unbecoming, *yúl-du lóg-na ṅó-ṫsa-la* as it would be a shame if we returned *Glr.*; *γčér-bur ₒgró-ba ṅó-ṫsa žiṅ* as it would be indecorous to go naked *Pth.* — *ṅo-mṫsár-ba* v. *mṫsár-ba.* — *ṅó-ru, ṅor* 1. into the face *Sch.*, e.g. *skúd-pa* to smear; *rtsúb-pa* to say rude things to another's face *Thgy.; ṅo-ráṅ-du* id. 2. in the face of, before the eyes, *γžáṅ-gyi* of others. 3. by reason of, in consequence of, *des bskúl-bai ṅor* in consequence of a summons, of a request of him *Glr.* and elsewh. — *ṅo-šés* **an acquaintance, a friend** (the usual word in *W.*). — *ṅo-só* **joy,** *ṅo-só čé-bar ₒoṅ* you will have great joy, you will be delighted, highly satisfied; *sbyin-pa ṅo-só byéd-pa* to make presents to another to his full satisfaction *Mil.*, also *Tar.* 211, 2. — *ṅo-srúṅs* regard to the opinion of others, an aiming at applause *Mil.*

ངོགས་ *ṅogs* 1. **mountain-side, slope** (cf. *ṅos*); river-side, **bank, shore,** *rgyá-mṫsoi Dzl.* — 2. **ford,** *ču-ṅógs* id. *C.*

ངོམ་པ་ *ṅóm-pa*, pf. *ṅoms*, 1. **to satisfy one's desire** by drinking, *ḱrág-gis*, also *ḱrág-las Dzl.; ma ṅoms* I am still thirsty; *ṅóm-par*, also *ṅoms-ṫsád, ₒṫúṅ-ba* to drink one's fill; also of sleeping, *nyid ma ṅom* I have not yet had my full share of sleep; fig.: *čós-kyi bdud-rtsís*, to fill one's self with the nectar of doctrine *Dzl.; bltá-bas mi ṅoms mdzés-pa* so beautiful, that one cannot gaze at it long enough, frq.; also *bltá-bas mi ṅoms bžin-du* not being able to look at it sufficiently *Pth.; ṅoms(-pa)-méd(-pa)* insatiable. — 2. **to show** with design (boastingly, or indecently, e.g. one's nakedness) *Glr., Pth.* — 3. col. for *snóm-pa* to snuffle, to pry into, to spy.

ངོར་ *ṅor* 1. v. under *ṅo, Comp.* — 2. n. of a monastery of the Saskya, *Wdk.* chronological table in *Cs.'s* Gram.

ངོས་ *ṅos* 1. **side,** *mdún-ṅos* front-side, front of the body *Lt.*; of a pyramid, a mountain, *lhó-ṅos* southern side or slope of a mountain, **side, margin, edge,** of a pond etc.; *rgyáb ṅos γyás-na* on the right hand behind, *γyás ṅos mdún-na* on the right hand before *Glr.*; **surface, plain,** of the table; *saí ṅos* surface of the earth *Cs.*; hence *ṅós-su* (opp. to *lkog-tu*) *Mil.*, **ṅó-la** (opp. to *sbás-te* (**bé-te**) *W.* manifestly, notoriously, publicly, openly (cf. *ṅo*); **side, direction,** like *ṗyogs, W.* — 2. a thing itself (cf. *ṅo* 3), examples v. under *ₒǰál-ba.* — 3. pers. pron. first person **I, we**; esp. in *Ld.* in epistolary correspondence, eleg. — 4. instrum. of *ṅo*, = *ṅó-yis; ṅos ḍzín-pa Mil.* (*dṅos ḍzín-pa Thgy.*) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *ṅos* 3. 2. more frq. to perceive, to know, to discern, also *ṅó-yis ḍzín-pa; ṅos zín-par gyis šíg,* know it! be sensible of it! *Thgr.*; with the termin.: to acknowledge as, to take for, to look upon as *Tar.* 189, 1. In a special sense: diagnosis, discriminating a disease *Med.* **nóṅ-ṅo láṅ-wa** *C.* (lit. *γnoṅ ṅos blaṅ-ba*) = **ṅo lén-če** v. **ṅo** 1.

དངགས་སྙན་ *dṅags-snyán* v. *ṅag* (*Lex.* = काव्य).

དངང་བ་ *dṅáṅ-ba*, pf. *dṅaṅs* 1. **to be out of breath, to pant,** to feel oppressed e.g. when plunging into cold water *C.*, but esp. when frightened and terrified, hence 2. to be frightened, **to fear, to be afraid,** *sbrúl-gyis* of a snake; *čes dṅáṅs-nas* thus he spoke in dismay *Dzl.; dṅáṅ-par ₒgyúr-ro* you will (or would) be terrified *Dzl.*; *dṅaṅ-skrág, skrag-dṅáṅ* great fear, fright, terror; *dṅaṅ-skrág-pa* intensive form of *dṅáṅ-ba*, frq.

དངན་འཐེན་པ་ *dṅan-ₒṫén-pa Lex.* not to return things taken away from another.

དངར་ *dṅar* 1. for *mṅar*, **sweet** *Mil.* and elsewh. — 2. also *zil-dṅár Lex.* w.e.;

Sch.: order, succession(?); *tsár-du dňar Lex.*, *Sch.* put in order, placed in array.

དངུད་མོ་ *dňúd-mo* = *ňúd-mo Sch.*

དངུལ་ *dňul* (col. often **mul**) 1. **silver.** — 2. **money.** — 3. **a rupee.** — 4. **a tola** or Indian half ounce; *dňúl-gyi tóg-nas dňul ysúm-ču tob* he gets 30 rupees out of the ready money; *dňúl-ka* a silver mine, a vein of silver; *dňul-kúg, dňul-sgyig* money-bag, purse; *dňúl-ču* quicksilver, mercury; *dňul-dúl-ma* refined silver *Sch.*; *dňul-rmig*, lump, bar, ingot, of silver *Sch.*; **ňul-záň*(*s*)* *W.*, *C.*, silvered or plated copper.

དངོ་ *dňo* 1. **shore, bank** *Lexx.* — 2. **edge** of a knife *Cs.*; fig. *rta-lčág-gi dňo* whip-cord, lash of a whip *C.* — 3. **handle** of a knife(??) *Cs.*

དངོམ་པ་ *dňóm-pa*, *dňom-brjid*, **brightness, splendour**; *dňóm-po, dňóm-čan* shining, bright *Cs.*; *Lex. dňom-čé* very bright. Cf. *rňám-pa*.

དངོས་ *dňos* 1. **reality, real,** *dňos daň sgyú-ma* reality and illusion; *rgyál-bu dňos* the real prince (opp. to a spurious one); **proper, true, genuine; positive** (opp. to negative) *Gram.*; **personal**, *dňós-la yód-pa* to be personally present; *dňós-su*, resp. *žal-dňós-su* **bodily** e.g. to appear bodily; *ḥá-yig dňós-su med kyaň*, even though the *ḥa* is not actually written there, *Gram.*; *dňós-su grúb-pa méd-pa* to have no real existence *Thgy.* — 2. *Cs.*: pers. pron. **I**, cf. *ňos*; *dňos-ḍzín-pa* to be selfish *Thgy.*; *dňos-ḍzín* **selfishness, selfinterest,** *dňos-ḍzín ydón-gyis zín-pa* to be possessed by the demon of selfishness *Thgy.*; *dňos-ḍzín-čan* selfish, self-interested. Thus it was explained by Lamas, though it cannot be denied that sometimes the version: belief in existence, a clinging to reality, a signification equally justifiable by etymology (v. below), would be more adequate to the context. — 3. *Tar.* 150, 14: thou, you; except in this passage I did not meet with the word in this sense, yet it may be used so, in the same manner as *nyid* q.v.

Comp. and deriv. *dňos-grúb*, *Ssk. siddhi*, 1. **perfection, excellence,** any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *dňos-grúb* is, as it were, the Buddhist caricature of the *χαρίσματα* of the N.T. (v. I. Cor. 12,4). — 2. name of male persons, col. **ňo-rúb** *W.* — *dňos-ňán* having little flesh, **ill-fed**, emaciated *Mil.* — *dňós-čan* **material, real** *Cs.* — *dňós-dad* true faith, opp. to *blún-dad* 'a fool's faith', superstition *Mil.* — *dňos-sdíg* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* ༢༧, 14; or less emphatically: sinful actions in general ༣༠, 15. — *dňós-po*, *Ssk.* भव, वस्तु, **thing, natural body,** *ser dňúl-la sógs-pai dňós-po Glr.*; **matter, subject,** *dgá-bai dňós-po* matter of rejoicing *Wdň.*; **goods, utensils,** *dge-slóň-gi* wearing-apparel of a Gelong; **occurrence, event, action,** *dňós-po sgrúb-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: **substance, matter,** *Was.* (270. 294); *dňós-por ḍzín-pa* the belief in the reality of existence *Mil.* — *dňós-ma Cs.* **natural** (opp. to artificial), natural productions. — *dňós-miň* 1. **the proper** or **real name** for a thing; so *Zam.* uses the paraphrase: *pʼo-mtsán-gyi dňós-miň*, in order to avoid the plain expression *mje*, which is considered obscene. 2. **noun substantive,** *Chr. Prot.* a newly coined grammatical term. — *dňos-med Lex.* = *Ssk. abhava*, *Cs.* **immaterial,** not existing, *Was.* (281): **not real.** — *dňos-slób* a real, a **personal pupil** *Tar.* often. — *dňos-yži* (*Lex.* = *Ssk. mūla*) the main part of a thing, **the thing itself,** e.g. the subject-matter of a treatise, the ceremony itself, opp. to *snóň-ḥgro* introduction, *sbyór-ba* preparation, and eventually also *rjes* that which follows.

མངག་པ་ *mňág-pa*, pf. *mňags*, **to commission, charge, delegate, send** (a messenger, commissary etc.) *Dzl.*; also used of Buddha's sending a Bodhisatva on the earth to con-

vert all mortals. — *mṅag-γžúg* **a servant, slave,** but esp. a messenger of the gods.

མངན་པ་ *mṅán-pa* **to curse, to execrate;** *mṅan bsgraṅ-ba Cs.* 'enumeration of curses'; but *mṅan mi bgraṅ? Lex.* w.e.

མངའ་ *mṅa*, resp. for *dbaṅ*, **might, dominion, sway,** *mṅa mdzád-pa* to govern, to rule, *la* over; *mṅa brnyés-pa* to have obtained power *Glr.; mṅa sgyúr-ba Tar.* id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *mṅa γsól-ba* 1. to name, nominate, appoint, *rgyál-por* a king *Pth.; btsún-mor* to declare a woman one's wife *Glr.* 2. to praise *C.*; *bkra-šís mṅa γsól-ba C.* to congratulate. — *mṅa-ťáṅ* **power, might.** — *mṅa-bdág* **ruler, master, owner,** frq. — *mṅá-ba* 1. vb. resp. for *yod-pa*, **to be** (to have), *rgyál-po-la sras γsum mṅá-ste* the king having three sons *Dzl.; btsún-poi skú-la bsnyuṅ mi mṅa lágs-sam* (I trust) your majesty is not unwell? *Glr.* 2. adj. (partic.) being owned by, **belonging to,** *Dzl.* ༧༥, 3; **having, owning,** = *daṅ ldán-pa*, frq. — *mṅa-mdzád* = *mṅa-bdág*. — *mṅa-žábs Glr., mṅa-ˌóg Glr., mṅa-rís Lexx.* **subject to; a subject.**

མངའ་རིས་ *mṅa-rís* p.n., in a wider sense the whole country round the sources and the upper course of the Indus and Sutledge, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live; in a more limited sense *mṅa-ris skor γsum* denotes Rutok, Guge, and Purang. — *mṅa-ris-ḱám-bu C.* (**pá-tiṅ* W.*), **dried apricots** from Balti; *mṅa-ris čú, mṅa-ris γtsáṅ-po*, also *γyas-ru-γtsáṅ-po*, and *rta-mčóg-ḱa-bab*, the principal river of Tibet.

མངར་བ་ *mṅár-ba, W.* **ṅár-mo**, *C.* **ṅár-po**, **sweet,** frq.; **mṅar γsum** the three sweets, sugar, molasses, and honey; cf. *dkar γsum*.

མངལ་ *mṅal*, resp. *lhums* (ལྷུམས) **womb;** *mṅál-gyi drí-mas ma gós-par* not contaminated by the impurity of the womb (so all the Buddhas are not born like other mortals, but come forth out of the side of the breast); *mṅal daṅ ldán-par ˳gyúr-ba* to be with child; *mṅal mi bdé-bar ˳gyúr-ba* to be taken by the labours of childbirth; *maí mṅál-nas byúṅ-nas rtág-par* constantly from one's birth; *mṅál-du čágs-pa* 1. the originating in the womb, conception, 2. the foetus or embryo *Med.; mṅál-du ťógs-pa* a disease; *mṅál(-du) γnás (-pa)* foetus, embryo *Thgy.; mṅál-du ˳júg-pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *mṅál-du ˳dzín-pa Wdṅ.* to conceive, to be with child. — *mṅál-ḱa* mouth of the womb, orifice of the uterus *Med.* — *mṅal-grib* contamination of the womb; *Cs.* adds: original sin, yet prob. it signifies nothing more than *mṅál-gyi drí-ma* v. above; (the said contamination is considered to extend to the least contact with a woman in childbed). — *mṅál-sgo* the canal of the uterus, vagina; also in a more special sense the extreme orifice of the vagina *Med.;* frq. without any immediate physiological reference, the same as *mṅal*, e.g, when the subject of re-birth is spoken of. — *mṅal-ťúr* a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetric art in Tibet is rather helpless). — *mṅal rlúgs-pa* **abortion,** *mṅal rlúgs-par byéd-pa* to cause abortion *Cs.*

མངོན་པ་ *mṅón-pa* **conspicuous, visible,** e.g. continents, because they stand out of the water; more frq. fig.: **evident, manifest, clear,** *mṅón-par ˳gyúr-ba* to become manifest; to be verified, proved, e.g. gold by refining *Dzl.* — Tibetan writers regularly translate the *Ssk. abhi* by *mṅón-pa*, hence *čos mṅón-pa Dzl.*, and *mnón-pai bka Pth.*, the *Abhidharma* (v. *Köpp.* I., 595; *Was.*), *mṅon-pai sde-snod Abhidharma-piṭaka*, *mṅon-pa-mdzod Abhidharma koša* (v. *Burn.* I. and *Was.*); as a vb.: to be evident, to appear clearly, *bdén-par čis mṅon*, from what is it evident that it is true? *Dzl.; γnód-par bgyíd-du mṅóṅ-no* they are evidently bent on doing mischief *Dzl.; mṅón-du byéd-pa* to manifest, to make

public; to show something to others; *Tar.* 24, 1 should be understood: to make clear or manifest to one's self, to perceive, know, understand; *mṅón-du ˳byín-pa* to disclose, reveal (secrets, the future) *Glr.*; to make known (one's wishes) *Glr.*; *mṅón-du ˳gyúr-ba* to be revealed or disclosed, to make one's appearance, *raṅ-byúṅ ye-šés mṅón-du gyúr-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *mṅón-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *mṅón-par rdzogs Was.* (246) complete fulfilment; in the sense of 'very' it may also be taken in *mṅón-par dgao*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *abhinanda* might help to explain these words.

Comp. *mṅón-(par) brjód(-pa) = abhidāna*, a collection of synonyms, of which some are mentioned in *Burn.* I. and II. — *mṅon-rtágs* **proof, argument**; sign or token of the truth of a thing *Dzl.* ༧༢, 2. — *mṅon-(par) rtógs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *mṅon-mṫó* re-birth as Lha or as man *Thgy.* (*Schr.*); also n. of a region in Paradise. — *mṅón-pa-pa* an Abhidharma scholar. — *mṅon-spyód Sch.* cruelty, severity; *Schf.* more corr.: **witchcraft**, *Ssk. abhičāra*, *Pth.*, *drág-po mṅon-spyód-kyi las Tar.* frq. — *mṅon-mṫsán Lex.* w.e., *Sch.*; an evident sign. — *mṅón-(par) šés(-pa)*, resp. *mkyén(-pa)*, *Ssk. abhijñā*, a kind of **clairvoyance**, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will, seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *mṅon-súm-du* 1. **openly, publicly** *Dzl.*; more frq. 2. **bodily, personally**; like *dṅós-su*, e.g. to appear, to instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

རྔ་ *rṅa* I. **kettle-drum, drum**, *˳ḱár-rṅa* v. *˳ḱar*; *rdzá-rṅa Glr.*, *Cs.*: 'a drum of earthen ware'; *rgyál-rṅa* the beating of drums after a victory, *bóg-rṅa* at nuptial festivities, **lhá-ṅa* Ld.* for the king; **žéṅ-ṅa**, and **zím-ṅa* Ld.* a morning and evening serenade with an accompaniment of drums; *ḱríms-kyi rṅá-bo če brdúṅs-te* the beat or sound of the large proclamation drum (prop. law-drum) *Glr.* —

Comp. *rṅa-sgrá* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dón-yod-grub-pa* or Amoghasiddha. — **ṅa-lčág* W.*, *rṅa-rdég Sch.*, *rṅa-dbyúg Cs.*, *rṅa-gyáb Sch.* **drum-stick.** — *rṅá-pa* **a drummer** *Cs.*, *rṅa-dpón* a chief drummer. — *rṅa-lpágs* **drum-skin.** — *rṅa-yu* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *rṅa-šiṅ* the wooden body of a drum *Cs.* — *rṅa-šón* kettle-drum music *Sch.* — *rṅa-gsáṅs* (also *rṅa-bsaṅs*) a loud beat or roll of the kettle-drum *Sch.*

II. for *rṅa-bóṅ*, and *rṅá-ma*.

རྔ་བ་ *rṅá-ba*, pf. *brṅas*, fut. *brṅa*, imp. *rṅos*, **to mow, to cut, to reap**, *˳bru*, or *lo-tóg zór-bas* to cut the harvest with a sickle; *brtsás-ma brṅás-pa* the reaped corn; *rṅá-mḱan* the mower, reaper.

རྔ་བོང་ *rṅa-bóṅ W.*, **ṅa-móṅ* C.*, **camel**, *rṅa-gséb* male camel, *rṅá-mo* female camel; a camel in general; *rṅa-ṗrúg* the young of a camel; *rṅa-rgód* a wild camel; *rṅa-bál* camel's hair.

རྔ་མ་ *rṅá-ma* 1. **tail.** 2. in a special sense: **yak's tail** *Mil.* — *rṅá-ma gyúg-pa Sch.*, **ṅá-ma ṭóg-če** (lit. *skrog-pa*) *W.*, to wag the tail. — *rṅa-gyáb* 1. a yak's tail, used for fanning and dusting. 2. *rṅa-gyáb*, and *rṅa-yab-gžán*, n. of two fabulous islands in the south of Asia *Cs.*

རྔན་ཅེན་ *rṅan-čén Lex.*, *C.* and *W.*, **contempt, disdain**; **ṅan-čén jhé-pa* C.*, **čó-če* W.* to despise, contemn.

རྔན་པ་ *rṅán-pa* I. sbst. 1. **reward, fee, hire, wages**; *rṅán-pa máṅ-po* the wages are high; *rṅán-pa sbyin-pa* or *gtóṅ-ba* to

pay wages; to bribe, to corrupt. — 2. in *C.* at present a kind of **sacrifice.**

II. vb. **to reward, to recompense,** perh. better *brṅán-pa.*

རྔབ་པ་ *rṅáb-pa* 1. (cf. *rṅam-pa*) **to desire** earnestly, **to crave,** *bkrés-rṅab-pa* to be greedy, to have a craving appetite *Lex.* — 2. *W.* col. for *rṅá-ba* **to mow;** **ṅáb-sa** (lit. *ṅáb-rtsva*) *W.* grass or corn that is to be mown or cut.

རྔབས་རྭ་ *rṅábs-rva Med.,* a hollow horn, used for sucking *Sch.*

རྔམ་པ་ *rṅám-pa* 1. sbst. (cf. *dṅom*), also *rṅam-brǰíd, rṅom-brǰíd,* **splendour, magnificence, majesty,** an appearance, commanding awe or inspiring terror (but not = awe *Cs.*); *rṅám-pai ṅá-ro* a voice of that kind; *rṅám-po, rṅám-čan* adj. bright, shining, grand, majestic. — 2. vb., also *rṅáms-pa,* pf. *brṅams,* **to breathe,** *rṅám-pa bde* the breathing is regular *Mṅg.,* frq.; *rṅám-pa ťuṅ* short breath *Sch.*; esp. to breathe heavily, **to pant,** *rṅám-pa rgod* wild puffing *Med.*; c. dat. **to pant for, to desire ardently,** *srog ɣčód-pa-la* to be blood-thirsty *Ma.*; *rṅám-pai ťsúl-gyis* greedily (devouring) *Thgr.*; *rṅám-čan* adj. greedy, avaricious, covetous; **za-ṅam-pa** voracious, gluttonous, ravenous *W.*; to rush upon, fly at, throw one's self on, *ɣžán-la* on others *Mil.*; **to rage,** to be in a fury; **to destroy** or murder in a state of fury; *mi ṗal-čér grir rṅom* (like *grir ɣsod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *čes ḱrós-rṅam-nas* thus she called furious with rage *Dzl.*; *rṅáms-pai (ḱro)-žal* an angry face, wrathful look *Glr.*

རྔམས་ *rṅams* **height;** in height *Glr., rṅáms-su* id.

རྔས་ *rṅas,* v. *sṅas.*

རྔུ་ *rṅu* **pain,** v. *zug-rṅu.*

རྔུབ་པ་ *rṅúb-pa,* pf. (*b*)*rṅubs,* fut. *brṅub,* imp. *rṅubs,* **to draw in,** *dbugs* air, *snar* into the nose *Med.*; to breathe *Med.*; *dbugs rṅub mi 'ťon* (?) is mentioned as a sign of great sadness and affliction *Pth.*

རྔུལ་ *rṅul* **perspiration, sweat,** *rṅúl-ču* id., esp. col.; *rṅul 'du Med., 'byuṅ Dzl., rṅúl-ču 'ťon, *yoṅ*,* col. perspiration is breaking forth; *rṅul 'dóṅ-pa* to cause to sweat or perspire *Cs.*; *rṅúl-ba,* pf. *brṅul,* to sweat, to perspire *Cs.*

རྔེའུ་ *rṅeu* 1. also *rṅeu-čúṅ, rṅa-čúṅ,* a little drum, diminutive of *rṅa.* — 2. the young of a camel, v. *rṅa-móṅ.*

རྔོ་ *rṅo,* is stated to be a kind of **leprosy,** covering the whole body, of a whitish colour, itching very much, and contagious; **ṅo ṗog, gyab** he is affected with leprosy; *rṅó-čan* leprous (cf. *mdze*).

རྔོ་བ་ *rṅó-ba* **to be able** *Cs., rṅo-ťóg-pa* id., so *Fouc. Gyatch.* ༢༣༠, 9, **ṅób-če* Ld.*; *Sch.* has: *rṅo mi ťóg-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.: rṅo ma ťogs kyaṅ* is not to be explained by either of these significations; *Lex.: rṅo mi ťogs* w.e.

རྔོ་བག་ཅན་ *rṅó-bag-čan Cs.* v. *rṅom-bag-čan.*

རྔོ་ལེན་པ་ *rṅó-len-pa* **to roast, fry,** (?) *Sch.* v. *rṅód-pa.*

རྔོག་ *rṅog* 1. also *ze-rṅóg,* **the hunch** or **hump** of an animal *Lex.,* more esp. a hump consisting of fat (like that of the camel); *ťsil-rṅóg* the fat around the kidneys, suet *Mil.*; *rús-kyi rṅog Lex.* w.e. — 2. *rṅog(-ma)* **the mane** of horses etc. (not of the lion, v. *ral-pa*), *rta-rṅóg* a horse's mane, *dre-rṅóg* a mule's mane; *dreu-rṅóg* a kind of stuffed seat or mattress *Cs.,* a thick-haired carpet *Sch.*; *rṅóg-čan, rṅóg-ldan* having a mane; *rṅogs-čágs* a beast that has a mane *Cs.*

རྔོད་པ་ *rṅód-pa* I. pf. *brṅos,* fut. *brṅod Cs.* (perh. erron. for *brṅo*) imp. *rṅod, rṅos, W. *ṅo-če** 1. **to parch** (barley), *ser tsam* (to parch a thing) so that it turns yellowish *Glr.* — 2. **to roast, to fry** e.g. meat in a pan.

II. **to deceive** (acc. to *Cs.* = *rṅón-pa* to deceive wild beasts, to hunt); **to seduce,** esp. to sensual indulgence, *bud-méd Lex.*; similarly *Tar.* 39, 2.

རྔོན་པ་ *rṅón-pa* 1. vb., pf. and fut. *brṅon*, **to hunt, pursue,** wild animals *Cs.*, *Sch.*; **to fish** *C.* — 2. sbst. a hunter, huntsman *Dzl.* and *Ler.*; *rṅón-pa-mo* a hunting woman, a huntress *Cs.*

རྔོབ་པ་ *rṅób-pa Ld.* **to be able,** v. *rṅó-ba.*

རྔོམ་བརྗིད་ *rṅom-brjid* (cf. *rṅám-pa* 1) **splendour, stateliness, majesty;** *rṅóm-bag-čan*, also col. **ṅóm-jig-čan**, grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. *rṅóm-bag* = *rṅom-brjid Cs.* prob. does not exist.)

ལྔ་ *lṅa* (*Bal.* **γa**), **five,** *lṅá-bču(-tam-pa)* fifty; *lṅa-brgya* five hundred; *lṅa-bču-rtsa-γčig* (*W.* **ṅa-bču-ṅa-čig**) or *ṅa-γčig*, fifty one etc.; *lṅá-pa* the fifth, *lṅa-po* consisting of five, cf. *dgu; lṅá-ga Cs., lṅá-ka Pth.* all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to *Burn.* II., and to *Fouc. Gyatch.* II. under *'Cinq'*. *lṅa-lén*, *Ssk.* पञ्चाल, n. of a country in the north of ancient India.

སྔ་ *sṅa* (पूर्व) a root signifying **before, soon, early,** rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* ༧༢༥, 8: *ₒdá-ba ni há-čaṅ yaṅ sṅa čés-so* deliverance (sc. from existence) takes place much too soon; *ṅa ni tém-pa sṅa brgal yin* I was the foremost, the first, to cross the threshold *Glr.*; *bstán-pa sṅa dar bar dar pyi dar γsum* the first, intermediate, and last propagation of the doctrine *Glr.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

Deriv. *sṅá-ba* 1. adj. **ancient,** belonging or referring to former ages, *rgya-nág-gi rgyál-po sṅá-ba* an ancient king of China *Glr.*; of an early date, long ago, . . . *las dá-lta sṅá-ba ₒdúg-gam* is it already a long time, since . . .? *Mil.*; 2. sbst. **antiquity,** the olden time; **the morning;** = *sṅá-dro*, *Mil.*; 3. vb. pf. *sṅas*, **to be the first, to come first, to be beforehand,** (φθάνειν): *rjé-yi sku mtoṅ ṅa sṅá-bas* as I was the first to see the king's face *Glr.*; *ₒgran-tsig sṅás-pa yin* you were beforehand with me in disputing *Glr.*; **ka ṅe son** *Sp.* you promised it. — *sṅá-bar* in former times, **formerly, in the morning;** *saṅ sṅá-bar* to-morrow morning *Glr.* — *sṅá-ma* adj. 1. **earlier, former, preceding, afore-said,** frq.; *sṅá-ma sṅá-ma* always the anterior in time and place; *sṅá-ma ltar*, or *bžín-du*, as before, frq. 2. **the first,** the foremost in a series or succession *Dzl.*; *ldáṅ-bai sṅá-ma* she who takes the first turn in getting up *Mil.* — *sṅá-mo* 1. **earlier, by-gone;** *sṅá-mo-nas* **long ago** *Mil.*; 2. *W.*: **the morning,** in the morning, **mā ṅá-mo** early in the morning, **tó-re ṅá-mo** to-morrow morning; also: **early enough,** in due time (opp. to **pi-mo**). — *sṅá-ru* v. *sṅar*, as a separate article. — *sṅá-na* **before, previously,** (gen. *sṅar* is used inst. of it). — *sṅá-nas* id., prop. of former times.

Comp. *sṅá-góṅ(-nas)* adv. **before, previously, at first,** a little while ago, **just now** *Mil.*; **formerly,** = late, deceased, *sṅa-góṅ yab* your late father *Glr.*; *sṅa góṅ bód-kyi rgyál-po* the earlier Tibetan kings *Glr.* — *sṅa-dgóṅs* morning and evening *Sch.* — *sṅa-sṅá* very early *Sch.* — *sṅa-čád* **formerly, hitherto,** till now, up to this time *Dzl.*, = *sṅan-čád, sṅon-čád.* — *sṅa-rtiṅ-du* **earlier** or **later,** not at the same time, e.g. *brós-so* they escaped *Glr.* — *sṅa-ltás* **omen, presage, prognostic;** also the fate or destiny portended. — *sṅa-tóg* 1. **forenoon.** 2. the **first-fruits** of harvest *Cs.* — *sṅa-dús* **antiquity, time of old.** — *sṅa-dro* **the morning,** the earlier part of the forenoon, 'the time before the heat of the sun'; *sṅá-dro γčig-la* in half a forenoon *Glr.*; *sṅá-dro dgóṅs-mo* morning and evening *Sch.* v. above; *saṅ sṅá-dro* to-morrow morning *Mil.* — *sṅa-pyí(r)* **sooner** or **later,** like *sṅa-rtiṅ-du* v. above *Dzl.* frq. — *sṅá-rol* **time of old, past ages** *Cs.*; *sṅá-rol-tu* before *Tar.* (cf. *sṅón-rol*). — **ṅá-lo** *W.* **last year.** — *sṅa sugs ₒdrén-pa Cs.*: 'the accenting of the first syllable'. — *sṅa-sár* **early,** *sṅa-sar-sár* very early *Cs.* — *sṅa-sór* 1. in the first place, first of all, **at first** (cf. *rtiṅ-sor*) *Glr.* 2. **anciently,** in old times *Cs.*

སྔ་སྔོ་ *sṅa-sṅó* **vegetables, greens** *Thgy.* (v. *sṅo*).

སྔག་པ་ *sṅág-pa*, also *sṅágs-pa*, pf. *bsṅags*, fut. *bsṅag*, imp. *sṅog*, **to praise, commend, extol; to recommend;** *ₒgró-bar sṅags* it is recommended to go *Wdṅ.; bstod-sṅág-pa* to praise, to sing praises, frq.; *sṅág-(pa-)po* a praiser, commender, *Cs.; sṅag-(par) ₓos(-pa), sṅág-ldan* praiseworthy; praised; also n. of the horse of Buddha *Cs.* — *sṅag-ɣsól* **praise, thanks.**

སྔགས་ *sṅags* (मन्त्र, also धारणी & तन्त्र) 1. **incantation**, magical formula, a set of words, consisting mostly of a number of unmeaning Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. *Burn.* II., 21, and note; on Buddhist magic in general v. *Was.* 142. 177, *Köpp.* II., 29.) — *ɣzuṅs-sṅágs, rig-sṅágs*, and *ɣsaṅ-sṅágs* prob. = *sṅags.* — *sṅags sgrúb-pa, spél-ba, zlá-ba, C.* also **gyág-pa**, to recite, to pronounce charms, incantations; *ₒčáṅ-ba, ₒdzín-pa*, to carry (charms) about one's self. — *sṅágs-kyi ťég-pa* Tantrayāna, Mantrayāna, v. *ťég-pa.* — *sṅágs-pa, sṅágs-mk'an*, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion. Opposed to this are *ṅan-sṅágs, ṅan-sṅags-mk'an*, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — 2. *praise, encomium Cs.*

སྔངས་ *sṅaṅs* = *dṅaṅs*, v. *dṅáṅ-ba Glr., Pth.*

སྔན་ *sṅan*, for *sṅa, sṅon*, e.g. *sṅan-čád*, **formerly, before, previously, beforehand,** opp. to now *Mil.; sṅan-čád ťó-ₒtsams-pa bzód-par ɣsol* pardon our former scoffing *Mil.;* esp. *W.: *ṅán-la** for *sṅón-la, sṅar*, before, previously; **ṅán-ma** for *sṅá-ma*, **ṅán-me gyál-po** the former or last king, **ṅán-ma náṅ-tar** just as before.

སྔན་བུ་ *sṅán-bu* a medicinal herb, *Wdṅ.*

སྔར་ *sṅar*, prop. *sṅá-ru*, **before, beforehand, previously, formerly, at first;** *sṅar de byás-pai ₓóg-tu* not until that has been previously done *Dzl.*; *sṅar méd-pa, sṅar ma byás-pa, sṅar ma skyés-pa* what has not existed, or has not been done before, where we only say **new**, frq.; *sṅar loṅs* get up first! *Dzl.; sṅár-bas kyaṅ(lhag-pár)* still more so than formerly, frq.; *sṅár-gyi* what has been hitherto in use, frq.; *sṅár-gyi yi-ge rnyíṅ-pa-rnams* the old writings of antiquity *Glr.; sṅar yin-na* adv. = *sṅar Mil.; sṅar ltar, sṅar bžín* as before; *sṅár-nas* from before, from former times *Mil.;* also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.; sṅár-ba* the former, first-mentioned (?). In the sense of a postposition (c. accus.) *sṅar* is used but seldom, as far as I know only in *spyan-sṅár.*

སྔར་མ་ *sṅár-ma* **intelligent,** quick of apprehension *Sch.*

སྔས་ *sṅas* **a bolster, pillow, cushion;** *yo-byád sṅás-su ₒǰúg-pa Glr., C.* col. **yo-ǰhe-la ṅe čúg-pa** using the luggage as a pillow; *sṅas-stán, sṅas-ₒból*, resp. *dbu-sṅás* pillow; *rgyab-sṅás* a cushion for the back; *sṅas-mál* a couch constructed of pillows or cushions; *sṅas-ₒp'áns* (?) pillow, cushion *Cs.*; *W. *nye** for **sṅas**.

སྔས་པ་ *sṅás-pa* v. *sṅa-ba.*

སྔུན་ *sṅun*, col. for *sṅon; sṅún-la* c. genit. **before, ago,** like *góṅ-du; *dá-wa nyis-si ṅún-la** two months ago; **ṅún-la soṅ** he walked in advance, or ahead; **ṅún-ma** former, last; **ṅún-ma-žag* W.* two days before yesterday, **yan ṅún-žag** three days before yesterday.

སྔུར་བ་ *sṅúr-ba* **to snore** *Lex.* (cf. *ṅur-ba*).

སྔེའུ་ *sṅeu Lex., Cs.:* a kind of pulse or pease; *Sch.* = *món-sran*, v. *greu.*

སྔོ་ *sṅo*, a root signifying **blue** or **green**; as sbst. **plant, herb, vegetable, greens** *Mil.; sṅo skyé-na* when it is getting green or verdant.

Comp. *sṅo-skyá* **blue bice, pale blue,** e.g.

the skin of emaciated persons *Med.*; **ño gyaṅ-gyáṅ** W. greenish-yellow (spelling dubious). — *sńo-sgá* officinal herb, *Wdṅ.* (green ginger?) — *sńo-ṅád* v. *ṅad.* — *sńo-ljáṅ* **bluish green.** — *sńo-tóg Schr.* 'unripe, sour, of fruits'(?); more corr.: green, unripe fruits. — *sńo-drégs* green mud or mire *Sch.* — *sńo-nág* **deep blue.** — *sńó-ba* 1. vb. **to get green, verdant;** 2. adj., also *sńó-bo,* more frq. *sńón-po, sńón-mo* **blue, green,** also used of the livid colour of diseased or famished people *Glr.* — *sńo-smán* a medicinal herb. — *sńo-tsód* **vegetables; herbs.** — *sńo-ló* the leaf of a plant; *Cs.*: '*sńo-ló ˳čár-ba* to become notorious'. — *sńo-sáṅs* **pale blue** e.g. of the sky; *sńo-sáṅs-ma* night *Sch.*

སྔོ་བ· *sńó-ba, Cs.* also *sńód-pa,* pf. *bsńos,* fut. *bsńo,* imp. *sńos,* 1. **to become green** *Cs.* — 2. (*Lex.* परिणाम?) **to bless,** **ńó-wa gyáb-če** W., though in most cases as a requital for a present given; *Dzl.* ༢༥༣, 16: to bless, to pronounce a benediction, hence also in litanies the words of the priest seem to be indiscriminately called *sńó-ba,* whereas the responses of the congregation of monks are termed *mtun-˳gyúr*; generally: **to dedicate, devote,** e.g. one's property to the *dkon-mčóg ɣsum,* i.e. in reality to the priesthood; *dgé-ba ˳gro-drug dón-du sńos,* to devote alms, charitable gifts, to the (temporal and eternal) welfare of beings. *Mil.*; also **to design, to intend,** *ṅá-la bsńós-pai ɣyu* the turkois intended for me (by you) *Mil.*; *Dzl.* ༧༥༤, 3: *sá-la kʼáṅ-bu daṅ rin-po-čér bsńós-nas rtse-ba,* fancying the earth to consist of cottages and jewels, and thus playing with it.

སྔོག་པ· *sńóg-pa Lexx.,* prob. pf. *bsńogs,* fut. *bsńog,* imp. *sńogs,* **to vex, to annoy**; cf. *skyo-ṅógs, skyo-sńógs.*

སྔོན· *sńon = sńa* and *sńan,* **formerly, before, previously;** *sńon tós-na* having formerly heard *Dzl.*; *sńon máṅ-du kʼyer yaṅ* although you have taken a good deal with you before; *sńon ˳dás-pai* or *byúṅ-bai dús-na* in by-gone times, frq.; *sńon bčom-ldan-˳dás* a former Buddha *Glr.*; *sńon mi dbúl-po de* this man formerly poor *Dzl.*; *bdág-las sńon bdág-gi pʼa* my father before me (has . . .); *sńón-gyi* adj. former, last; *sńón-ma* the former (when two persons or things are spoken of), *sńón-ma-rnams* the former (persons or things) *Glr.*; **beginning,** *lha-kʼáṅ ǰig-pai sńón-ma lhá-sa-la byás-te* making a beginning with the destruction of the temples in Lhasa *Glr.*; *sńón-du* adv. and postp., **before,** at the head, in advance, in the front of, *sńón-du ˳gró-ba* to go before or in advance, to precede, also of words and letters; *sńón-du ˳ǰúg-pa* to put or place before, *Gram.*; *sńón-la = sńón-du*: *sńón-la soṅ* walk first! *Mil.*; *stón-pai sńón-du* (he died) before the Teacher (Buddha) *Tar.*; sooner, earlier, before the time supposed, *sńón-la tsár-ro* they were first in finishing (their task) *Glr.*; *˳o-ná sńón-la ˳di pʼul čig* oh yes, but first give me that *Mil.*; *sńón-nas* from a former time, from the beginning *Mil.*; *sńón-bžin* as formerly *Mil.*

Comp. *sńon-skyés* **the first-born,** eldest son. — *sńon-gró* v. *˳gró-ba* compounds. — *sńon-čád, sńon-čád Dzl.,* v. *sńan-čád.* — *sńon-˳ǰúg* **a prefixed letter** *Gram.* — *sńon-dús, sńon-tsé* **antiquity;** adv. **anciently,** in times of old. — *sńon-byúṅ Cs. = sńon-rábs.* — *sńón-rábs* ancient race, ancient history, **antiquity,** पुराण. — *sńón-rol* (cf. *sńá-rol*) **former time** or **period,** *ma ɣtád-pai sńón-rol žig-tu* formerly, in former times, when (the chair) was not yet transferred (to . . .) *Tar.* — *dus ná-niṅ sńón-bai sńón-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *sńon-lás* **former actions.**

སྔོན· *sńon = sńo, sńón-po,* v. *sńo.*

སྔོན་བུ· *sńón-bu* n. of a medicinal plant, acc. to *Cs.* poisonous; in *Lh.* Delphinium Cashmirianum, officinal. — *sńon-bum* n. of a botanical work: 'the hundred thousand vegetables' *Cs.*

བརྔ་བ· *brńá-ba,* v. *rńá-ba.*

བརྔད་པ· *brńád-pa Sch.*: 'ausziehen, ausreissen'.

བརྔན་པ་ brṅán-pa, = rṅán-pa sbst. *Glr.*, vb. *Lex.*

བརྔབ་པ་ brṅáb-pa 1. *Sch.* = brṅád-pa. — 2. *Lex.* = rṅáb-pa, rṅams-pa.

བསྔལ་བ་ bsṅál-ba **to be faint** or exhausted *Cs.*; v. sdug-bsṅál.

བསྔས་པ་ bsṅás-pa to place upon a cushion *Sch.*

བསྔོ་བ་ bsṅó-ba 1. v. sṅó-ba. — 2. **a blessing**, cf. sṅó-ba. — 3. *Cs.* also: **mouldy, rotten** (prob. only livid, discoloured, v. sṅo).

ཅ

ཅ་ *ča* 1. the letter *č*, tenuis, palatal, like the Italian ci in *ciascuno*, or c in *cicerone*. — 2. as numerical figure: 5. — 3. = *lča* **excrement**, alvine discharges, *ča* *ₒdór-ba* to discharge excrements *Mil.*

ཅ་ཅིར་ *ča-čír* lark *Ld.*

ཅ་ཅུས་ *ča-čús* **warped, distorted, awry** *Sch.*

ཅ་ཅོ་ *ča-čó* **clamour, cries**, *snyiṅ tsim-gyi ča-čo* shout, exclamation of joy *Pth.*; **noise**, of many people *Thgy.*; *da čá-čó ma zer* now do not make such a noise! (so *Mil.* rebukes the aërial spirits); **chirping, twitter** *Glr.*; *čá-čo-čan* **shouting, bawling; talkative, loquacious** *Stg.*

ཅ་དར་ *čá-dar*, also *tsá-dar*, *tsá-sar*, **a sheet, blanket, toga.**

ཅ་ར་ར་ *ča-ra-rá*, or *či-ri-rí*, *W.* **čár-pa ča-ra-rá yoṅ dug**, it rains heavily, it is pouring.

ཅ་རི་ *ča-rí* *W.* **bug.**

ཅ་རེ་ *ča-ré* **continually, always** = *čar.*

ཅག་ *čag* termination of the plur. of pers. pronouns.

ཅག་ཀྲུམ་ *čag-krúm* **cartilage, gristle;** *snaı čag-krúm* bridge of the nose.

ཅག་དཀར་ *čag-dkár* *W.* **quartz.**

ཅག་ག་ *čág-ga*, *C.* **čág-ga ǰhé-pa**, = *nyá-ra byéd-pa*, c. *la*, **to take care of;** **čág-ga dág-po ǰhé-pa** to look after, to keep, preserve carefully; **čág-ga dág-po** careful, orderly, regular, tidy, of persons.

ཅག་ཅག་, ཅག་པ་ *čag-čág*, *čág-pa* **smacking** in eating *Cs.*

ཅག་ཅེར་རེ་ *čag-čer-ré* closely pressed or crowded, in standing or sitting *Ld.*

ཅག་རྡོ་ *čag-rdó* = *čag-dkár* *W.*

ཅང་ *čaṅ*, (v. *číaṅ*, *čí-yaṅ*), **every thing, any thing whatever,** *čaṅ-šés* knowing every thing, epithet of deities or saints; more frq. followed by a negative particle and then signifying: **nothing;** **čaṅ mi sto** it does not matter, it is indifferent (to me), frq.; **čaṅ med** there is nothing here, or at hand; also = **čaṅ mi sto; čaṅ mi šés-k̔an** ignorant, stupid; blockhead, simpleton.

ཅང་ཏེའུ་ *čaṅ-téu* *Glr.*, also *čaṅ-čaṅ-téu* (डमरु) a sort of **small drum** *Pth.*

ཅན་ *čan*, affix, adjective termination, prop. signifying: **having, being provided with,** = *daṅ ldán-pa*, corresponding to the English adj. terminations -ous, -y, -ly, -ful, e.g. *tsér-ma-čan* thorny; sometimes also = -like or -ish: *bón-čan* Bon-like, heretical *Mil.*, *hín-du-čan* Hindoo-like, Hindooish; seldom affixed to verbs: *byéd-pa-čan* a doer, maker; in *C.* also for the possessive pron.: *ṅá-čan*, *k̔ó-čan*, my, his (her), **nag-góṅ sá-hib-čen** the Sahib's inkstand. It may also be affixed to a set of words that form one expression: *tsér-ma nón-po-čan* having sharp thorns, *séṅ-gei mgó-čan* having a lion's head.

ཅན་ *čan*, po., prop. *čán-du*, postp. c. accus., **to, with,** *k'on čán-du mi ₒgro* I do not go to him *Mil., Pth.; ṅa čán-du* with me, in my presence *Mil.* The word seems to be rather obsolete; more recent editions having *gán-du* and *drúṅ-du* instead of it.

ཅན་ཅིལ་ *čan-čil* (?) *W.* the green shell of a walnut.

ཅན་ཅེ་, ཅན་ཅེར་, ཅན་ནེ་ *čan-čé, čan-čér, čan-né, Sch.;* a small bowl or dish; *Cs.:* continually.

ཅན་དྭང་ *čan-dváṅ* **green, unripe** *W.* (?).

ཅན་ས་ *čán-sa* (?) **kitchen, fire-place** *W.*

ཅབ་ཅོབ་ *čab-čob Cs.* **nonsense** e.g. *smrá-ba.*

ཅམ་ *čam* 1. *Cs.* **slow;** *Lex. čám-gyis ₒǰog,* and several other passages, the sense of which is not quite clear; cf. *čam-mé.* — 2. **glistening, glittering** (?) cf. *lčam-mé.* — 3. *W.* **whole, unimpaired,** *sa* (*lit. rtsva*) **čam-mé yod** the whole store of hay is still left (entire).

ཅམ་པ་ཏ་ལོ་ *čám-pa-tá-lo Ts.* **mallow.**

ཅམ་པོད་ *čam-pód Ld.* **a bunch** of flowers, sprigs etc., **a handful** of ears of corn.

ཅར་ *čar* 1. *Lex. čar-ré, Cs. ča-ré, Sch.* also *čar-már,* **always, continually** *Cs.* — 2. also *čar, čár-du,* with numerals, esp. *γčig-čar* **at the same time, simultaneously,** opp. to one after the other, successively (viz. doing or suffering a thing, sleeping, dying etc.) *Dzl.*; **at once, on a sudden,** opp. to gradually *Mil.; lṅá-čar* all the five together *Thgy., γnyís-čar, drúg-čar* etc.

ཅར་རས་ *čar-ras* v. *ₒdoms-ras.*

ཅལ་ *čal Cs.:* '**noise,** *čal-čal* id.; *čal-rgyúg* rumour, (false) report'; *čal-čól* idle talk, nonsense, *čal-čól γtam* id. *Mil.*

ཅས་ *čas Pur.,* v. *čes* 2.

ཅས་ཅུས་ *čas-čús Sch.* = *ča-čús.*

ཅི་ *či* num. figure: 35.

ཅི་ *či* I. interr. pron. in direct questions: 1. **what?** (*C.* gen. *gaṅ* instead of *či*) *či šes* (like the *Hind.* क्या जाने) who knows? col. *W.*; also pleon. at the end of a question after the . . . *am: ṅa ṅó-šes-sam či?* do you know me? do you? *Dzl.; čii* of whom? whose? followed by *p'yir, don, čed, slad* (*-du*): why? wherefore? inst. of *čii p'yir* also *či-p'yir* etc.; *de čii p'yir žé-na* 'this wherefore? (= why this?) if so it is asked'. (This phrase, besides the gerundial particles — esp. *pas* — is the only way in which in *B.* the causal conjunction 'for' (*Lat. nam, enim*) can be expressed, and in translating into Tibetan, the English conjunction must therefore often be altogether omitted.) *čii ₒbrás-bu* what sort of fruit? *čii ri* what kind of a mountain? i.e. of what consisting? *Pth.; či* also, like an adj., is placed after the word to which it belongs: *rgyu či-las* for what reason? on what account? *Thgy.* — 2. **why? wherefore?** but only in negative questions: *bdág-la des či ma čog* why should not that suffice me? *Thgy.*; *či mi sgrub* why do you not procure . . .? inst. of the imp. procure! *Mil.; bsám-na či ma legs* if you considered . . ., why would not that be a good thing? = you had better consider, you ought to consider *Mil.*; frq.: *de ₒbyúṅ-na či ma ruṅ* if that happened, why should it not be desirable? = would that it happened! oh, may it happen! — 3. **how?** in conjunction with other words, v. below. — 4. inst. of a note of interrogation, e.g. in: *či γnaṅ,* for *γnáṅ-ṅam, γšégs-par či γnaṅ* do you allow (me) to come? *Dzl.* ༢༥, 13; ༣༦, 5.

II. correlatively: **which, what; whatsoever; every thing,** much like *gaṅ,* q.v., esp. the syntactical explanations given there. *či,* as a correlative, ought prop. always to be written *ǰi,* yet not even in decidedly correlative sentences is this strictly observed: *či byed* (*-na-ₐaṅ*) whatever I may do *Glr.; či bgyi bka nyan* (*-te*) *ṅéd-kyis bsgrub* whatever we may be bidden to do, we shall obediently perform *Pth.; či myur,* also *či myur žig-la Pth.* as quick as possible;

also *ci* alone: by all means, at all events, *spyan ci drans* he must be conducted here at all events *Glr.*

Comp. and deriv. *ci-ga* **what?** col. — *ci-dgar*, *ci dgá-bar* whatever one may wish, **at pleasure, ad libitum.** — *ci snyed* v. *snyed.* — **ci ton** (lit. *ytoṅ*) **zig** **some, something** col. — *ci lta-bu* **of what sort**, manner, fashion, quality or nature? *Lat. qualis.* — *ci ltar* **how?** in what manner? **what?** *da ci ltar bya, W.* **da ci có-ce**, what is now to be done? — *ci ltar gyúr-pai ytam byás-so* he related what had happened, frq. — *ci-ste,* followed by *na* or (rarely) *te*, in most cases = the *Lat. sin*, **but if,** if however; even supposed that; sometimes for *gál-te*, **if,** in case. — *ci sto* what does it matter? *si yaṅ ci sto* if he dies, what does it matter? *Thgy.* (cf. *caṅ*). — *ci-ₒdra-ba* similar to what? of what kind? also: of whatever description it may be *Glr.* — *ci-nas* from which or what? out of which or what? by which? etc. (*Bal.*: **ci-ne** how?), *ci-nas kyaṅ* = *cis kyaṅ* q. v. — *ci tsam* **how much?** *B., W.; ci tsam yod kyaṅ* though he have ever so much *Mil.*; *ci tsám-du* how far? to what distance? — *ci-tsug Cs.*, col. **ci-zug, gá-zug** how? in what manner? — *ci zig* 1. **what? what a?** 2. **some one, any one, something, anything**; *ci zig-tu dgos* for what (purpose) is it wanted? *Dzl.*; *ci zig-na* once, one time, at any time *Pth.; ci zig-nas* after that, afterwards *Pth.* — *ci yaṅ, ci-aṅ, caṅ* **whatever,** any thing, all kinds of things, **ṅul yọ-na tsóṅ-gyu ci yaṅ yọ** *C.* if there is money, you may sell any thing; followed by a negative: **nothing.** — *ci rigs-pa* adj., *ci rigs-par* adv. 1. **in some measure,** to a certain degree; in part, partly *Tar.*; 2. **of every sort** *Dzl.* and elsewh. — *ci-la* **why? wherefore?** *Glr.*, *W.* col.; also for the *de cii pyir zé-na* of *B.*; further it is used inst. of an affirmative; e. g. question: shall we get rice there? answer: **tob yin*; *ci-la mi tob** of course, why not? **ci-la zu** **why! well!**

ཅི་ལིམ་ *ci-lím* (*Hind.* چلم) 1. the **bowl** of a hukka (water-pipe). — 2. a **hukka.**

ཅི་ཚེ་ *ci-tse Kun.*, also *tsé-tse*, **millet.**

ཅིག་ *cig*, enclitic, a modification of *ycig*, after *s* usually changed into *sig*, after vowels, and the liquids *ṅ, n, m, r, l* into *zig* (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article **a,** or **a few,** when following after a plural; sometimes also untranslatable: *bud-méd-dag cig* some women; *máṅ-po zig* many (sometimes expressly opp. to *máṅ-po, the* many, *Tar.* 7, 15); *gaṅ zig* v. *gaṅ;* **a little, some,** *siṅ zig ₒtú-ru ₒgro dgos* I must go and pick up some fire-wood *Mil.*; after infinitives: *krims daṅ ₒgál-ba zig byéd-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *tse ₒpós-pa gráṅs-med-pa zig myaṅ* he suffered innumerable deaths *Dzl.*; it is even added to numerals, and not only when 'nearly', 'about' or similar words leave a given number undefined (*mi lṅa tsam zig* some five people), but also in sentences like the following: *cú-mig bzi zig yod* there are four springs or fountains. In all these cases, however, it may also be omitted. The numeral for 'one' ought always to be written *ycig* and never *cig*, but prefixing the *y* is so often neglected (e. g. in *tabs cig-tu, lhan cig* etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in *C.* only in the latter way; in *W.* it is of rare occurrence.

ཅིང་, ཤིང་, ཞིང་ *ciṅ, siṅ, ziṅ*, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for *cig*; it corresponds to the English participle in **ing,** is used in sentences beginning with **when, after, as,** and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: *ysón-por dúr-du bcúg-ciṅ bui sa zá-bar*

gyúr-čig (= *bčúg-nas*, or *bčúg-ste*) may I, after having been buried alive, be obliged to eat my own son's flesh! *Dzl.*; usually however employed in the minor clauses of accessory sentences: *brós-šiṅ gáb-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by **and** or **but**: *šá-la zá-žiṅ ḱrág-la ˳ťúṅ-ba* eating flesh and drinking blood; *čé-žiṅ légs-pa* tall and well-shaped; *drod ɣnód-čiṅ bsíl-ba p̓an* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nya bšór-žiṅ ˳ṫsó-o* we live by fishing (piscando) *Dzl.*; and = *kyin* (q.v.): *rí-la draṅ-sroṅ byéd-čiṅ ˳dúg-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-sṅágs ˳dón-čiṅ ˳dug* he sits wailing *Dzl.*; *raṅ-dgár ˳gró-žiṅ ɣda* he is wandering at pleasure *Mil.*; *čes smrá-žiṅ yód-pa-la* as they were thus speaking *Glr.*; *čos stón-čiṅ yód-pai ṫse* as he was just giving religious instruction *Tar.* 11, 12.

ཅིའུ་རི་ *čiu-ri* n. of a female demon *Thgr.*

ཅིར, ཅི་རུ་ *čir, čí-ru*, termin. of *či*, 1. **whereto** etc., little used. — 2. with *yaṅ*: **everywhere**, in every direction, for any purpose, by all means, with a negative: **nowhere** (so at least it is to be explained in several passages of *Pth.* and *Thgy.*).

ཅིས་ *čis*, instr. of *či*, *čis yid-čes-par ˳gyur* **by what** am I to believe it? what shall make me believe it? **whereby** can I know it to be true? *Dzl.*; *čis kyaṅ mi skrág-pa yin* he is not to be frightened by any thing *Dzl.*; *čis kyaṅ*, and *čí-nas kyaṅ* frq. used as adv.; **by all means**, at all events, at any rate, *čis kyaṅ ˳gró-na* if you wish to go by all means, at all hazards; *da čis kyaṅ gegs byao* now I will at any rate play him a trick *Dzl.*; *čis kyaṅ bžes-pa žu* I beg of you most earnestly to accept it *Mil.*; *čis kyaṅ slobs* **never mind!** teach it me at any rate! *Pth.*

ཅུ་ *ču* 1. num. figure: 65. — 2. inst. of *bču*, used in compound numerals for the tens, when the preceding numeral ends with a consonant: *sum-ču, drug-ču, bdun-ču, brgyad-ču.*

ཅུ་གང་ *ču-gaṅ Med.*, *Cs.*: 'a sort of lime used for medicine'.

ཅུ་ཏི་ *ču-ti* (?*ɣču-ti*) **pig-tail, cue**, worn by boys and men in Tibet proper, *Ld.* and *Sp.* Cf. *čo-to.*

ཅུ་ལི, ཅོ་ལི་ *ču-li, čo-li* 1. *W.* **a fresh apricot.** — 2. *C.* **dried apricots** without stones. — 3. a sort of wild-growing vegetable *Sik.*, *C.* — *ču-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bun-ču-li* a kind **of peach** *Kun.*

ཅུག་ཅུག་ *čug-čúg* = *čag-čág Sch.*

ཅུང་ *čuṅ* 1. *C.* **gourd, pumpkin.** — 2. n. of a place. — 3. for *čuṅ žig*: *da ḱyod čuṅ ˳p̓yis-pa yin* you are **a little** too late now *Pth.*; *čuṅ yó-ba* a little slanting *Glr.*

ཅུང་ཞིག, ཅུང་ཟད, ཆུང་ཟད་ *čúṅ-žig, čúṅ-zad, čʿúṅ-zad*, **a little**, *B.* and *C.*, *mú-ge čúṅ-zad čig* a partial famine *Mil.*; *čúṅ-zad-kyi p̓yir* for the sake of a trifle, through an insignificant circumstance *Dzl.* ༢༢༥, 15; **some**, *Lat. non-nulla*, of rare occurrence, *Was.* (242); *čuṅ žig skyéṅ-bar gyúr-nas* rather ashamed, somewhat confounded *Glr.*; *čúṅ-žig p̓án-nam blta* I shall see, whether it will help, or has helped, a little *Mil.*; a little while, a short space of time, *čúṅ-zad čig sdod čig* wait a little (while) *Dzl.* When followed by a negative, it may either be translated as in: *čúṅ-zad ma bdé-ba* a little unwell, uneasy etc. *Mil.*, or as in: *dbaṅ čuṅ-zad med*, there is not even a slight possibility = there is no possibility at all *Pth.* and elsewh.

ཅུང་ཞོ་ *čúṅ-žo*, also *čúṅ-žu, čuṅ-ži, ɣčoṅ-ži*, a kind of white stone.

ཅུབ་ *čub W.*, from the *Hind.* चुप, **čub čád-de dug** he keeps silence, holds his peace.

ཅུར་ *čur*, in *čur mid-pa* **to devour** food **entire** *Sch.*

ཙུར་ནི་ *čúr-ni* **meal, flour,** only in medical writings.

ཙེ་ *če* numer. figure: 95.

ཙེ་ན་, ཞེ་ན་, ཤེ་ན་ *čé-na, šé-na, žé-na* (cf. *čig*), inst. of *čes smrá-na*, **'if one says so, asks so'** etc., after words literally quoted, frq. (*W.* **zér-na**).

ཙེ་སྤྱང་ *če-spyáṅ* **jackal.**

ཙེ་རེ་, ཙེར་རེ་ *če-ré, čer-ré* **envious, jealous,** *mig če-ré* (*čér-gyis Thgr.*, *čér-te Glr.*) *ltá-ba* to look with an evil or envious eye upon; *če-ré lóṅ-ba* dim-sighted, purblind *Cs.*

ཙེམ་མེ་བ་ *čém-me-ba* **bright, shining,** of polished metal *Glr.*, cf. *ḱrá-bo.*

ཙེམ་ཙེ་ *čém-tse* **scissors** *C.*

ཙེའུ་ *čeu* 1. a small **sucking-pipe** for drinking the Murva-beer, in which millet grains are swimming *Sik.* (v. *Hook.* I., 175). — 2. **a clyster-pipe.**

ཙེར་ *čer*, v. *če-ré.*

ཙེས་ *čes* 1. (*Lex.* इति), also *šes* and *žes* (cf. *čig*) **so, thus,** in ancient literature regularly placed after words or thoughts that are literally quoted, and so continuing the sentence; the quotation itself is gen. preceded by *ₒdi skád-du*, or *ₒdi snyám-du.* In later literature *čes* and the introductory words are often omitted, in col. language always. Inst. of *čes smrás-so, čes ɣsúṅs-so*, so he said, thus he spoke, so has been said or spoken, so it is said, often only *čés-so* is used, and in like manner *čés-pa* for *čes smrás-pa*, this word, this speech; *čés-pa-la sogs-pa* these and similar words; *čés-pa ₒdi yaṅ* also the preceding poem (is written by him); *snyun žés-pa nád-kyi miṅ yin* the word *snyun* is a term for 'disease' *Zam.*; *žés(-pa) daṅ* 'such, and', if a quotation is followed by another, where we say 'further', 'moreover'; *čés-pa-la* after words have been quoted, which form the subject of further discussion; *čes byá-ba*, or *čés-pa* the so called, frq. after names; *čés-su* rarely for *čes.* — 2. acc. to the usual spelling and pronunciation (*čes, če*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal.* *čas*, in *Kun.* *čā*), though etymologically as yet not accounted for; sometimes used also as a sbst. or adj. i.e. partic.: *bsád-čes* killing, *bsád-čes yin* it is to be killed; *skyé-čes* pregnant, v. *skyé-ba.*

ཙོ་ *čo* 1. num. fig.: 125. — 2. *čo-ₒdri-ba* *Lex.*, *C.*, **to blame, reproach, slight; to vie with.**

ཙོ་ག་, ལྕོ་ག་ *čó-ga, lčó-ga Mil.* **lark** (not common in Tibet).

ཙོ་གེར་ *čó-ger*(?), *čó-ger bžugs Glr.*, *W.* vulgo: **čó-gan dug** he sits **motionless.**

ཙོ་ཏོ་ *čó-to*, also *čó-ti, Cs.*: **a tuft of hair** on the head, thus *Lex.*: *čó-toi ṫor-čóg* (= *čú-ti?*); cf. *lčaṅ-lo.*

ཙོ་རི་ *čó-ri* = *čor, čáṅ čo-ri Lex.*(?).

ཙོ་ལི་ *čó-li* = *ču-li.*

ཙོ་ལོ་ *čó-lo* **the prattling** or **chattering** of little children *Mil.*; cf. *čá-čo.*

ཚོག་ *čog Cs.*: a plural-sign; *Schr.* all (people). This, or a similar original meaning of the word is also to be traced in an expression usual in *Ld.*: *čóg-mdo* a place where three roads meet, v. *mdo*; cf. also *čag.* When affixed to a word, it must be preceded by the vowel *o*, the final consonant of the root being at the same time repeated. Affixed to verbs, it seems to convert them into participles: *ₒóṅs-so-čog-la Dzl.* ༢༥, 6, to those arrived, to the (persons) arrived, *yin-no-čog*, *yód-do-čog* those being, existing (things or persons); *Cs.*: *ɣčés-so-čog* things that are valuable, precious, to a man.

ཚོག་ཚོག་པ་ *čóg-čog-pa W.* **grasshopper, cricket.**

ཚོག་པ་ *čóg-pa C.* **to have leisure** *čóg-na yoṅ go* if you have leisure, come! **čóg-ka** **leisure,** **dhe-riṅ čóg-ka me** to-day I have no leisure; **čóg-ka ǰhé** is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.

ཅོག་བུ་ *čóg-bu* a sort of **small tent** *Cs.*

ཅོག་ཙེ་ *čóg-tse*, v. *lčog-tse.*

ཅོག་ལ་མ་ *čóg-la-ma* a mineral(?) *Med.*

ཅོང་ *čoṅ* 1. *Lex.* a musical instrument, *Schr.*: a bell. — 2. *Mil: čoṅ-la skyur-ba* to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. *tson-dóṅ.* — 3. v. *γčoṅ.*

ཅོང་ཅི་ *čóṅ-či* a small **bowl** or **dish** *Sch.*; v. *čan-če.*

ཅོང་ཅོང་ *čoṅ-čóṅ* **jagged, indented, serrated.**

ཅོང་མོ་ *čóṅ-mo*, col. for *lčúṅ-mo.*

ཅོང་བ་ *čóṅ-ba*, *Pth.*: *ṅu-ₒbód čóṅ-ba* acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with *čo-ṅés.* Cf. *γčóṅ-skad.*

ཅོང་ཞི་ *čóṅ-ži* = *čúṅ-žo.*

ཅོང་རོང་ *čoṅ-róṅ*, perh. = *čoṅ-čóṅ*, *Mil. čoṅ-róṅ tsér-ma.*

ཅོད་པན་ *čod-pán*, मुकुट, ornament for the head, worn by kings, **tiara, diadem, crown; the crest** of gallinaceous birds.

ཅོབ་དར་ *čób-dár Ld.-Glr., Schl.* p. 29, a (?).

ཅོར་གང་, ཅོར་ཅིག་ *čor-gáṅ, čór-čig* **a mouthful, a gulp, a little** *Sch.*; cf. *čo-ré.*

ཅོལ་ཆུང་ *čol-čúṅ Thgy.* childish **prattle** or **babbling.**

གཅགས་པ་ *γčágs-pa* 1. **to apprehend, to grasp** (with the understanding), **to impress,** gen. with *yíd-la*, on the mind, e.g. the doctrine *Dzl.*; also *bka nan-γčágs čén-po γnáṅ-ba* to give a thoroughly solid, impressive instruction; *γčágs-po byéd-pa* = *γčágs-pa;* with additional force: **do čág-po ǰhé-pa* C.* to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synon. to *čágs-pa* **to love.**

གཅང་པོ་ *γčáṅ-po, W. *śáṅ-po** **clever; lively, sprightly;** *W.* also **attentive to, regardful of;** *γčáṅ-po drúṅ-po* clever and sagacious *Mil.*, *γčaṅ-drúṅ ldán-pa* id. *Pth.*; hence also *γčaṅ* sbst. sagacity, cleverness; *ka-γčáṅ* clever words, clever speech *Cs.*; cf. also *ka-sbyáṅ*; *W.*: **śaṅ čó-če** to watch for; to keep guard, to watch; **śaṅ-rig čó-če** to be very attentive, to listen with fixed attention, **śáṅ-rig-čan**, *C. *čáṅ-rig-čen** very attentive; *W.: *śaṅ skúl-če** 1. to exhort, admonish 2. to wake, to rouse from sleep; **čós-si śaṅ-skúl táṅ-če** to give religious exhortations, to hold parenetic lectures.

གཅད་པ་ *γčád-pa*, v. *γčód-pa.*

གཅན་(ག)ཟན་ *γčan-(γ)zán* frq. beast of prey, *Lat. fera*, but more in a systematic sense, so that the cat, and even the dog may be included; *Glr.* po. *γčan-(γ)zán tá-ma* 'the last of the beasts of prey', the cat.

གཅམ་བུ་ *γčám-bu Cs.* **humbleness, servility, flattery,** *Sch.* also **untruth, lie;** *γčám-bui ṅag*, or *tsig* a servile speech; *γčám-bu smrá-ba* to speak submissively *Stg.* (not much used).

གཅར་བ་ *γčár-ba* 1. *Sch.*: **cut out, put out, knocked out,** e.g. *mig* an eye (cf. *bčar-ba.* — 2. *Mil.?*

གཅལ་བ་ *γčál-ba, γčál-du bkrám-pa* **to spread, display, lay out** e.g. precious stones, jewels, on a table, on the ground, *Glr.*, also *Lex.*

གཅི་བ་ *γčí-ba* 1. vb. v. *γčíd-pa.* — 2. sbst. = *γčin; bśaṅ γči* both kinds of alvine discharges. *Dzl.*

གཅིག་ *γčig*, num. **one;** *γčig kyaṅ* even but one; **one and the same,** *dus γčig-tu* at the same time (whereas *dus čig-na* once, one day, which however is also written *dus γčig-na*); *γčig byéd-pa* to unite (vb. n.), to join (in an act), to act in concert; sole, alone; **dear,** beloved, *yab γčig* dear father! *Glr.: śin-tu γdúṅ-bai ma γčig* my own (only) beloved mother! somebody, some one *Dzl.*, *γčig . . . γčig* the one — the other, somebody or other, very frq.; *γčig-gis γčig. γčig-la γčig* etc. one another, each other frq.; *mi-γčig C.* **differing, different.**

Comp. and deriv. *γċig-ka* **single, only,** opp. to several, *Mil.* — *γċig-ċar, γċig-č̌ar* v. *ċar.* — *γċig-ċig,* pronounced **ċig-ċig**, **a certain, some one,** εἷς τις, *slób-ma-las γċig-ċig Dzl.; bud-méd γċig-ċig Dzl.* ༢༥༧, 5 (where *Sch.* has *ċig-γċig* erron.); *γċig-γċig,* pronounced **ċig-ċig**, 1. **one at a time; separately, alone,** esp. *W.*; 2. **of the same kind, not different** *W.* (v. *Fouc. Gram.* p. 21. 42), 3. adv. **by one's self, only, solely** *W.* — *γċig-č̌óg* **all-sufficient** *Glr.* — *γċig-nyid Cs.* 'unity'(?) — *γċig-tu* 1. **into one,** into one body, **together,** *γċig-tu sdú-ba* to unite e.g. six countries, *Dzl.*; to contract, to simplify *C.* 2. at once, wholly, altogether *Dzl.* ༢༣, 3; 3. firstly, in the first place, *γċig-tu-ni*; then follows *γnyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *γċig-dú* unity and plurality, *γċig-du-brál* not having these two qualities *Was.* (308). *γċig-pa* 1. **the first** *Wdṅ.* (little used). 2. **having** etc. **one,** cf. *dgu.* 3. **of one kind,** not different or manifold, *mi-γċig-pa* different *B.* and *C.* — *γċig-pu* (also *γċig-bu?*) **alone, single,** *γċig-pus mi stoṅ túb-pa* to be able to cope alone with a thousand men *Dzl.*; *γċig-pur lus-pa* to remain alone behind *Glr.*; **only, sole,** *bu γċig-pu* the only son, frq. — *γċig-po* 1. **alone,** *rgyál-po γċig-po skyés-pa yin* the king alone is a man, *Dzl.* 2. **being one,** or the one, *ma γnyis-la skyés-pai bu γċig-po* thou (being the) one son of two mothers, viz. claimed by two, *Glr.* 3. *Pur.* **tbe one — the other.** — *γċig-śós* **the other,** when speaking of two.

གཅིད་པ་ *γċid-pa,* also *γċi-ba,* pf. *γċis,* fut. *γċi,* imp. *γċis,* to make water, to piss.

གཅིན་ *γċin* **urine,** *γċin γċid-pa,* or *γċi-ba, W. táṅ-ċe,* to make water; *γċin śor* urine is discharged involuntarily; *γċin-rkyág,* both discharges, vulg.; *γċin-ɦgág* the retention of urine *Med.*; *γċin-snyí* gonorrhoea, clap(?) *Med.*

གཅིའུ་ *γċiu* 1. clyster-pipe = *ċeu*; *γċí-ui sman* clyster *Lex.* — 2. *clyster*(?) *Cs.*

གཅིལ་བ་ *γċil-ba* **to spoil, to destroy** *Sch.*

གཅུ་བ་, ལྕུ་བ་ *γċú-ba, lċú-ba,* v. *γċúd-pa*; *γċu* or *lċu-ɦkór Cs., γċu-skór W., γċús-bu Ts.,* **screw.** — *γċú-ti* v. *ċu-ti.* — *γċu-dóṅ* screw-box *Cs.*

གཅུ་གལ་ *γċu-gál* **importance,** *Cs.*

གཅུགས་པ་ *γċúgs-pa,* prob. not different from *γċágs-pa.* The word occurs in: *yid(-la) γċugs(-pa)* beloved, a friend *Dzl.*; *mdza-γċúgs byéd-pa* to treat amicably *Wdn.*; *k̔on-γċúgs* having conceived a hatred *Lex.*

གཅུང་པོ་ *γċúṅ-po,* resp. **a younger brother.**

གཅུད་ *γċud? γċud-(la) ɦbór(-ba) Lexx.* w.e.; *Sch.:* **to forsake, to cast out, to reject;** (cog. to *č̌ud-zán?*)

གཅུད་, ལྕུད་པ་ *γċúd-pa, lċúd-pa,* pf. *γċus, lċus,* fut. *γċu, lċu,* imp. *γċus*(?) **to turn,** turn round, **twist, twine, plait, braid;** **ċud log táṅ-ċe** *W.* to untwist, untwine a rope; **ċus zum táṅ-te nol dug** *W.* they wrestle and scuffle (prop. they fight scuffling); **sen ċus gyáb-ċe** *W.* to press and bore with the knuckle; **ċús-spu** a low expression for the hair; *lág-pa γċus Zam.?*

གཅུན་པ་ *γċún-pa,* secondary form of *ɦǰún-pa, Lexx.*: *rtsád-nas γċún-pa,* prob. **to subdue** completely; *γċúr-žiṅ γċún-pa* prob. to beat or press a thing until it is soft.

གཅུར་བ་ *γċúr-ba,* secondary form of *ɦǰur-ba*; *γċúr-p̔e Ld.* a coarse sort of **vermicelli.**

གཅེ་བ་ *γċé-ba* **to esteem, to hold dear, to love** *Sch.*

གཅེན་ *γċen* (*Cs. γċén-po*) resp. *Cs.*: one's **elder brother** *Dzl.* ༢༢༦, 11; acc. to *Zam.*: first-born son.

གཅེར་བ་ *γċér-ba* v. *bċér-ba.*

གཅེར་བུ་ *γċér-bu* **naked,** col., also *Mil.*; *γċer-nyál* id.; *Kun.*: **ċer-góg**; resp. *sku γċér-bu*; *γċér-bu-rnams ɦgábs-par byéd-pa yín-pa* being one that covers the naked *Stg.*; *γċér-bur ɦbyin-pa* to make naked, to strip *Pth.*; *γċér-bu byúṅ-ba, W.* **ċer-nyál t̔ón-ċe** to show one's self naked; *γċér-*

bu-pa, γčér-nyal-mḱan Mil. (*Ssk. nirgrantha* a naked man, gymnosophist; *čós-sku γčer mtóṅ-du gról-bas* having been delivered so far as to see the *čós-sku* (v. *sku*) unveiled *Glr.*

གཅེས་པ་ *γčés-pa* (*Lh.* **šé-pa-**) **dear, beloved,** ... *ltar γčés-na yaṅ* although he is to me as dear as ... *Glr.*; *ṅéd-kyi mi γčés-pa* a man dear to us, our beloved, our darling *Mil.*; *γčés-ma* a favourite, sweetheart *Cs.*; *γčes-ṗrúg* dear child *Mil.*; **excellent, precious, valuable,** *šín-tu γčes-pai lṅa* the five important letters (viz. the prefixed letters) *Glr.*; *šés-pa γčes* it is of importance to know *Med.*; often as superlative: *ˬjig rtén ˬdi-na γčés-pa raṅ-srog yin* the dearest thing in the world is one's own life *Pth.*; *γčés-par byéd-pa Stg.*, *ˬdzín-pa Glr.* c. accus., *W.*: **šé-pa čó-če** gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. — *γčes-bsdús Lex.* w.e.; *γčes-btús Cs.* choice pieces (out of books).

གཅོག་པ་ *γčóg-pa*, pf. *bčag*, imp. *čog(s)*, *W.* **čág-če**, imp. **čog** trs. to *ˬčág-pa*, **to break,** *dúm-bur* to pieces; **to break off,** or **asunder; to smash,** a glass; **to crack,** nuts; **to burst; split, blast,** a gun, a rock; fig.: **to break, to violate,** a promise, a vow, a law etc. frq., *yáb-kyi bka bčág-tu med* the word of my father may not be violated (by me) *Glr.*

གཅོང་, གཅོང་ནད་ *γčoṅ, γčoṅ-nád,* **consumption, phthisis,** *γčoṅ-čén dmú-ču* prob. dropsy in the chest or in the pericardium *Med.*; gen. any **chronic disease** **čoṅ-la ťsü' ma soṅ-ṅam** *C.* it has not taken a chronic turn, has it? also fig.: **sem čóṅ-po dug** *C.* the heart is sick, afflicted.

གཅོང་སྐད་ *γčóṅ-skad Lex., Sch.*: **lamentations, wailings, plaintive voices,** cf. *γčóṅ-ba.*

གཅོང་བ་ *γčóṅ-ba* 1. pf. *bšoṅs*, **to excavate, wash out, undermine** through the action of water, *túr-du γčoṅ-bar mi gyúr-ro* they are not undermined (by the water) *Stg.*; *γčoṅ-roṅ* a narrow passage, a defilé *Cs.* — 2. from *γčoṅ*, **to get faint, languid, wearied** in mind, *C.*

གཅོང་ཞི་ *γčoṅ-ži*, v. *čoṅ-ži.*

གཅོད་པ་ *γčód-pa*, pf. *bčad*, fut. *γčad*, imp. *čod*, *W.* **čád-če**, imp. **čod** 1. **to cut,** ; *čád-bya γčód-pa secanda secare Gram.*; **to cut asunder,** *ḱam-ťsad-du* into small bits; **to cut off, chop off,** the hands; **to cut down, to fell,** trees; **to cut out,** the tongue *Dzl.*; **to rend asunder, to break,** a thread, a rope, chains, fetters. — 2. **to cut off** fig.: *ču,* the water, by damming it out, frq.; **to reduce,** the wages; **to cure,** a disease; **to suppress,** a passion; **to discontinue, to give up,** *zan, zas,* eating i.e. to abstain from food, to fast; *srog,* to kill, to murder, frq.; **to stop** a thing in its origin, **to obviate, prevent, avert; to avoid; to lock,** the door, frq.; ... *kyi,* or *la, bár-du γčód-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *sróg-la bár-du γčód-pa dé-dag* all these life-endangering beings *Glr.*; (for more examples refer to *bar*); **to stop,** to make a pause, in reading, *šad yoṅ-na drág-por bčád-pa* making a marked stop, when there is a *shad, Gram.*; *rnam(-par) γčód(-pa)*, or *bčad(-pa)*, section, paragraph; stop, pause; *yoṅs-γčód* id. *Gram.*; **to decide,** *čes bčád-do* thus he decided *Dzl.*; *ḱrims*, or (*Dzl.*) *žal-čé,* to pass sentence or judgment; to judge, condemn, cf. also *ťág-γčod-pa.* — 3. **to cross** (little used), *čú-bo grú-yis* a river in a boat *Glr.* — 4. *rjes γčód-pa* **to follow** the track, used both of men and dogs; **már-dzi** (to follow) the smell of butter (viz. of roast-meat), **kyúr-dzi čö'-pa** *C.* to follow the sourish smell (viz. the smell of beer); *(γ)sár-* (also *ťsar Pth.*) *γčod-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *čád-pas γčód-pa* and other phrases v. under the respective noun. — **čö'-táṅ** *C.* **the Tibetan rupee,** having lines (*radii*) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the

spelling of *γčód-pa* and the assonant verbs *spyód-pa* and *dpyód-pa* is variable.

གཙོམ་, བཙོམ་ *γčom*, *bčom*, **pride, haughtiness, arrogance**, *bskyúṅ-ba* to put it off, give it up *Lexx.*; *bčom čuṅ-ṅus Tar.* 20, 6 despondingly, low-spirited; *gros-γčóm Lex.* obs. or prov. for *gros-bčám*, v. *ₒčám-pa.*

གཙོར་བ་ *γčór-ba* **to spread, scatter, disperse** *Cs.*

བཙག་པ་ *bčág-pa* v. *γčóg-pa* and *ₒčág-pa.*

བཙང་ *bčaṅ? Sch.: 'bčaṅ-rgya-čén-po* comprising much, comprehensive, very extensive; *bčaṅ-rgyár mdzad-pa* resp. to apply one's self, to bestow pains upon'.

བཙད་ཀ་ *bčád-ka W.* a whole that has been cut into, or a piece cut off.

བཙད་པོ་ *bčád-po W.* something **old, torn, worn out.**

བཙབ་པ་ *bčáb-pa* v. *ₒčab-pa.*

བཙམ་བཙོམ་ *bčam-bčóm Sch.*: trivial things, medley, hodge-podge.

བཙའ་སྒ་ *bčá-sga* v. *sga.*

བཙའ་བ་ *bčá-ba* 1. v. *čá-ba.* — 2. sbst. drinking; gen. used connected with *bza-ba; bčá-ba daṅ bzá-ba*, or *bza-bča* food and drink.

བཙའ་འཕྲང་ *bča-ₒpráṅ Mil.*, declivity, precipice *Sch.*

བཙའ་མག་ *bča-mág*, the usual pronunciation of *lčags-mag.*

བཙར་བ་ *bčár-ba* 1. = *bčír-ba* **to squeeze, to press** in a press *Thgy.*; **to crowd, to throng**, **yár-la bčar* C.*, stand (or sit) more closely together! — 2. **to pull** or **force from, to wrest** *Cs.* — 3. *Lexx.*: *mig bčár-ba* the same as in *γčar-míg* (?). — 4. *Sch.*: *logs bčár-ba* to prop sideways. — 5. *Sch.*: *bčar bžúgs-pa* to have a permanent residence (this would however be more correctly expressed by *čar*). — 6. *bčár-bai rta- bčibs*, and *lan-bčár? Lexx.* w.e.

བཙལ་བ་ *bčál-ba* v. *ₒǰál-ba.*

བཙས་པ་ *bčás-pa* 1. originally pf. of *ₒčá-ba*, little used. — 2. adj. **together with, connected with, having, possessing, containing** a thing, with *daṅ* or termin. (the latter in prose only when a second *daṅ*, signifying 'and', occurs in the sentence); gerundially: *bčás-te*, sometimes also *bčás-pas* or *bčás-śiṅ*; adverbially: *bčás-su* frq.; *ₒkor daṅ bčás-pa* (*-te, -su*) with attendance, with a retinue or suite, frq.; *bu-mo bču bod-blón daṅ bčás-pas skór-te* surrounded by ten virgins together with the Tibetan ambassadors *Glr.*; *btsún-mo daṅ srás-su bčás-te* with (his) wife and son *Glr.*; *gos daṅ bčás-su* (to go into the water) having one's clothes on *Dzl.*; *žal ₒdzúm-pa daṅ bčás-te* with a smiling face *Glr.*; *śér-sna daṅ bčás-pa* infected with, subject to, avarice; without *daṅ* or termin. (esp. po.); *ₒkrúl-bčas* infatuated, fascinated *Pth.*; *ₒbru-ťáṅ ťun bčas* together with a small parcel of Dutan tea; it is also, like *rnams*, a collective sign, used in enumerations, referring to several nouns, *Wdṅ.*, or like *la-sógs-pa* and other (things), and more (such things), and the like: *rgyags daṅ bčas bskyál-lo* provisions and other necessaries we shall supply *Mil.*

བཙིང་བ་ *bčiṅ-ba*, fut. of *ₒčiṅ-ba* **to bind.**

བཙིངས་པ་ *bčíṅs-pa*, pf. of *ₒčiṅ-ba* **to bind.** Both verbs (*bčiṅ-ba* and *bčíṅs-pa*) are also used as substantives: **bonds, fetters**, whether of a material, spiritual, or magical nature.

བཙིབ(ས)་པ་ *bčíb(s)-pa* v. *ₒčib-pa; Sch.* also: **carriage, conveyance.**

བཙིར་བ་ *bčír-ba* v. *ₒčír-ba.*

བཙིལ་བ་ *bčíl-ba* v. *ₒǰíl-ba.*

བཙུ་ *bču* (*Bal. *wču**) **ten**, *bču ťam-pa* id.; *bču-ṗrag* a decade; *bču-γčig, bču-γnyis* (*Bal. *wču-ṅas**) eleven, twelve etc., (v. also *bčo*); *bčú-pa, bčú-po* as in *dgú-pa, dgú-po.* — *bču-skór ₒťon, bču-gyúr ₒťon* (the field) yields a tenfold crop. — **čú-ka, čú-kai ṭal* C.*, **ču-kág* W.*, tithe, tithes; *bču-kág-pa* a collector of tithes, *bču-kag ₒdón-pa* to tithe, to decimate *Cs.* — *bču-dpón* corporal, Lat. *decurio*, *bču-ₓóg* (**ču-

*wáṅ** *Ts.*) a band of ten soldiers. — *bču-γčig-žál* the eleven-faced (Awalokiteswara) *Glr.*

བཅུ་བ་ *bčú-ba* v. *ₒču-ba.*

བཅུག་པ་ *bčúg-pa* v. *ₒjug-pa.*

བཅུགས་ *bčugs*, from the phrases: *sems ḱón-med-pa daṅ bčúgs med-pa daṅ γnód-pa med-pa Stg.*, and *Pratihārya Avadāna* (v. *Feer*) p. 3: *lha-byin-gyis bčugs byás-te* = देवदत्तविगृहीतेन, it appears, that *bčugs* signifies hatred, hostility, damage, loss, which when compared with *γčugs* seems rather strange, yet is in accordance with कौहत्य (for this must probably be read inst. of कोहत).

བཅུད་ *bčud* (रस) **moisture, juice, sap,** but gen. combined with the notion of a certain inherent virtue or power; *zlá-bai bčud* a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence **essence, nutriment,** *rkáṅ-gis bčud ₒgyur* nourishment comes from the marrow *Med.*; *bčúd-la soṅ*, *Mil.* also *bčúd-la bor*, (this food) has proved a nutritious fluid, it agrees with him; *bčúd-čan* nutritious, succulent, of grass, food etc.; *bčud-méd* not nutritious, *Med.;* invigorating **cordial, quintessence,** *bčud-lén* an elixir of life; frq. fig.: *čos ṫams-čád bsdús-pai bčud Glr.*

བཅུམ་པ་ *bčúm-pa* 1. v. *ₒjúm-pa.* — 2. **to use artifices, to chicane** *Sch.*

བཅུར་བ་ *bčúr-ba* 1. **to be flattened down** *Sch.* — 2. *Kun.* **lúṅ-po čúr-te yoṅ** there is a draught (here). — 3. *C.* like *bkág-pa* **to bar, obstruct, block up,** e.g. of snow obstructing a road. Cf. *ₒjúr-ba.*

བཅེ, བཅེས་ *bče, bčes* v. *ₒčé-ba.*

བཅེར་བ་ *bčér-ba* 1. **to heap** or **pile up** *Cs.; Lex.: šiṅ ṕúṅ-por bčér-ba* to pile up wood. — 2. = *bčír-ba* 1. **to squeeze, to press** *C., W.;* **to squeeze in,** *ri-brág γnyís-kyi bár du* something between two rocks *Pth.;* **čer táṅ-če** *W.* to squeeze, press, screw in; **čer-čér táṅ-če** *W.* to throng, to crowd.

བཅོ་ *bčo*, for *bču* in *bčo-lṅá* 15, and *bčo-brgyád* 18; *lo lṅa γsum bčo-lṅá* 3 times 5, 15 years (*lṅa γsum* standing pleon.) *Mil.*

བཅོ་བ་ *bčó-ba*, pf. and imp. *bčos*, prop. root of the fut. tense of *ₒčós-pa*, but in *W.* the usual word for *byéd-pa* **to make, perform; to prepare, manufacture, construct;** employed in all kinds of phrases; **ḱó-la zúṅ-čan čó** *W.* (he) makes him a liar.

བཅོག་ *bčog? Glr.* 99.

བཅོམ་ *bčom* for *γčom*, **pride.**

བཅོམ་པ་ *bčóm-pa*, pf. of *ₒjóms-pa*, **conquered, subdued; having conquered** or **subdued,** e.g. *dgrá-bčoms-pa*, v. *dgra*; **victory** *Cs.*; *ₒṕrog-bčóm*, and **čom-ṭóg** *W.* **robbery** and **acts of violence.** — *bčom-brlág* p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam.*, *Tar.* — *bčom-ldán* victorious *Cs.*; *bčom-ldan-ₒdás* (*Kh.* **wčom-ldan-dḗ**, *Ld.* **čom-dan-dás**, *C.* **čom-dän-dḗ**) भगवत्त *Cs.:* victorious, *Sch.:* 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of Buddha, *Burn.* I., 71.

བཅོལ་བ་ *bčól-ba*, v. *ₒčól-ba*; *bčól-ma* a thing committed to a person's charge, **a trust.**

བཅོས་པ་ *bčós-pa*, a verb of its own, though as to form resembling a participle, 1. **to treat medically,** hence **to cure, to heal,** *mḱas kyaṅ bčós-su med* he cannot be cured even by the best physicians *Med.; bčós-(pai) ṫabs* the way of treating, the method of curing *Med.*; *sman-bčós* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for form's sake, **to affect,** *bčós-su byéd-pa* **to perform a sham work,** e.g. blowing into a blazing fire *C.*; hence as sbst.: **a false conception,** wrong idea, *bčós pa daṅ ₒḱrúl-bar gyúr-ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thgy.* — 3. partic.: made or contrived by art,

artificial, feigned, fictitious, *ma-bčós* artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, *Mil.* — *bčós-pai ras,* or *ras bčós-bu,* washed or prepared cotton-cloth *Cs.*; calico, chintz *Cs.*; in *S. O.* it seems to denote a costly, valuable fabric; *bčós-ma* sbst. and adj., a production of art, any thing made or contrived by art, esp. every thing imitated, counterfeit, mock, sham, not genuine, frq.; *bčós-ma ma yín-pa* natural, unfeigned, genuine, e.g. respect, reverence *Glr.* — *ṫsúl-bčos-mḱan,* one that is shamming, a hypocrite. Cf. *ˌčós-pa.*

ལྕ་ *lča*, *Ld.* for *lči-ba,* **excrement, dung, manure.**

ལྕ་སྒ་ *lčá-sga* = *bča-sga,* **white ginger,** v. *sgá.*

ལྕ་བ་ *lčá-ba* 1. *Cs.:* a sort of **carrot,** *Med.* frq., but not known to the common people, at least not in *W.* — 2. कम्बल acc. to *Was.* a garment made of wool or felt *Tar.*

ལྕག་ *lčag* 1. **rod, switch, stick, whip;** *glaṅ-lčág* ox-whip; *rṅa-lčág* kettle-drum stick; *lčaṅ-lčóg Lex.* willow-twig, osier-switch; *rta-lčág* horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; *spa-lčág* a cane, bamboo *Mil.*; *ber(-ma)-lčág* stick *Mil.* — 2. (*lčág-ma*) **stroke, blow, cut, hit,** *lčag rgyáb-pa* to give a blow or cut, *rtá-la* to the horse *Glr.*; *mgo-lčág* (*Ld.* **go-lčág**) a blow or stroke upon the head; *ˌgram-lčág* a smack on the cheek, slap on the face, box on the ear *Cs.*; *ṫal-lčág* id. — 3. forepart of a coat of mail *Sch.* — 4. a kind of Daphne, v. *re-lčag-pa.*

Comp. *lčág-rdo W.* **flint,** flint-stone. — *lčag-ˌbrás Mil.* **whip-cord,** lash of a whip; *lčag-ˌbrén,* and *lčag-dṅó* id. — *lčag-ṫsán* = *rta-lčág C.* — *lčag-yú* **whip-stick,** handle of a whip.

ལྕག་ལྕིག་ *lčag-lčig Lex.* w.e.

ལྕག་པོད་ *lčag-pód* **a girdle,** made of plaited and interlaced strips and resembling a chain; one *Lex.* adds: *dáṅ-mai ˌdril-du lhás-pa* (?).

ལྕགས་ *lčags* 1. **iron,** *lčágs-kyi* of iron; *lčágs-bton-mḱan* a miner digging for iron; *rgya-lčágs* Chinese iron; *p̀o-lčágs* an inferior sort of iron, *mo-lčágs* a finer and better sort of it, *Cs.* steel (?) — 2. an iron instrument, tool, esp. **lock** (of doors), **fetter, shackle,** *sgo ṫams-čad lčags btab-čiṅ* locking every door *Pth.;* **ḱáṅ-čag lág-čag** *C.* fettered on hands and feet; *ɣnam-lčágs* 1. thunderbolt, 2. a flash of lightning just striking an object; *me-lčágs* a steel to strike fire with, fire-steel.

Comp. and deriv. *lčags-kyú B.* an iron hook, esp. fishing-hook, angle; often fig.: *ṫúgs-rjei,* or *čós-kyi lčags-kyús ˌdzín-pa* to seize with the hook of grace or of religion *Dzl., Glr.* and elsewh. — *lčags-dkár* tin-plate, white iron plate. — *lčags-skúd* **thin wire.** — *lčags-ḱém* or *ḱyém* **a spade.** — *lčags-ḱról Sch.* a big iron kettle (= *W.* **čag-dol** **stew-pan,** large iron pan or pot?) — *lčags-mgár* iron smith, **black-smith.** — *lčags-sgór* iron pan. — *lčags-sgyíd* **trevet, tripod.** — *lčags-sgróg* **fetter, shackle.** — *lčags-čás* **implements of iron, hardware.** — *lčags-tíg* a kind of **gentian,** cf. *tig-ta.* — *lčags-ṫág* **chain** or **chains.** — *lčags-ṫál Cs.* an iron **dish** or **plate,** prob. from *ṫá-li.* — *lčags-drégs* (*W.* **čag-rág**) 1. **iron dross,** scoria or slag of iron; 2. **dirt** of the intestines. — *lčags-rdó* 1. perh. more correctly *lčag-rdó* **flint-stone.** 2. iron-stone, **iron ore** (?). — *lčags-p̀rá Ü,* a kind of musket, imported from Rum (Turkey). — **čag-bér** *W.* an iron bar, **crowbar, hand-spike.** — *lčágs-mag, bčá-mag,* the Turkish چقمق **flint-stone, tinder-box** *W.* — *lčags-tságs* an iron **cribble** or **sieve, colander.** — *lčags-zám* iron bridge. — *lčags-záṅs* iron kettle. — **čag-záṅ** *C.* good iron, **steel.** — *lčags-ɣyá* **rust** *Med.* — *lčags-rí* a wall encircling an estate, a town etc. — *lčags-sláṅ* a large iron pan for roasting or kiln-

drying corn. — *lčags-šán* iron hoop, hasp, cramp-iron. — *lčags-sá* iron ore *Cs.* — *lčags-bsró* **smoothing-iron** *Sch.*

ལྕང་མ་ *lčáṅ-ma* **willow,** Salix viminalis, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rgyál-lčaṅ* the specific name of this tree in *Kun.; róṅ-lčaṅ, sér-lčaṅ* different species of it; *lčaṅ-dkár Kun.* a white kind with birch-like bark, cf. *šo*; *lčaṅ-ló* willow-leaves, 2. (जटा) **matted hair,** *lčáṅ-lo-čan,* or *-pa,* one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous Rirab. 3. **queue, pig-tail** *C.* — *lčaṅ-rlóm* a flat willow basket *Ts.* — *lčaṅ-šíṅ* willow-tree, willow-wood. — *lčaṅ-šól Sch.:* 'the red willow'. — **čaṅ-šíl** *W.* coolness, shade under a willow-tree.

ལྕང་ལྕོང་ *lčaṅ-lčóṅ Cs.* = *saṅ-sóṅ* **a craggy place, a broken country.**

ལྕམ་ *lčam,* also *p̔yam,* 1. **lath, pole, rafter, spar** of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also *brag-lčám,* n. of an officinal herb used for healing wounds *Med.* — 3. *ogyur-lčám* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lčám-mo.*

ལྕམ་མེ་བ་ *lčám-me-ba,* perh. **variegated, shining, dazzling** *Glr.*

ལྕམ་མོ་ *lčám-mo,* resp. for *spun,* and esp. for *sríṅ-mo,* acc. to *Cs.* also for *čúṅ-ma,* **a royal consort,** a great man's **sister** or **wife**; *lha-lčám* a princess *Pth.; lčam-čúṅ* a young princess or lady, a young unmarried lady of noble rank; *lčam-drál, mčéd-lčam-dral, lčam-sríṅ* brother and sister.

ལྕམ་པ་ *lčám-pa* 1. n. of a flower *Wdṅ.*; 2. n. of a kind of vegetables *S.g.*

ལྕི་བ་ *lčí-ba* 1. sbst. (*Ld.* **lča**, *Lh.* **čí-a, čé-a**), **dung,** esp. of cattle; *bai lčí-ba, bá-lči* cow-dung; *lči-skám* dry dung (used as fuel), *lči-rlón* fresh dung. — 2. adj. **heavy,** *W.* **čin-te**, *yaṅ-lčí* 1. light and heavy; 2. weight, **yaṅ-či ḍán-ḍa čó-če** *W.* to balance equally, to counterpoise; with regard to food, perh. heavy, oppressing the stomach; but also in a favourable sense: **substantial, nutritious;** fig.: **weighty, important,** *k̔yéd-kyi skyes daṅ bka-stsál lčí-ba des* in consequence of your weighty presents and requests *Glr.*; **nám-čog čin-te** *W.* hard of hearing; *k̔a-na-ma-t̔ó-ba lči-ba* a heavy, deadly sin, frq.

ལྕིད་ *lčid* v. *ljid.*

ལྕིན་ཏེ་ *lčín-te* v. *lčí-ba.*

ལྕིབས་ *lčibs* denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lčibs Sch.,* but esp. *ṫsa-lčibs* (*W.* **ṫsalčib**) **pot-cloth** (to take pots from the fire), **rẹ-čib** *C.,* also **lag-čib** id.; hence prob. *mig-lčibs,* resp. *spyan-lčibs* **eyelid**; *mig-gi lčibs-t̔ór* sty, wisp in the eye, and perh. from some remote similarity *sgo-lčibs, sgoi ya-lčibs* the lintel or head-piece of a door; *nya-lčibs* fishgills, *Lex.* and *Cs.;* b. contrivances to facilitate the handling of different objects, as: **the handles** of pots and vessels, the handles, **hilts, bows, ears, loops** etc. of knives, scissors, pincers and other working-tools.

ལྕུ་བ་ *lčú-ba* v. *ɣčú-ba.*

ལྕུག་པ་ *lčúg-pa Cs., mnyen-lčug Lex.,* **flexible, pliant; a supple branch;** *lčug-lčúg byéd-pa* to bend repeatedly *Cs.*; *lčúg-ma* a **root-shoot** of a willow or a poplar-tree, **a rod, switch;** **čúg-gu** *C.* the bud of a twig; *lčug-p̔rán* a thin branch or twig.

ལྕུགས་ *lčugs, grí-yi lčugs Lex.* w.e.

ལྕུང་ཀ་ *lčúṅ-ka* = *skyúṅ-ka,* **jack-daw.**

ལྕུང་མོ་ *lčúṅ-mo* **thimble** *Glr.*

ལྕུད་པ་ *lčud-pa* v. *ɣčud-pa.*

ལྕུམ་ *lčum Med., lčum-ṫsa Cs.:* 'a plant, the stalks of which are used as a purga-

tive'; *lčum-dkár* prob. another species of that plant *Med.*

ལྕེ *lče* 1. resp. *ljags* (जिह्व) **tongue,** *lče rkyaṅ-ba* to put forth, to show the tongue *Mil.; lče brgyá-yis yon-tan čúṅ-zad brjód-par nus ma mčis* even with a hundred tongues we should not be able sufficiently to praise the merit... *Pth.* — 2. **blade,** *Cs. grí-lče.* — 3. (अशनि) **thunderbolt,** *lče ₒbébs-pai glog* a flash of lightning accompanying a thunderbolt. — 4. **flame,** *mé-lče.*

Comp. *lče-kyígs* **the frenum** of the tongue *Cs.* — *lče-č̒úṅ* **uvula,** *lče-č̒uṅ ₒbabs* inflammation of the uvula *Med.* — *lče-ɣnyís-pa* **double-tongued, deceitful,** *lče-ɣnyís byéd-pa* to be double-tongued. — *lče-t́éb, lče-ₒdrá* a fleshy excrescence below the tongue *Cs.* — *lče-bdé* a nimble tongue a babbler *Mil.* — *lče-spyáṅ = če-spyáṅ Thgy., Stg.* – *lče-ₒbúr* a swelling on the tongue *Cs.* — *lče-myaṅ-t́sá* **alum** *Med.* — *lče-rtsá* the root of the tongue, *lče-rtsá-čan* a letter pronounced from the root of the tongue, a guttural. — *lče-rtsé* the tip of the tongue *Cs., lče-rtsé-čan* a letter sounded with the tip of the tongue, a lingual. — *lče-t́sá(-ba)* a sharp-tasted, pungent medicinal herb *Med.* — *lče-ɣžór* a tongue-scraper *Cs.*

ལྕེག *lčeg* a coat of mail for a horse *Sch.*

ལྕེབ་པ *lčéb-pa* to go to kill one's self, **to seek death,** esp. by a leap into the water or down a precipice, but not every kind of suicide; also used of insects that fly into a flame etc.

ལྕོ་ག *lčó-ga*, also *lčóg-ma* or *mo* **lark.**

ལྕོག *lčog* 1. *B., C.* **a turret** on a house-top, pinnacle (*W.* **speu**). — 2. v. *lčóg-tse.*

ལྕོག་པོ *lčóg-po* prob. **low,** *lčóg-por skye* (a certain plant) is low-growing, it does not grow high.

ལྕོག་ཙེ, ལྕོག་རྩེ *lčóg-tse, lčóg-rtse,* resp. *ɣsol-lčóg,* **table,** in Tibet, esp. in *W.*, a very rare piece of furniture, and always small and low; *lčog-ḱébs* table-cloth, *lčog-ḱébs btíṅ-ba* to lay the cloth; *rgya-lčóg* a large table, a European table; *mdun-lčóg* 'fore-table', a sort of table before an idol, for spreading offerings on it, v. e.g. *Hook.* I, 172; but it is not the same as altar.

ལྕོགས *lčogs, zer-lčógs* **pronunciation** *C.*(?)

ལྕོག(ས)་པ *lčóg(s)-pa* I. **to be agitated, to shake, to tremble,** *mé-tog mgo-lčóg Zam.* a flower shaking, waving its head (little used).

II. 1. vb. **to be able,** *de ma lčóg-na* if (he) is not able (to do that); *ji lčóg-kyi Mil.* as much as possible, to the utmost; **ṅa-ráṅ-ghi gaṅ čóg-pa* C.* as far as I am able. More used: 2. adj. **able,** *šéd-kyis mi lčóg-pa* unable, feeble, weak, *ríg-pas mi lčóg-pa* ignorant; **ṅe t́sar čig-la čóg-pa me'** I am not able to carry the whole at once *C.; *čóg-čan** clever, skilful, handy, **čog-méd** awkward *W.; *ḱe čog mi dug** he does not get on with his mouth, he lisps; also **ḱa čóg-pa** irreverent, disrespectful in speaking *W.*(?)

ལྕོང *lčoṅ, sbol-lčóṅ* a frog in its first stage of development, **tadpole** *Pth.*



ཆ *č̒a* 1. the letter *č̒*, the aspirated *č*, pronounced hard and forcibly, like **ch** in *chap* or *church.* — 2. numerical figure: 6, *č̒a-pa* the sixth volume.

ཆ *č̒a* I. **part, portion, share** 1. opp. to the whole, *č̒a ɣsúm-du bgos* divide it in three parts! *brgyai č̒a* $\frac{1}{100}$ *Glr.; stóṅ-gi č̒a* $\frac{1}{1000}$; *baṅ-mdzód ɣsúm-č̒a ɣčig* one third

of the provisions *Dzl.; dbui ča tsam čig ɣsér-gyis ma lóṅ-bar* there being still wanting about as much gold as (the weight of) his head *Glr.; náṅ-par sṅá-bai ča* the following day's first part, i.e. the following morning *Mil.*; *sá-ča* a piece of land *Glr.*, *C.*, also land, territory, country in general, *ghai sa-ča* the country of Gha *Glr.; zúr-ča* frontier parts, frontier province; *ča-snyoms* at equal parts, equally, e.g. *ču sbyar* mixed with the same quantity of water *Lt.; ča-mnyám* id., *ča-mnyám žib bteg* accurately weighed in equal parts *Lt.; ča tsam, ča ˳dra tsam* in part, in some measure; *ča ma ˳dra* or *ma mťún-pa* partly not equal, differing a little; *ča tsam šes kyaṅ* even if one knows but a little *Mil.*; *yid smon ˱os ča tsam mi ɣdá-bas* it being not in the least desirable; *ča-rdzógs* being complete in every part, entire, integral *Sch.* — Esp. 2. **the half,** *nám-gyi ča stod,* the first half of the night, *nám-gyi ča smad* the second, the last half of it. Hence 3. **the one part** of a pair, similar to *ya, lham ča ɣčig* the one boot; *ča sgrig-pa* to pair, to match, to couple *Sch.*; an equal, a match, *ča-mťún-pa, ča-˳drá-ba, C.* also **ča-lóṅ-wa**, similar, resembling *Wdṅ.* and elsewh.; *la-lá ťár-pa ča-mťún dgé-ba med* some have no virtue befitting (i.e. leading to) final salvation *Thgy.; ča-méd* without an equal, matchless; *čá-ma-yin-pa* unfit, improper, unbecoming *Sch., ṅag ɣčóg-pa ni ča ma yin* not obeying will not do, is out of place *Tar.* 110, 11. — 4. **a pair,** = *zuṅ Sch.*; *Zam.:* ཟུང་. — 5. **share, portion, lot,** *mťsar-sdúg bltá-bai čá-nas mnyam* being equal as to their (respective) share of beauty *Glr.*; *dmán-ča ˳dzín-pa* to choose the humbler (inferior) share, i.e. to be humble, = *dmán-sa ˳dzín-pa Mil.*; in general: *ča ˳dzin-pa* c. genit. to adhere, to be attached to a person or thing *Pth.*; *žiṅ rmó-ba ṅai ča yin* ploughing is my business, my lot, my department *Dzl.*; *čá-la* equally, in equal parts, equally divided, *ká-ba nyin dgu mťsan dgu babs, čá-la nyin mťsan bčo-brgyád babs Mil.* there was a fall of snow during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed).

II. **news, intelligence, notice,** construed like *rgyus* and *ɣtam; ɣtám-ča ˳dri-ba* = *ɣtam ˳dri-ba; ča yod, ča med* like *rgyus yod* and *rgyus med; nam ˳či ča méd-kyi čos* the doctrine of the uncertainty of the day of death *Mil.; ...par ča mčis-te* there coming news or intelligence that...; *skád-ča* v. *skad*; physically: **voice, sound,** *brág-ča* echo; intellectually: **prospect, auspices,** *Mil.: sróg-ča* prospects of life (as to its length and preservation), *kyím-ča* prospects regarding the household, *dgra-ča* prospects, expectations as to one's enemies; **lám-ča* C.* prospects of a safe journey (cf. *ṅo* 4).

III. **thing, things,** relating to clothes, ornaments, materials etc., cf. *čas; *go-lus-ča-tsáṅ* W.* a complete suit of clothes; but mostly used in compounds: *ské-ča* neck-ornaments, *glo-ča* ornaments suspended to the belt or girdle, e.g. strings of shells; *dgós-ča* necessary things *Cs.*; *mčód-ča* things necessary for sacrifices, requisites for offerings *Glr.*; *mťsón-ča* weapons; *yig-ča* prob. writings, deeds, documents *Glr.*; **rẹ-ča** cottons, cotton fabrics *C.*; *lag-ča* implements, utensils, goods, baggage etc. *Glr.* — There is still to be noticed the expression: *ča-bžág-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *saṅs-rgyás-kyi bká-la ča bžag* they adhere to the words of Buddha; *rgyál-poi bká-la* to obey the king's commandment. 2. to refer to(?) *C.*

ཆ་རྐྱེན་ *ča-rkyén Lex., Sch.:* 'share of destiny, of fate; consequence of one's actions' (?).

ཆ་མཁན་ *čá-mkan* **soothsayer, fortune-teller** *Sch.*

ཆ་ག་ *čá-ga Mil.,* **hem, edge, border;** *čá-ga ˳debs-pa* to hem, to turn in (the edge of cloth).

ཆ་ག་འབུ་ *čá-ga-ₒbu C.*, *Lex.* also *čá-ga-pa*, **grasshopper.**

ཆ་ཆོ་ *čá-čo Lex., Sch.*: 'things homogeneous, matched'.

ཆ་བ་ *čá-ba*, pf. and imp. *soṅ* (the regular form *čas* being nearly obs. at present), in *W.* the usual word for *ₒgro-ba* to go, in *B.* little used and only in later writings, 1. **to go,** **šór-te čá-če** to retire, to retreat slowly; **da ča yin**, or **da čen** adieu, good bye, farewell! **da čen žu** resp., your servant! (in taking leave); **'á-ru-soṅ** go thither, or that way! **'á-ru ma ča** do not go to this place, do not step this way! **to travel,** **gyál-la** (or *dé-mo, yág-po*) *ča žig** I wish you a safe journey, a pleasant trip to you! **lóg-te čá-če** to return, to go or come back; **tíṅ-la čá-če** to follow, to come after or later; **ča čug** let (him) go! give (it) up! let (it) alone! **to be gone, consumed, spent, used, wasted,** **šiṅ máṅ-po ča yin** a great deal of wood will go, will be consumed. — 2. **to become, grow, get, turn,** **tsan ča dug** it grows night, it is getting dark; **gas čá če** to grow old; **nág-po soṅ** that has turned black; **šés-k̄an čá-če** to get information; also with *la:* **bág-ma-la čá-ba** (= *bág-mar ₒgró-ba, ₒgyúr-ba*) to become a bride *Ma.*; **mán-lami ča** this is not used for medicine. — 3. with a supine (*B.*) or a verbal root (col.): **to be about, to be on the point, to be going,** *sléb-tu čá-bai tse* when they were on the point of arriving *Mil.*; *nyí-ma ₒčár-du čá-ba daṅ* when the sun was just going to rise *Mil.*; **me ši ča dug** the fire is on the point of going out; **nad ži ča dug**, the disease is decreasing. — 4. with the gerund it expresses a continuous progress, a gradual operation, an effect by little and little, **ču p̄él-te ča dug** the water increases from day to day. — 5. with the inf. it is used in the sense of the future tense, or like the Greek μέλλειν: **to intend, to purpose,** **či šríd-de dir šríṅ-če ča dug** how long does he (do you etc.) intend to stay? **nam lug sád-če ča dug** when are you going to kill the sheep?

ཆ་བུ་ *čá-bu*, a kind of little ornament worn in the ears *Ld.*

ཆ་བྱད་ *ča byád* 1. **thing, implement, instrument,** e.g. a musical instrument *Dzl.*, a surgical instr. *Med.* — 2. **clothing, dress,** *mi-sdúg-pai ča-byad-čan* poorly clothed, ragged *Mil.*; **external appearance,** also of animals.

ཆ་ཚམ་ *ča-tsám* v. *ča* I, 1.

ཆ་ཚད་ *ča-tsád* = *čag-tsad.*

ཆ་ཚན་ *ča-tsán* **species, division, class** *Sch.*

ཆ་འཛིན་ *ča-ₒdzín* v. *ča* I., 5.

ཆ་རྫོགས་ *ča-rdzógs* v. *ča* I, 1.

ཆ་ར་ *čá-ra* 1. **oak,** also *mon-čá-ra* (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. *čá-ra p̄reu Sch.*: 'the stunted or dwarf-oak'. — 2. also *ča-rí, ča-lí, ča-lú*, a coarse sort of **blanket** made of yak's hair.

ཆ་ལ་ *čá-la* v. *ča* I., 5.

ཆ་ལག་ *čá-lag* 1. *C.* **implements, instruments,** required for the carrying on of a business. — 2. *W.* **things, effects,** luggage. — 3. *Tar.* 43, 18: *čá-lag daṅ bčás-pa rdzógs-par šés-pa Schf.*: 'the systematic and complete understanding'.

ཆ་ལང་ *ča-láṅ* joined with *rdéb-pa Lex.* and *Mil.*, meaning not known; *Wts.* gives: petite lance des bonzes.

ཆ་ལམ་ *čá-lam* = *há-lam*, **some; for the most part, rather** *C.*

ཆ་ལི་, ཆ་ལུ་ *ča-lí, ča-lú* v. sub *čá-ra.*

ཆ་ལུགས་ *ča-lúgs* **clothing, costume, appearance.**

ཆ་ཤས་ *ča-šás* **part, portion, share,** *lús-kyi ča-šás* a part of the body, a limb etc.

ཆ་ཧར་ *ča-hár* Chakhar, a Mongol tribe *Sch.*

ཆག་ *čag* 1. **dry fodder** for horses and other animals, as hay, barley etc.; *čag-yžoṅ* trough, manger, crib. — 2. **the fourth finger** *Med.* — 3. resp. for **shoe** *Glr.*, also *p̓yag(-lhám)*. — 4. *čag-p̓éb-pa Glr.* = *p̓yag p̓éb-pa.* — 5. **the breadth of a fist,** *čag gaṅ* id, *Mṅg.* frq. — 6. v. *čág-pa.*

ཆག་(ད)ཀྲུམ(ས)་ *čag-(d)krúm(s)* **piece, fragment** *Lex.*, *Thgy.*; **čag-ṭúm-la soṅ** *C.* it has gone to pieces.

ཆག་སྐྱ་བ་ *čag-skya-ba Sch.*: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཆག་ག་ཆོག་གེ་ *čag-ga-čog-gé* (or *p̓yag-ga-p̓yog-gé?*) various things mixed up or thrown together, medley.

ཆག་གྲུམ་ *čag-grúm Lex.* = *čag-dkrúm*(?).

ཆག་རྒྱག་པ་ *čag-rgyág-pa* **to doubt** *Sch.*

ཆག་ཆག་ *čag-čág* I. 1. with *byed-pa*, *ₒdebs-pa*, **to sprinkle, besprinkle,** *čus* with water, *k̓áṅ-pa, lám-rnams* the house, the streets *B.*, *C.* (*W.* **čab-čáb**). — 2. *Sch.*: *čag-čág ydab-pa* **to starch, to stiffen.**

II. *W.* **čag-čág čó-če** **to tread, to trample,** e.g. the narrow paths or furrows between garden-beds; **to clap the hands.**

ཆག་ཆད་ *čag-čád* **rent, break, rupture** *Sch.*

ཆག་དུམ་ *čag-dúm* **fragment, piece, crumb, scrap, bit.**

ཆག་འདིང་ *čag-ₒdíṅ* **doubtful, incredible** *Sch.*

ཆག་པ་ *čág-pa* 1. a large **tuft** or **bunch** of flowers, ears of corn etc. — 2. pf. of *ₒčág-pa,* **broken**; *ma-čág(s)-pa,* and esp. adv. *ma-čág(s)-par* also *čág-med-par* uninterrupted, unintermitting; uninterruptedly; *gas-čag-méd* without a crack, flaw, or chink. — 3. *lam čág-pa* v. *ₒčag-pa.*

ཆག་པོ་ *čág-po* **broken; a broken vessel, pot** etc., **a pot-sherd;** *tsel-(po) čág (-po)* a broken dosser or pannier.

ཆག་བུ་ *čág-bu*, diminutive of *čag-pa*, a **little bunch.**

ཆག་མོ་ *čág-mo* **bunch,** *ₒbrás-bu čág-mo* a fruit growing in the form of bunches or clusters, like the grapes of the vine, the berries of the elder etc. *W.*

ཆག་ཙེ་ *čág-tse* a small **grain,** e.g. of ground grits, **čág-tse-čan** **granulous;** **bág-p̓e čág-tse-čan** ground grits, *W.*; *Hind. soojee.*

ཆག་ཚད་ *čag-tsád Sch.*: **the right measure,** *dug ster čag-tsád* if a sufficient quantity of poison has been administered to a person, *Med.*

ཆག་ཤིང་ *čag-šín* a wooden **splint** for a broken limb, **čug-če** to put it on *W.*

ཆགས་པ་ *čágs-pa* I. frq. for *čág-pa* 2.

II. vb. **to be begotten, produced;** *ma-čágs-pa* not begotten or produced in the usual way of propagation, but = *rdzús-te skyés-pa*, or *lhún-gyis grúb-pa Pth.* frq.; *mṅál-du čágs-pa* to be produced in the womb, as the foetus is; hence *čags* in compounds: animal, *ₒdab-čágs, yšog-čágs* winged animal, bird; *srog-čágs* in general: a living being, an animal, = *séms-čan; ₒp̓rúl-gyi tsul-čágs Glr.* prob. as much as a wonderful child, a prodigy; *šíṅ-la čágs-pa* to grow on a tree, of fruits; and in general: **to rise, arise, spring up, originate,** of the world, of new works, buildings, empires, customs, of eruptions on the skin; **zil-pa čags soṅ** *W.* dew has fallen; **to come forth, to appear,** = *ₒbyúṅ-ba*, e.g. *ₒód-du čágs-pa* to come to light, to appear *Mil.*; **ṅul čags** *W.* sweat comes forth, breaks out, I perspire; even: *ráb-tu čágs-pa* = *ráb-tu ₒbyúṅ-ba* to become a cleric (little used); *čags-ráb*s genesis, history of the beginning, esp. of the world; *čags-tsúl* 1. manner of beginning, origin, procreation *Med.* 2. *W.* form, figure, demeanour, **čags-tsúl sóg-po** coarse, rude, rough.

III. 1. vb. **to love,** (*sρā̃r*), *bú-mo-la* a girl; *skyés-pa daṅ na-čúṅ yčig čágs-pa* the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, *yíd-la čágs-pai bú-mo-rnams* my dearly beloved daughters *Pth.;* ardent desire or longing

for something, *grágs-pa-la* for glory; **to be attached to, to cling to,** e.g. *lus daṅ srógla čágs-pa* to life, *yúl-la* to one's home, to one's native country; often: to suffer one's self to be enticed by a thing, **to indulge in;** *čágs-par mi bya ̥jígs-par mi byá-ste* allowing neither desire nor fear to have any influence upon himself *Samb.* — 2. sbst. **love** (ἔρως), **lust, passion** for, **affection, attachment,** *čágs-pa skyés-so* he fell in love *Dzl.*; *čágs-pa spyód-pa* = *̥krig-pa spyód-pa.* According to Buddhistic theory all *čágs-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as Milaraspa, may sometimes be caught in very tender affections and sensations of *čágs-pa,* very like those of other human creatures.

Comp. *čags-sdáṅ* 1. *Schr.* **love and hatred,** 2. *Glr., Pth.* **jealousy** (love showing itself in hatred), also *čags-sdáṅ-gi ṗrag-dog.* — *čags-spyód* **coition, copulation,** cf. *čágs-pa* III., 2. — *čags-žén,* also *žen-čágs* = *čágs-pa* sbst. *Mil.; *čags-žén čó-če* W.,* to love, c. *la*; *čags-žén méd-pa* dispassionate, indifferent to all terrestrial things. — *čags-séms* = *čags-žén.* — *čágs-sred-čan Pth.* **lustful, libidinous, wanton.**

ཚང་ *čaṅ* (मद्य) resp. *skyems, ɣsól-čaṅ, mčód-čaṅ C.,* a fermented liquor, **beer, wine,** (not 'brandy' *Sch.*); *bu skyés-pa-la miṅ, čaṅ dráṅs-pa-la ɣtam* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *nás-čaṅ* beer made of barley (the usual kind); *brás-čaṅ* of rice *Glr.*; *gró-čaṅ* of wheat *Cs.*; *búram-čaṅ,* or *búr-čaṅ* of sugar *Med.*; *rgún-čaṅ* wine; *sbráṅ-čaṅ Med.* honey-wine, mulse, mead? *rús-čaṅ Med.?* — *zás-čaṅ, zán-čaṅ* eating and drinking, meat and drink. — *sloṅ-, tig-,* and *bsu-čaṅ* v. sub *bág-ma.* — Fig.: *btúṅ-ba dran-šes bdúd-rtsii čaṅ* my drink is the wine of wisdom's nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld. *sbo-bód*, Ts. *ṫab**) has grown cold, some **ṗabs** (q. v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *glum.* Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of Ü and Ladak generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of Lahoul are accustomed to press out the *glum* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their *čaṅ* is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *sbáṅ-ma,* may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.

Comp. *čáṅ-ḱaṅ* **beer-house, pot-house, tavern.** — *čáṅ-čan* **drinking-cup** or **bowl** *Sch, Wts.* — *čáṅ-čem-čan* **an intoxicated person.** — *čáṅ-čem-sa Lex.* prob. = *čáṅ-sa.* — *čáṅ-̥tuṅ-mḱan* **a beer-drinker;** **čáṅ-̥ṫun-ḱan máṅ-po dzom** a great beer-drinking bout takes place *W.* — **čáṅ-dad-čan** **a drunkard, tippler** *W.* — *čáṅ-ṫsúgs* = *čaṅ-čan Sch.* — *čáṅ-̥ṫsoṅ-gi ḱyim* **beer-house** *Dzl.* — *čáṅ-sa* 1. **beer-house** 2. **beer-carousal,** *čáṅ-sa čén-po byéd-pa* to give or arrange a great beer-drinking bout *Mil.*

ཚང་ཚུང་ *čaṅ-čúṅ* **a little** *Sch.*

ཚད་ *čad* 1. also *čad-dón, čad-mdó, W. *čád-ka*,* **promise, engagement, agreement** *ḱa-čád* oral, verbal engagement, *lag-čád* pledge of faith by hand; *čad-dón byéd-pa, *čád-ka čó-če, zúm-če* W.,* to give a promise, make a contract; *ɣtóṅ-(bai) čad(-don) byéd-pa* to agree about giving; *čad-dón ltar byéd-pa* to keep, fulfil a promise; *čad-rdó* 1. the stone which is broken in the ceremony of *rdo ɣčóg-pa* q. v. 2. monument, memorial of a covenant. — 2. in compounds also for *čád-pa* punishment, *lus-čád* corporeal punishment.

ཆད་པ་ *čád-pa* I. sbst., resp. *bka-čád,* **punishment**; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: *rgyál-poí čád-pa* a punishment of the magistrates, i. e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: *čád-pas γčód-pa* to punish, *mi žig-la* somebody, ...*pas* or ... *pai pyir* for having ...; in more recent literature: *čád-pa γčód-pa Thgr., Glr.*; *čád-pa tób-pa* 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; *ṅá-la čád-pa pog* punishment is inflicted on me, I am punished.

II. 1. **to promise**, e.g. *bká-las mi ˳gál-bar* to obey. — 2. v. sub *˳čád-pa.*

III. adj. **begotten, born, descended** from; the Tibetans are *sbreu daṅ srin-mo-nas* (or *las*) *čád-pa* the offspring of a monkey and a Rakshasi *Glr.; šá-nas čád-pai bu* a full child *Glr.*

ཆད་པོ་ *čád-po* 1. **rent, torn, worn-out, ragged, tattered,** *sgyí-gu čád-po* a leaky purse. — 2. a limited time, **a term** *Sch.*

ཆད་ཡིག་ *čad-yig* **a written contract**; *čad-mál-gyi yi-ge Glr.* id.

ཆད་ལུས་པ་ *čád-lus-pa* not to obtain the things hoped for, to be disappointed *Sch.*

ཆད་སོ་ *čád-so* 1. a limited time, **a term.** — 2. **a time-purchase** *Sch.* — 3. **an agreement** *Tar.*

ཆན་ *čan,* also *čan-túg Sch.,* **boiled corn** or **barley** etc.; *˳bras-čán* rice-pap, *nas-čán* barley-pap.

ཆན་པ་ *čán-pa* a pair of **scissors,** but the common people know only **shears,** which are for various purposes; the scissors mentioned in surgical books are prob. of a nicer construction.

ཆབ་ *čab,* resp. and eleg. for *ču* 1. **water,** *dri-čáb* scented water; *sṅa-čáb, pyi-čáb,* water which at the beginning and close of the meetings in the large monasteries is handed round, and of which every one present takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as *spyan-čáb* **tears,** *žal-čáb* **spittle,** *γsaṅ-čáb,* or *čab-γsáṅ* **urine,** *ba-čab* cow's urine (so with the Hindoos in *Lh.*, the cow being to them a sacred animal). — 3. in some compounds: **power, dominion, authority.** — *čab-rkyán* **brass can, brass-(tea) pot** with a long spout for pouring out tea, *W.*; also n. for Tibet, perh. on account of the large consumption of tea there. — *čab-kúṅ* **privy** *Cs.* — *čab-sgó* **door,** *čab-sgo-pa* **door-keeper, porter.** — **čab-ḍá** (spelling dubious) a wooden **pail,** of a similar shape as *čab-rkyán W.* — *čab-bróm, čab-róm* **ice.** — *čab-blúg C.* a vessel for rinsing one's mouth with water. *čab-míg* eleg. for *ču-míg* **fountain, spring.** — *čab-tsód* eleg. **a watch, a clock.** — *čab-˳óg* what is subjected to a person's sway, territory, dominion etc., *čab-˳óg-tu sdú-ba* to subject; *čab-˳óg-gi rgyál-po* a vassal, feudal tenant *Trig.; čab-˳óg-pa,* also *čab-˳báṅs* one owing allegiance to a sovereign, a subject. — *čab-šóg Cs.* eleg. for **letter, diploma** etc. — *čab-sér* eleg. for *ču-sér* **matter, pus.**

ཆབ་མ་ *čáb-ma W., C.,* also *Mil.,* **lid, valve; buckle, clasp,** *čáb-tse,* or *čáb-rtse C.* id.

ཆབས་ *čabs Lex. čabs-γčig Sch.* = *tabs-γčig* **together.**

ཆམ་ *čam,* in *čám-la ˳bébs-pa Lex.* w.e.; *Sch.*: to throw down, to cause to lie down; to subdue, subject; to spend, consume, **to have done with**; by this last signification it would be a syn. to *zin-pa,* and the circumstance that *čams* is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e. g. **zan zós-se čams** I have done eating, = *zos zin B.*

ཆམ་པ་ *čám-pa* 1. **cold** (in the head), **catarrh**; *sne-čám* id.; *gre-čam* catarrh in the throat, bronchial catarrh; *glo-čám* catarrh in the lungs; *rims-čám* an infect-

ing or epidemic catarrh. — 2. *Cs.* = *ₒčám-pa* **accord, accordance.**

ཆམ་མེ་ *čam-mé* **slowly, by degrees, gradually** *Schr.* (cf. *čem-mé*).

ཆར་ *čar*, termin. of *ča*, 1. **into parts**, e.g. *bgó-ba* to divide into parts. — 2. **as an equal, as a match,** ... *la čar mi ṗod* he is not an equal to, cannot come up to... *Thgy.*; ... *daṅ stóṅ-ṗrag-čar mi nye* prob.: he does not come up to... at all (lit. not for the thousandth part) *Pth.*; so in a similar manner: *brgyai čar yaṅ mi sleb Tar.* — 3. affixed to numerals, and sometimes, though less correctly, written *čar*, q.v. The terminations of the cases mag be affixed to it: *lṅa čár-gyis* every fifth day *Thgy.*

ཆར་ *čar*, also *čár-pa*, 1. **rain,** *čar čén-po* a plentiful rain, *čar drág-po*, or *drag-čár* a heavy rain; *čar čén-pas* or *čé-bas* as it rained heavily *Pth.*; *čar ₒbébs-pa* to cause to rain; *čar ₒbab* it rains, *W.* **čár-pa yoṅ**; *čár-gyi rgyun* a sudden or violent shower of rain *Tar.* — 2. at Kyelang for **watering-pot;** this utensil having never been seen there before, the word was at first applied to it jestingly, but is now generally adopted; *ču-tság* 'water-sieve' would be more correct.

Comp. *čar-skyibs* **a shelter, pent-roof,** protecting from rain. — *čar-k̔ébs* dress against rain, **rain-cloak.** — *čár-čan, čár-ldan* rainy *Cs.* — *čár-ču* **rain-water.** — *čár-dus* **rainy season.** — *čar-ₒdód (-byeu)* n. of a bird, water-ousel. — *čar-spríṅ* a rain-threatening cloud. — **čar-bhi** (?) *C.* rain-cloak. — *čar-rlúṅ* rain and wind *Cs.* — **čar-šiṅ** = *čar-skyibs W.* — *čar-lén* the coping or water-tile of a wall *Cs.*

ཆལ་ *čal, sku-čál* resp. **belly, abdomen,** *Cs.*

ཆལ་ཅིལ་ *čal-čil Lex.*, wavering, fluctuating *Sch.*

ཆལ་ཆོལ་ *čal-čól Tar.* 184, 20 = *ₒčal-la-ₒčol-le.*

ཆལ་མར་བརྡལ་བ་ *čál-mar brdál-ba* to spread equally, uniformly (vb. a.)

ཆས་ *čás* (*Sch. čás-ka*) cf. *ča* III., 1. **thing, tool, requisite** etc., *sé-mo-do-la sógs-pai čás-kyis brgyán-te* adorned with ornaments of pearls and other things *Mil.*; *dga-stón-gyi čas rgya čén-po* grand festival arrangements; *čas dé-rnams bšig* overturn the whole affair! *Glr.*; *bág-mar rdzóṅ-bai čas* things to be given to her as a dowry *Tar.* 121, 5; *lčágs-čas* iron tools or utensils; *ltó-čas* food; *dmag-čas* military stores, requisites for war *Pth.*; *ₒtsó-čas* provisions *Mil.*; *lág-čas* tool, instrument *Cs.* — 2. **dress, garment,** *ṗó-čas* man's dress; *čas-gós*, *W.* **gón-čẹ**, coat, dress; in a more general sense: **appearance, form, shape,** *búd-med-kyi čás-su byáste* appearing in the shape of a woman *Glr.*; *hór-čas byed* he puts on a Mongol dress *Ma.*; *bú-moi čás-su žugs* he puts on a girl's dress, disguises himself as a girl *Glr.*, *Pth.*; *čas sgyúr-ba* to put on, to assume another dress.

ཆས་པ་ *čás-pa*, originally the pf. of *čá-ba*, but always used as a separate vb. 1. **to set out, set forth, depart,** *čas dgós-par* as I must depart from here *Thgy.*; *bód-du čás-so* they set out for Tibet *Glr.*; *dus-ɣčig-tu čás-so* they departed at the same time *Dzl.*; *čás-su ₒǰúg-pa* to send away, dispatch; *mgyógs-čas ɣtóṅ-ba* to rush, run towards. — 2. **to set about, to begin,** *ɣsód-par* to kill; *ₒgró-bar čás-pa-las* when he made arrangements to depart *Dzl.*; also in the following manner; *da ṗyir ₒdóṅ-ṅo žes čás-pa* 'now we will return' they said, making preparations, or: saying thus, they made preparations *Dzl.*; *ṫugs čás-so* he had set his mind on departing *Mil.*

ཆི་ *či* num. fig.: 36.

ཆི་ཀ་ *čí-ka* **wallet, knapsack** *W.*

ཆི་ཏྲ་ *čí-tra W.* **variegated, figured,** of fabrics.

ཆི་ལི་ལི་ *či-li-lí* onomatopoetic word for snuffing up scents by the nose; **žim-žim ḍí-ma či-li-lí k̔yer** *C.* sweet odours of cakes are meeting us; *mé-tog dri-ma či-li-lí* the perfumes of flowers are perceptible *Mil.*

ཅིག *čig* = *ycig* **one**, as the first part of compound numbers: *čig-bču* 10, *čig-brgya* 100, *čig-ston* 1000, *čig-kri* a myriad etc.; also: *čig-rkyán Lex.*, *Schr.*: 'separate, single, one alone'; *čig-skyés Med.*, *čig-táṅ Med.?* — *čig-túb* n. of a plant *Med.*; *Sch.* also: *čig-túb-pa* to be able to do a thing alone; *čig-dríl Sch.*: rolled, wrapped, packed up (in one parcel or bundle); *čig-láb byéd-pa* to talk to one's self, to hold a soliloquy *Schr.*

ཅིང(ས) *čiṅ(s)* v. *ₒčiṅ-ba.*

ཅིད་པ *čid-pa* v. *p̔yid-ba.*

ཅིབ་པ *čib-pa* equal, uniform, suitable *Sch.*

ཅིབས(པ) *čibs (-pa)* resp. **horse**, riding-horse, saddle-horse, *čibs-la ₒčib-pa* (for *rtá-la žón-pa*) to get on horseback, to mount; to go on horseback, to ride; *čibs-las yžól-ba* to dismount, **čibs žól-la naṅ** *C.* may your honour please to dismount; *k̔yéd-kyi čibs-su ₒbul* I give it you for a riding-horse *Mil.*

Comp. *čibs-ka ₒk̔ríd-pa* to lead a horse by the bridle *Schr.*; *čibs-k̔a túb-pa* to have the command of the bridle, fig.: to be expert in ruling *Ld.-Glr.* p. 14, a, *Schl.* where *p̔yibs* is incorr.). — *čibs-čás* a horse's furniture, **harness** *Cs.* — *čibs-tur* **the head-piece** of a bridle. — *čibs-dpón* a master groom, **equerry.** — *čibs-rá* **a stable** for horses.

ཆུ *ču* I. num. fig.: 66.

II. sbst. (resp. *čab*) 1. **water**; *ču daṅ sai bu* is said to be a poetical name for wood; *ₒbáb-ču* lit. descending water, viz. brook, river, also rain. — 2. **brook, river**, *ču ₒk̔yám-po* overflowing rivers, floods *Ma.*; *táṅ-ču* a river or rivulet of the plain; *ri-yzár-ču* cataract, mountain torrent *Glr.* — 3. **water in the body**: *snyiṅ-ču* dropsy in the pericardium, *págs-ču* anasarca *Med.*; *págs-ču-zugs* one suffering from anasarca; v. also *ču-sér;* esp. euphem. for **urine**; *mi-ču* urine of men, *bá-ču* of cows *Med.*; *ču ni ču ₒdra* the urine is like water *Med.* — 4. v. *ču-žéṅ.*

Comp. *ču-klúṅ* **river**, e.g. *ču-kluṅ gaṅ-gā* the river Ganges *Dzl.* — *ču-klóṅ Cs.*: 'the body of a river', yet v. *kloṅ.* — *ču-dkyil* the middle of a river. — *ču-rkyál* a leather bag for water *Cs.* — *ču-skád* the voice of the waters, the sound of rushing water. — *ču-skór*, *raṅ-tág-ču-skór* **water-mill** *Glr.* — *ču-skyúr* n. of a bird *Thgy.*, *Sch.*: **'bittern, snipe'**; also n. of a plant. — *ču-skyúr* 1. *Lt.*: acidulous mineral waters 2. *C.*: **vinegar.** — *ču-skyés* 'water-born', the lotus *Glr.* — *ču-skyór* a handful of water. *ču-k̔a* the bank or brink of a river. — *ču-k̔úg* **bay, gulf.** — *ču-ₒk̔úr* containing water, po. for **cloud;** a native proposed to use this word also for **sponge**, which is a commodity hitherto unknown in Tibet. — *ču-ₒk̔yil* **puddle, pool.** — *ču-gáṅ* 1. full of water. 2. = *ču-sgáṅ* (v. *sgaṅ*) which latter is prob. the more correct spelling. 3. *Dzl.* ༧༧༥, 2; ༢༥༧, 18 = सत्त्व virtue, honesty, v. *Schf.* on this passage. — *ču-gri* a sort of knife; *Tar.* 43, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *ču-gróg Sch.*: rivulet, brook; dish-water, rinsings; 'boiled water (?). — *ču-mgó C.* **source** or **head** of a river. — *ču-gágs* stoppage or retention of urine, **ischury**, *ču-gágs ₒbigs* the ischury is removed (lit. bored through) *Med.* — *ču-ₒgrám* **bank** of a river; *ču-grám-gyi šiṅ* a tree on the edge of a river, a metaphor for frail and perishable things. — *ču-rgyún* the streaming, continual flowing, **current**, often fig. — *ču-sgón* the water-egg, po. for moon *Sch.* — *ču-ṅógs* v. *ṅógs.* — **čú-ta-gir** *W.* flour-dumplings, boiled in water. — **ču-stán** *W.* **swaddling-cloth.** — **ču-tág** *W.* calamus, sweet-scented flag, or some similar plant. — *ču-túms Sch.*: 'a swelling in the flesh, or a tumour filled with water'. — *ču-mtá* the side or **bank** of a river, **ču-tá tsúg-pa** (the avalanche came down) even to the river side. — *ču-dár Wdk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *ču-dúg Sch.*: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *ču-dóṅ* a deep **well.** —

— ču-mdá **a jet**, a spouting forth of water *Med.* — ču-mdó 'mouth (of a river), spout (of a tea-pot)' *Sch.;* but v. *mču.* — *ču-mdóg* the colour of urine *Med.* — *ču-rdó C.* small rounded pebbles, as in brooks. — *ču-nág* inundation, flood (?) *Ma.* — *ču-rnág* matter, pus *Sch.* — *ču-snód* 1. **pitcher, jug.** 2. *Schr.:* **chamber-pot** (yet in *W.* at least this article of luxury is not known). — *čú-pa* **water-carrier.** — *ču-pyág-pa* is enumerated among other synonyms to *grú-pa,* signifying **a ferry-man,** water-man. — *ču-prán* a little river, **brook.** — *ču-bár* 1. ('between the waters') **isthmus,** neck of land. 2. p. n. of a place in Tibet. — *ču-bál* n. of an aquatic plant *Wdṅ.* — *ču-bún* white paint for the face *Sch.* — *ču-bór* 1. **bubble,** also *čuí ču-búr* 2. **blister, bladder, vesicle,** e.g. occasioned by a burn or a vesicatory *Lt.* 3. **boil, ulcer, abscess** *Thgy.,* 4. *śai ču-búr* a word describing the foetus five days after conception *Thgy.* — *čú-bur-čan* 1. n. of a hell *Thgy.* 2. the eye *Schr.* — *čú-bo* **river,** frq., *čú-bo-ri* n. of a mountain with a monastery two days' journey from Lhasa *Glr.* — *ču-byá* **a water-bird;** *Sch.: ču-byá dkár-po* swan, *ču-byá mgo-dmár* stork (not known in *W.*). — *ču-byí* **water-rat** *Sch.* — *ču-lbág* v. *lbag.* — *ču-sbúr* 1. *Sch.:* 'driftwood and the like', prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. **water-beetle** *Med.* — *ču-sbrúl* **water-snake,** not a mythological conception, like *klu,* but a really existing animal, though for Tibetans a somewhat faboulous one, as they have never seen the creature itself. The eel (*Sch.*) can hardly be meant by it. — *ču-mig* 1. **spring, fountain** frq. 2. n. of a vein *Med.* — *ču-rtsá* v. *ču-ču,* as a separate article. — *ču-tságs* 1. **a strainer, sieve,** 2. **watering-pot.** — *ču-tsán* 1. hot water, 2. warm water, not too hot for drinking *Med.* 3. a hot spring *Sch.* — *ču-tsód* 1. the clepsydra or **water-clock** of ancient India. 2. **clock** in general, *ču-tsod-ₒkór-lo* a wheel-clock. 3. **the Indian hour** = ⅙ *kyim* or 24 minutes. 4. **the European hour;** *W.:* **ču-tsód nyis ma leb** it is not yet two o'clock. — *ču-ₒdzín* po. **cloud** *Mil.* — *ču-rdzá* earthen vessel for water, **water-jar.** — *ču-žén* (*Lex.* तरिणाह) **long and broad, area, superficial extent,** *ču-žéṅ kru-brgyád-pa* eight cubits long and broad *Dzl.;* also *ču-žeṅ-gáb-pa,* e.g. *ču-žeṅ-gáb-pa-la dpag-tsád brgyád-ču Glr.;* *ču-žeṅ-srab-túg* in length, breadth and height; also separately: *čur dpag-tsád* ༢༥༠༠, *žén-du yaṅ* ༢༥༠༠, *mta-skór-du dpag-tsád* ༡༠༠༠༠ *yód-pa* 2500 miles in length, 2500 miles in breadth, 10000 in circumference; yet except in this connexion *ču* alone is never used for length. As another signification of *ču-žeṅ-gáb-pa Schr.* mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: *ču-žeṅ-gáb-pa nya-grodha Stg.* the stately fig-tree. — *ču-zém* **water-tub.** — *ču-zlá* 1. the image, the reflexion of the moon in the water; a sort of deception of the senses by witchcraft. 2. the water-month, the first month. — *ču-yzár* a large **ladle** *Cs.* — *ču-bzóm* **a covered bucket** for carrying water. — *ču-ₒóbs* **water-ditch** *Sch.* — *ču-yar* col. water-rat (?) — *ču-rágs* **dam, dike.** — *ču-rí* 'hill of water', **billow.** — *ču-rúd* water rushing in, **inundation, deluge.** — *ču-rlábs* **wave, billow** *Dzl.* — *ču-lág* the arm of a river *Glr.* — *ču-lúd Sch.* dung, manure (?) — *ču-ló* n. of an edible plant *S.g.* — *ču-lóg* **floods.** — *ču-lón,* **dam, dike** *Tar.* 56, 15. *Lis.* — *ču-śíṅ* wood drifted away by the water = *ču-ₒgrám-gyi śiṅ* v. above; or the translation of कदली plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the *ₒóm-bu,* a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-śúṅ Sch.* surface of the water (?) — *ču-śél* v. *śel.* — *ču-yśóṅ Dzl.* ༡༧༩, 17. a ravine containing water. — *ču-sá* **river-mud,** as manure. — *ču-sér* 1. animal water, **serum,** whether normal, or of a morbid character *Med.* — 2. **matter, pus.** — *ču-sráṅ,* = $\frac{1}{60}$ *ču-tsod,* i.e. **a minute;** the Indian or Tibetan minute is

equal to 24 of our seconds, = 6 *dbugs Wdk.*, cf. *ču-tsód.* — *ču-srín* a water- or **sea-monster,** also Capricorn in the Zodiac. — *ču-lhá* **water-god** (*Varuṇa*); also = *klui rgyál-po.*

ཆུ་ཆུ་ *ču-čú,* = *la-čú,* **rhubarb,** *ču-rtsá* its root, used as dye and as a laxative *C.*

ཆུ་ཉིང་ *ču-níṅ* **four years ago** *C., W.*

ཆུ་པ་ *čú-pa* 1. *C.* a man's dress, **coat,** — 2. **water-carrier.**

ཆུ་བ་ *čú-ba* a large **sinew,** of which there are 16 acc. to Tibetan anatomy; *čú-ba ldóg-pa* a contraction of the sinews *Cs.*, *žá-ba* lameness, paralysis of the sinews *Sch.* — *ču-rgyús* (स्नायु) sinews, ligaments and nerves (there are 900 *rgyús-pa*); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — *ču-rtsá* 'sinew-veins', a term coming nearest to what we call the nerves. — *ču-ba-lṅa-ldán,* and *lṅa-lén Cs.* names of countries in India.

ཆུ་མ་རྩི་ *ču-ma-rtsí* a medicinal herb *Med.*

ཆུ་མ་ལོང་ *ču-ma-lóṅ,* **ṭ'u-gu ču-ma-loṅ* Ld.* **an infant, baby.**

ཆུ་སོ་ *ču-só* the external and internal **urinary organs.**

ཆུག་ *čug* v. *ʼjúg-pa.*

ཆུང་བ་ *čúṅ-ba* 1. adj. col. *čúṅ-ṅu, W.* also **čúṅ-se*,* **little, small,** *čuṅ-čés-pas Dzl.* when he was very little; **young,** *bu čúṅ-ba* or *-ṅu* the younger or the youngest son; *lo-čúṅ* young in years; *ma-čúṅ* the younger sister of the mother; **'á-pa čúṅ-ṅu** the younger brother of the father; the younger or the youngest of the fathers (in polyandry); *čúṅ-ṅu-nas* up from infancy; *čuṅ-grógs* an early friend, friend of one's youth; *čuṅ-zád* a little, cf. *čuṅ-zad*; *čuṅ-(gyi) srí* a devil devouring infants, infants-devil; **nyiṅ-k'ám-, ṅo-mig-, p'od-**, or **nyom-čúṅ-se* W.* shy, timid. — 2. vb. **to be little, small** etc., *snyiṅ ma čuṅ čig Glr.*, be not timorous, do not fear! *ʼdún-ma rgya ma čuṅ čig* let the consultation not be trifling, let at once something of moment be consulted; *ʼdún-ma rgya mi čúṅ-bar byed-do* let us now decide on important things *Glr.; čúṅs-pa* pf., *čúṅs-pa yin-nam* is it too unimportant? *Mil.* (*čuṅ-ʼjúg* v. *ja*).

ཆུང་མ་ *čúṅ-ma, C.* also **čuṅ-grógs, čuṅ-ʼdris**, resp. *btsún-mo,* **wife, consort, partner** *B., C.; lén-pa* to marry; *mi žig-gi čúṅ-mar byéd-pa* to be made a man's wife, to be married.

ཆུད་ *čud* occurs only in *čúd-ɣzon-pa, -ɣson-pa, -ɣsan-pa, -za-ba,* seldom *-ʼdza-ba* (*Lex.*) **to consume, spend, waste;** *čud mi zá-ba* inexhaustible.

ཆུད་པ་ *čúd-pa* = *ʼtsúd-pa, ʼjúg-pa,* **to go, get in** or **into, to enter, to put in** or **into** etc., to go into a town *Dzl.*; of food entering the body *Dzl.*; *gaṅ yaṅ rúṅ-ba mi čúd-pa med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.; t'úgs-su čúd-pa,* resp., to impress on one's mind; *k'oṅ-du* v. *k'oṅ-pa; ʼóg-tu* to subject *Tar.; grábs-su* c. accus. to procure, to provide or furnish one's self with a thing *Mil.*

ཆུན་ *čun,* occurs in *žiṅ-čun* one that is watering or taking care of fields, *tsás-čun* gardens *ʼól-čun* meadows *Ld.*

ཆུན་པོ་ *čún-po* (द्राम) 1. **bunch, bundle.** 2. **tuft, tassel, ornament,** of silk, pearls etc.

ཆུན་མ་ *čún-ma* **the second wife** in rank.

ཆུན་ཙེ་ *čún-tse Bal.* **little, small.**

ཆུབ་པ་ *čúb-pa,* a corruption of *čúd-pa, kun čúb-par byao* all this is to be well impressed on the mind; *dbaṅ-po t'ams-čád-du čúb-pa* to pass through, to penetrate, every organ *Stg.*

ཆུམ་པ་ *čúm-pa, ʼjigs-čum-pa Mil.,* **to shrink, to crouch** with fear.

ཆུར་ *čur,* termin. of *ču; čur ʼči-ba* to be drowned.

ཆུར་བ་ *čúr-ba* a kind of vermicelli, prepared from butter-milk boiled *Med., Ld.* **čúrpe**.

ཚུས་ *ćus* 1. instrum. of *ću; Sch.* also *ćús-γtoṅ-ba* 'to melt'; more correctly: **to gild, to plate** (in the warm or in the cold way), to overspread with a gold or silver liquid. — **after five days** *C., W.,* or, the present day included, on the sixth day, cog. to *bću.*

ཚེ་ *će* 1. num. fig.: 96. — 2. v. *će-ba.*

ཚེ་གེ་མོ་ *ćé-ge-mo* **such a one,** *lo ćé-ge-mo žig-la* in such and such a year *Dzl.*; *ćé-ge-mo k'yod* you so and so *Thgr.*

ཚེ་འགྲན་ *će-ₒgrán W.* being jealous of one's own honour, ni f.

ཚེ་ཐབས་ *će-t'ábs* **arrogance, haughtiness,** *sde-pai će-t'abs* the arrogance of the great *Ma.*; **će-t'ábs-med-k'an** *W.* affable, condescending, kind; *će-t'ábs-ćan* proud, arrogant, haughty; *će-t'ábs byéd-pa B.,* **ćo-će** *W.,* **zuṅ-wa** *C.,* to be arrogant, haughty.

ཚེ་དོན་ *će-dón* **a missive** to an inferior, **an edict.**

ཚེ་བ་ *ćé-ba* 1. adj. **great,** (for *ćén-po*); *bu ćé-ba* the eldest son, the elder; *ćé-bar ₒgyúr-ba* to become great or greater, to grow, increase e.g. of passions; *ćé-bar ₒgró-ba, ćer ₒgró-ba* id., cf. *ćer, ćé-bar byéd-pa* to make great; frq. in conjunction with nouns: *že-sdáṅ ćé-ba* great with respect to anger, i.e. very prone to anger; *rigs ćé-žiṅ* being of high extraction; also in compounds, v. below. — 2. sbst. **greatness, high degree** *Mil.;* **superiority, excellence,** ... *kyi ćé-ba stón-pa* to show the superiority of a thing *Mil.;* **ćé-wa s̀rún-wa** *Ld.* to behave decently, respectably. — 3. vb., pf. *ćes* **to be great,** not only in *ćé-žiṅ, će-o,* but also in: *ṅa-rgyál ma ćé-žig* do not be great in pride, i.e. do not allow pride to become great *Mil.,* and so in similar cases; cf. *ćes.*

Comp. *ćé-ka Sch.:* 'chiefly; the plurality'. — *će-kyád* **greatness, size** *Dzl.* — **će-ḍál** *W.,* **će-dál-la ćud soṅ** he has entered the class of adults, he has come to full age. — *ćé-rgyu = ćé-ba,* cf. *rgyu* 3. — *će-brgyúd* perh. lineage by the eldest sons *Glr.* — *će-ćúṅ* **great and small; size;** *će-ćúṅ ni* in size. — *će-ₒdón* the coming to full age *Mil. nt.* — **će-mí** *W.* **an adult.** — **će-lóṅs** *C.* grown up, **adult** (*Sch.* 'chiefly'?)

ཚེ་ཞེ་ *će-žé* one's **elder sister** *Cs.,* **the elder wife** *Sch.*

ཚེ་བཞི་ *će-bží Lis.* = *bden-dpáṅ,* **witness, eye-witness; witness, testimony,** *će-bžír dris-te* being questioned as a witness, or asked for a testimony *Stg.*

ཚེད་ *ćed,* as sbst. of rare occurrence, *Schr.:* reason, signification = *don; Sch.: ćed ćén-po* a great thing, an important business or affair. Mostly *ćéd-du* postp. c. genit. **on account of, because of, for;** *ltá-bai ćéd-du yin* it is in order to see *Pth.*; *rín-gyi ćéd-du* as an equivalent *Pth.*; *lhai ćéd-du ₒdzín-pa* or *γnyér-ba,* also *rǰés-su ₒdzin-pa* or *γnyér-ba* to admit to the discipleship or communion of a god *Mil.* — As an adv. *ćed-du* seems to signify 1. for a certain purpose, **designedly, purposely, expressly,** e.g. with *byéd-pa* to do, to make a thing; *mṅágs-pa* to send off, dispatch. — 2. **again, once more, once again,** = *p'yir Mil.* — *dgos-ćéd* the construction of any noun with *p'yír-du, ćéd-du* etc., regarded by Tib. grammarians as a case of declension.

ཚེད་དོན་ *ćed-dón* v. *će-dón.*

ཚེན་པོ་ *ćén-po B.* and *C.,* **ćén-mo** *W.,* **great** (*ćén-mo* in *B.* only as fem. *Dzl.* ༢༥༠, b), *ćén-por ₒgyúr-ba, W.* **ćen ćá-će**, to become great, to increase, col. also for to grow up; *skyes-bu ćén-po* a great man, a man of great worth (by his talents and actions), a saint; **mi ćén-mo** *W.* a man of quality, of rank, a nobleman, a rich man; *ćén-ma* the first wife in rank; *ćen ćun γnyis* the first and second wife *Glr.;* **ćén-mo** *W.* also: **old,** **ṭ'ú-gu lo ću ćen-mo** a child ten years old.

ཚེམ་མེ་བ་ *ćém-me-ba Lex., Cs.* **stillness, silence,** *ćém-mer ₒdúg-pa Schr., ćém-mer ₒk'ód-pa C.,* to sit still without speaking.

ཚེམ(ས)་ *ćem(s)* in compounds: 1. *ćaṅ-ćém(s)* v. *ćaṅ.* — 2. *k'a-ćém(s),* resp. *žal-ćéms(s), bka-ćém(s)* **farewell exhortation; last will, testament,** *srás-la k'a-*

čém(s) ˳jóg-pa to deposit a testamentary disposal or devise for a son *Glr.*

ཚེམ(ས)་ཚེམ(ས)་ *čem(s)-čém(s)* 1. **the noise** made by thunder, by the shock of an earthquake etc., *˳brúg-sgra čem-čém sgrógs-pa* the rolling, roaring, clapping of thunder; *bžad-gád ˳ur čém-pa* a roaring laughter. — 2. *k̔ra čem-čém* v. *k̔rá-bo.*

ཚེར་ *čer* termin. of *če, čer ˳gró-ba* to grow, increase; *čer skyé-ba* to become great; to grow up, *čer skyés-pa* partic. grown up, adult; *da-dúṅ čer t̔oṅ* go on! go on! *Mil.*; *rgyal-srid byá-ba čer ma byuṅ Glr.* his government was not (yet) of much consequence (as he was too young); *ṅés-pa čer med* this is not quite evident to me *Mil.;* perh. *Tar.* 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of *čer.* — *čér-na S.O.* yea; still more (?).

ཚེས་ *čes* 1. instrum. of *če.* — 2. pf. of *čé-ba*, as adv. **very,** *k̔a-zás ṅan čés-kyi* as the food is very bad *Dzl.; čes sgrín-pa* very prudent or clever *Sch.; čes dár-bar gyúr-to* it spread very much *Tar.*

ཚེས་པ་ *čes-pa* 1. pf. of *če-ba* to be great, *ha-čaṅ yaṅ čes-so* he is much too great *Dzl.*; *dmag-dpuṅ čes-pa* a great army; *dbaṅ čes-pas* being very mighty *Glr.; čar čes-pas* as it rained heavily *Pth.*; *dga čes-nas* greatly rejoicing *Mil.* — 2. **to believe,** but only when preceded by *yid* (resp. *t̔ugs*), or *bden* (col.), c. *la,* also c. accus., or *par*, that, *Dzl.* ༢༥, 18.

ཚོ་ *čo* 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr. Schl.* fol. 13, 6, *Tar.* 129, 20; signification not clearly to be made out. **čó-med-pa** *C.* = *dón-med-pa* to no purpose, vain; fickle.

ཚོ་ག་ *čó-ga* (विधि) the way or **method** of doing a thing, e.g. of solving an arithmetical problem *Wdk.*, of curing maladies *S.g.*, esp. used of magic performances, *čó-ga-pa Cs., čó-ga-mk̔an Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

ཚོ་གོ་ *čo-gó Bal.* **great.**

ཚོ་ངེ་, ཚོ་ངེས་ *čo-ṅé, čo-ṅés,* **lamentation, wailing,** esp. lamentations for the dead, dirge, *˳débs-pa Dzl.*, *˳bód-pa*, *˳dón-pa* in more recent literature, *byéd-pa Sch.*, to lament, wail, cry, clamour; with *la* to cry to a person; the crying of a new-born child *Thgy.*

ཚོ་འཕྲུལ་ *čo-˳p̔rúl* **magical trick, jugglery,** often put to *rdzu-˳p̔rúl*, also used of the apparitions and doings of goblins *Mil.* Cf. *rdzu-˳p̔rúl.*

ཚོ་བ་ *čó-ba* **to set on** (a dog), *čó-čo-ba* to set on repeatedly *Cs.*

ཚོ་འབྲང(ས)་ *čo-˳bráṅ(s) Mil.; Cs.*: the mother's family or lineage; *čo-rigs Dzl.* frq. *Cs.*: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — *čo-ris Mil.*, frq. = *čo-rigs*, also applied to things, e.g. a cane: *čo-ris yé-nas btsún-pa* a cane of an excellent kind, not coming from any mean or noxious plant.

ཚོ་ལོ་ *čó-lo* 1. **die, dice,** game at dice. — 2. **seal**(?) — *čó-lo-mk̔an* a dice-player *Cs.*, *čó-lo rtsé-ba* to play at dice *Cs.*; *čó-lo-ris Glr.* the figure of a die, a square figure, in *Glr.* 47, 9 the Mongol translation substitutes a wheel, v. *˳k̔ór-lo*; a checkered colouring or pattern, e.g. of cotton cloth *C.*

ཚོག་ *čog* 1. for *čó-ga*; *bón-čog Mil.* the ceremony of the Bonpos. — 2. v. *ycóg-pa.* — 3. v. *čóg-pa.*

ཚོག་པ་ *čóg-pa* vb., sbst., adj. 1. **to be sufficient, sufficiency, sufficient,** cedpir: *ṅéd-la dé-kas čog* it is sufficient for us, we are satisfied *Mil.*; *dris-pas* (instr. of *pai*) *čog-go Dzl.* ༢༥༡, 10 (there has been) enough of asking, = don't ask any more! *gáṅ-du bžugs kyaṅ čóg-par ˳dug* it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; *ṅéd-la nor loṅs-spyód-kyis čóg-pa yod* we have money and goods enough *Mil.*; *˳di ysúm-gyis čóg-na* if these three are sufficient for you *Mil.*; *rín-po-čes čóg-par*

gyúr-nas when they had precious stones enough *Dzl.*; *ₒdi-tsam-gyis čóg-pa ma yín-no* that is not enough, that will not do *Dzl.*; *sgál-pa mi brgya žon čóg-pa* his back (is) large enough for a hundred men to ride on it *Glr.*; adv.: *čóg-par* sufficiently, e.g. *sbyín-pa* to give *Dzl.*; **ma čóg-pa** or **-ga* W.* (col. for *čóg-par*), **dúṅ-če ma čóg-ga sad soṅ** he not only struck but killed him; *p̔yín-pas čóg-gi* it being sufficient (for the present) that I have come *Mil.*; *t̔ams-čád-la čóg-par gyúr-te* as all were satisfied *Dzl.*; *čóg-par ₒdzín-pa* to deem a thing sufficient, to be contented or satisfied with it; *čog šés-pa* vb., sbst., adj. to be contented, contentment, content; *ltá-bas čog mi šés-pai rdzas* a thing at which one cannot look enough *Glr.*, *Pth.*; *yo-byád-kyi* (better *kyis*) *čog šés-pa* easily satisfied as to the necessaries of life. — 2. **to be allowed, permitted, at liberty,** construed in the same manner: *k̔rid-pas čog* you may have lessons with me, I will instruct you *Mil.*; *ₒgrán-pas čog* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; *ₒtsó-ba dráṅs-pas čog* you can have meat set before you *Mil.*; with a root: *bu byin čog* then you may render up your son; hence it is in *W.* the usual word for *rúṅ-ba*, **náṅ-du ča čóg-če yín-na man** is it allowed to enter or not? **šrád-ma za čog** eating pease is allowed, also: pease are edible; **lé-na k̔yoṅ čog ka taṅ** he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; **léb-na p̔ul čog* when it arrives, I shall take the liberty of sending it to you.

ཆོགས་པ་ *čógs-pa* seldom for *ₒčág-pa* **to be broken** *Mil.*

ཆོང, མཆོང་ *čoṅ*, *mčoṅ* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *γzi*; perh. cornelian or sardonyx?

ཆོད་ *čod* 1. *C.* **the cutting off; deciding;** **t̔al-čọ̈ gya čém-po ǰhé-pa** to bring about a great remission of taxes, **bhu-lọn-čọ̈** remission of debts; **sa-čọ̈ gya čem-po ǰhé-pa** to make a great way; cf. however *p̔yod*. — 2. **partition-wall** *Sch.*, *čod rgyág-pa* prob. to construct a partition-wall. — 3. v. *γčód-pa*.

ཆོད་པ་ *čód-pa* 1. **to be cut off,** *lám-sgo γnyis k̔á-bas čód-de* both approaches being cut off or obstructed by snow *Mil.*; *bčad kyaṅ mi čód-do* impossible to be severed, *caedendo non caeduntur*, *Glr.*; *mi-čód-rdó-rǰe* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — 2. **to be decided, settled, fixed,** *goṅ-t̔áṅ dpyád-kyis* (or *pas*) *mi čod Glr.* the value (of the stone) cannot be fixed, though one should attempt to apprize it i.e. it is invaluable, priceless; *go čód-pa* v. *go*.

ཆོད་པོ་ *čód-po W.* 1. **split, cut through;** 2. **distinct,** of words or writings.

ཆོན་ *čon* 1. *W.* (cog. to *čud?*) **useless,** to no purpose, *rin čon soṅ* the payment has been useless, thrown away; gen. adv. **čón-la** gratuitously, in vain, for nothing, **čón-la k̔ón-če** to hate without cause or reason; **čón-la dád-če** to sit idle, to spend one's time unprofitably. — 2. **tent** (?), *čon-t̔ág* tent-rope *Mil.*, *čon-p̔úr* tent-pin.

ཆོམ(ས)་ *čom(s)* 1. **robbery,** *čóms-kyis zas ₒtsól-ba* to live on robbery *Ma.*; *čóm-po* robber *Dzl.*, *čóm-po rkún-ma* robber and thief, gen. *čom-rkún*, *čom-rkún-gyi ₒǰigs-pa* fear of robbers and thieves; *čom-rkún-pa* id. *Stg.* — 2. imp. of *ₒǰóms-pa*.

ཆོམ་པ་ *čóm-pa* **to be finished, accomplished,** *W.*, **t̔ó-re čom yin** to-morrow it will be finished, **da čom soṅ** now it is done, completed; cf. *čam*.

ཆོལ་ *čol* 1. **inconstant** *Cs.*; *dpyid-čol* fickle spring-weather. — 2. *Cs.*: for *čó-lo* in compounds, *rus-čol* **a die** made of bone; *šiṅ-čól* a wooden die; *duṅ-čól* shells used inst. of dice (?).

ཆོལ་ཁ་ *čol-k̔a Sch.*: 'a hole made by a blow; a nest'.

ཆོལ་ཟངས་ *čol-záṅs* a shallow shore *Sch.*

ཆོས་ čos (धर्म) 1. **doctrine**, a particular doctrine, **tenet**, or **precept**; *γsáṅ-bai čos šig* an esoteric doctrine, a mystery *Dzl.*; *kyád-čos* for *kyad-par-čan-gyi čos* a peculiar, distinguished, sublime, and therefore difficult doctrine; *ȷig-rtén-gyi čos brgyad* the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; *čos-brgyád-mkan*, a man of the world, worldling *Mil.* — More esp. 2. **moral doctrine,** whether any separate dogma, or the sum of various doctrines, **religion** in general, both theoretically (system of morality, ethics) and practically (faith', exercise of religion); *lha-čós* the religion of the gods or (Buddhist) deities, i. e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (*log-čós*), as well as to irreligiousness (*čos ma yin-pa*); *ka-čós* profession with the lips, hypocrisy *Glr.*; *ₒkrig-pai čós-la brtén-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mi-čos* v. below; *čos ₒčád-pa*, or *bšád-pa*, *stón-pa*, *smrá-ba*, *sgróg-pa*, resp. *čós-kyi sgrog-gléṅ mdzád-pa Glr.* to expound, to teach, to preach religion; *čos smrá-bai žál-la ltá-ba* to watch the mouth of the preacher *Pth.*; **čo dóg-pa* C.* to read a religious book; **čos šád-kan* W.* a preacher; *čos ₒčád-pai ₒdun-káṅ* place where sermons are delivered, church *Dzl.*; *čos nyán-pa* to hear religious discourses *Dzl.*; *čos žú-ba* to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer *Pth., Mil.*; *čos byéd-pa* to act or live religiously, righteously, = *čos bžin-du byéd-pa;* also merely to wish to become pious, to strive after piety; *kyed snyiṅ-nas čos byéd-na* if you are in good earnest about religion, if piety is the aim of your heart *Mil.*; lastly in a special sense: to become or to be a monk *Pth.*; *čós-la sems sgyúr-ba Mil.* to show an inclination for religion, to turn religious; *čós-su*, or *čós-la ȷúg-pa* 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; *čós-la ₒgód-pa* = *ȷúg-pa* 1; *čos spyód-pa* to practise religion; the exercise of religion, worship *S.g.*; *bka-čós* the word of Buddha, the doctrine as taught by Buddha himself; *rtógs-pai čós Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *ńes-dón*, or *ńon-šés*; *bstán-pai čos Thgy.* any knowledge derived from other sources. — 3. in a special sense the **religion of Buddha**, Buddhism, *dám-pai čos*, and frq. *dám-pa čos* id. (cf. ἡ πίστις Acts 6, 7); *čos daṅ bon* Buddhism and Bon-religion *Mil.*; *čós-la lóṅ-spyod-par ₒgyúr-ba* to live in the enjoyment of true faith. — 4. **religious writings,** and **writings, books, literature** in general, in as much as the Tibetans derivate every science from religion; *bón-gyi čos tams-čád* all the Bon-writings *Mil.* — 5. **custom, manner, common usage, fashion,** *mi-čos* manners of the world *Mil.*; *mi-čos-kyi dús-su* as long as he lived according to the ways of the world *Mil.*; *yúl-čos-kyis* according to the custom of the country *Dzl.*; *kyád-čos* the way of distinguishing, of pointing out the characteristics *Glr.* (cf. under 1); **nature, quality,** *Dzl.* ༢༤༣, 18 cf. *čos-nyid.* — 6. **substance, being, thing,** *čos tams-čád mi-rtág-pa yin-gyi* as every thing existing is perishable *Dzl.* — Other philosophical expressions containing the word *čos* v. *Was.* (296).

Comp. **ós-skad* W.* **book-language,** as opp. to *pál-skad.* — *čós-sku* v. *sku.* — *čos-skyóṅ* v. *skyoṅ-ba.* — *čos-kri* **reading-desk, lecturer's chair, pulpit** *Pth.*; **reading-table, school-desk.** — *čos-kríms* v. *kríms.* — *čos-kríms-pa* v. *dge-bskós.* — *čos-ₒkór* vulgo **prayer-mill;** the column of disks on the *mčod-rtén Pth.* v. *ₒkór-lo* 2, also *ₒkór-lo* extr. — *čos-grá* **school.** — *čos-(kyi) rgyál (-po)* 1. honorary title of kings deserving

well of religion. 2. = *γšín-rje Schl. Buddh.* 93, 3. also as a p. n. — *čos-rgyúd* **religious tradition,** also = **confession, creed,** *rje-btsún-gyi čos-rgyúd ₒdzín-pa-rnams* those embracing the religious tradition of his reverence, his fellow-believers *Mil.*; *čos-rgyúd γčig-pa* one confessing the same faith or religion *Thgr.* — *čós-čan* 1. **pious, devout.** 2. v. *čos* 5, *ₒjig-pai čós-čan yin* **having the properties** of perishableness, being subject to the law of mutability *Thgy.* — *čos-rjé* 'lord of the faith', viz. 1. Buddha *Lex.*, 2. devout or righteous lord, title of honour given to distinguished scholars *Tar. transl.* 331, and elsewh.; perh. also = *čos-rgyál.* — *čos-nyíd* 1. = *čos* 5, **quality, nature,** *rgyá-mtsoi čos-nyid-kyis* in a manner peculiar to the sea, *Dzl.* ༥༩, 9 (112, 9?). 2. philosophical term: **existence, entity,** = *de-bžin-nyíd* (acc. to *Thgy.*) by which the Buddhist however means a negation of being, non-existence, non-entity. — *čos-stégs W.* = *čos-kri.* — *čos-stón* religious festive entertainment given to saints *Glr.* — *čos-dráṅ-po* **righteous** with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), *čos-dráṅ-ba* justice, righteousness. — *čos-ldán* = *čós-čan.* — *čos-sdé* **convent, monastery,** *Wdk., Glr.* — *čós-pa* a religious man, **a divine, a monk.** — *čos-spún* **a religious brother;** such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — *čos-spyód* **exercise of religion;** *čos-spyód-bču* = *dgé-ba-bču.* — *čos-sbyín* is said to be frq. used in book-titles: *bkra-šis-lhún-po-nas čos-sbyín ₒdzad-méd spel pyir bris* written from Tashilhunpo as a religious gift for infinite increase and blessing. — *čos-blón* **a pious functionary** or official (*bdud-blon* an impious or wicked one) *Glr.* *čós-ma* a religious woman, **a nun** *Cs.* — *čos-méd* without religion, **irreligous, wicked.** — *čos-myón* **religious frenzy,** *W.*: **čos-nyón žugs** he has become deranged, his brains are turned (in consequence of meditating). — *čos-zóg* **priestcraft** *Mil.* = *čos-lúgs* religious party, **denomination, sect.** **čós-sem-čan** *W.* inclined to religion, **pious.**

མཆད་པ་ *čád-pa Lex.*: = 'tomb, sepulchre; = *pramārita Ssk.* killed, slain; *mčád-pa-med-pa* entire, perfect; *mčád-par byá-ba* = *mahimān Ssk.* greatness; also the magical power of increasing size at will'.

མཆན་ *mčan* 1. **the side of the breast,** *mčán-gyi bu* bosom-child, darling, *mčán-gyi mčis-bráṅ* bosom-wife (cf. our 'bosom-friend'); *mčán-du ₒjúg-pa* to put into one's bosom *Glr.*; *mčán-kuṅ* **arm-hole, arm-pit,** often = *mčan*; *mčán-kuṅ γyás-pai rtsíb-mai bár nas* (the Buddhas are born) from between the ribs of the right side (cf. *mṅal*); **čán-da** *W.* **pocket,** in clothes, cf. *dkú-mda.* — 2. v. the following article.

མཆན་བུ་ *mčán-bu* 1. **apprentice,** *bzoi* in a handicraft, trade or art, *rig-pai* in a science, disciple *Cs.*, *sgyú-ma-mkan-gyi* appr. of a juggler, conjurer *Zam.* — 2. *yi-geï mčán-bu* words or lines, printed or written in a smaller character than the rest, and inserted in the text (called *má-yig Cs.*) like our parenthesis, but without brackets; hence 3. **note, annotation** (*Sch.* also: testimony?).

མཆི་བ་ *mčí-ba*, eleg. for 1. **to come, to go,** *slád-bžin-par mčio* I shall come later *Dzl.*; **to appear,** used of a god; *skyábs-su* (to put one's self) under the protection of another person, ccd.; *ₒbáṅs-su mčio* I will obey *Mil.* — 2. **to say,** *žes mčio* thus he said.

མཆི་མ་ *mčí-ma*, resp. *spyan-čáb* **a tear,** *ₒbyín-pa*; *ₒdón-pa Glr.*, *blág-pa Dzl.*, *γtóṅ-ba Mil.* to shed (tears); *ském-pa* to dry up tears *Cs.*; *ₒpyí-ba* to wipe off tears *Cs.*; *mčí-mas brnáṅ-ba* to be choked with tears, to sob violently *Sch.*

མཆིག་ *mčig* 1. *Cs.* a stone for grinding spice etc., **a mortar;** *mčig-gu* a small mortar *Sch.*, **a pestle** *Cs.* — 2. **the nether mill-stone,** *mčig-ma* the runner or upper mill-stone, *Sch.*; *mčig skór-ba* to grind *Sch.*

མཆིང་ *mčiṅ Cs.* = *kloṅ*; one *Lex.* = *dkyil*; v. *kloṅ.*

མཆིང་བུ་ *mčiṅ-bu Cs.* = *₀čiṅ-bu.*

མཆིད་ *mčid, bka-mčid, ɣsuṅ-mčid, W. *mol-čid** resp the talk, discourse, speech (of an honoured person) *Cs.*; *mčid-lán* answer to such speech *Mil.*

མཆིན་པ་ *mčin-pa*, resp. *sku-mčin* **the liver;** *mčin-drí, mčin-rí* **the midriff** or **diaphragm;** *mčin-ḱa* liver-coloured; *mčin-nán* 'liver-pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; *mčin-nán byed-pa* to breakfast.

མཆིལ་པ་ *mčil-pa* 1. **fishing-hook** *Dzl., mčil-pas nya ₀čór-ba* to fish with a hook, to angle *Cs.* — 2. **a little bird,** *W. *či-pa*, Ts. *čil-pig; či-pa skyá-wo* W.* sparrow; *mčil-ḱra* sparrow-hawk; *mčil-mgó* a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

མཆིལ་མ་ *mčil-ma* 1. *W. *mčil-mág**, resp. *ǰags-mčil, ǰags-čáb* **spittle,** prob. also other similar fluids *Lt.; ₀dór-ba* (*W. *ṕáṅ-če*) to spit; *mčil-lúd* (*W. *mčil-ldúd**) morbid saliva, e.g. of people affected with a cough or with hectic fevers; *mčil-snábs* prob. id.; *mčil-snód*, resp. *žal-bzéd*, spitting-box; *mčil-zúm, mčil-bkáb W.* slavering-bib or cloth. — 2. = *mčil-lhám Tar.* 72, 9?

མཆིལ་ལྷམ་ *mčil-lhám* **shoe, boot,** *mčil-lhám ɣnyis ₀dor-ba* to lose both shoes *Wdṅ.*; *mčil-lhám-mḱan* shoemaker, cobbler, seller of boots; *mčil-lhám-gyi yú-ba* the leg of a boot *Cs.*

མཆིས་པ་ *mčís-pa* 1. also *mčis-lágs-pa*, eleg. for *yod-pa,* **to be, to be there, to exist,** *du mčis* how much is there, how many are there? *Cs.*; *sú-la dám-pai čos mčis-pa* whoever has the holy doctrine *Dzl.; yul dbús-nas mčís-so* (he) is (comes) from the country Ü *Dzl.* — 2. pf. of *mčí-ba* 1. *lam riṅ-po-nas mčis-te* having come from afar. 2. *žes mčís-pa* so-called.

མཆིས་བྲང་ *mčis-bráṅ* 1. eleg. **dwelling, abode, domicile;** also when speaking modestly of one's own dwelling: *bdág-gi mčis-bráṅ* my humble roof *Dzl.* — 2. *Lex.* **wife, partner.**

མཆིས་མལ་ *mčis-mál* **bed, bed-stead** *Cs.*

མཆུ་ *mču* 1. **lip,** *ya-mču* upper lip, *ma-mču* lower lip; *mču btud mḱas Wil.* prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; *ḱa-mčú*, resp. *žal-mčú* 1. **lip** 2. word, voice (?) *Sch.* 3. quarrel, strife, *ḱa-mčú rgyal-ṕám ǰi-ltar byuṅ žé-na* if one asks, which are the details of the quarrel; **ḱam-čú ǰhé'-pa* C. *gyág-pa* Cs.* to quarrel. — 2. **beak** or **bill** of birds, *mčú-la ťógs-te ₀gró-ba* to fly, carrying something in the bill *S. O.*; *mču-lto* (or *ču-mdo?*) *W.* id. — 3. n. of one of the lunar mansions, v. *rgyu-skar.*

Comp. *mču-skyé* muzzle *Sch.* — *mču-sgrós* v. *sgros.* — *mču-ťár Sch.* (prob. a mis-print for *mču-ťór*) pustules, tubercular elevations on the lips. — *mču-riṅs* long-beaked, n. of a bird, and also of an insect (a large musquito).

མཆེ་བ་ *mčé-ba, Cs.* also *mče-só,* **corner-tooth, canine tooth, eye-tooth, fang, tusk** of an animal, *mčé-la ɣtsigs-pa, W. *žé-če**, to show one's teeth, to grin; *mče-ba-čan-gyi sde* the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

མཆེད་ *mčed, sku-mčéd, mčed-lčám,* resp. for spun, **brother, sister;** *mčed ɣnyis* my two brothers *Dzl.*; *srás-mo lha-lčám mčed bži* four princesses, sisters; *deĩ mčed* his illustrious brother, in reference to a king, prince etc. *Glr.*; esp. of gods: *mčed bži* four divine brothers *Glr.*; *mčed-grógs, grogs-mčéd* clerical brother, *mčed-grógs máṅ-po ťsógs-par* where many clerical brothers assemble; *mčed-grógs dam-ťsig ɣčig-pa Thgr.* betrothed brothers, religious brothers, = *čos-spún;* also *mčed-lčám* has this signification.

མཆེད་པ་ *mčéd-pa* 1. **to spread**, to gain ground, esp. of a fire, frq.; also fig.: *bdág-gi ͺdod-čágs-kyi me mčéd-pas* as the fire of voluptuousness spread or increased within me *Dzl.;* also in the following sense: *már-me γčig-la γčig mčed ltar* as one kindles one light by another *Mil.*; *γčig gleṅ γnyis gleṅ rím-pas mčéd-de* as (the news) spread more and more by gossiping people *Pth.* — *skye-mčéd* v. *skye.* — 2. = *γyó-ba, mi-mčed-pai dád-pa* = *dád-pa brtán-po.*

མཆེར་པ་ *mčér-pa* **the milt, spleen.**

མཆོག་ *mčog* **the best**, the most excellent in its kind, *skyés-bu mčog, mii mčog, rkaṅ-γnyís-rnams-kyi mčog* Buddha; *nyes-ltúṅ-gis ma ṕóg-pa* (or *na*) *mčog yín-te ṕog-rtíṅ bšágs-pa byéd-pa rab yin Mil.* the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); *γsuṅ-mčóg* chief or fundamental doctrine, main dogma, principal commandment etc. *Glr.*; *ṅa ni ͺǰig-rtén ͺdí-na mčog* I am the highest in the world (says Buddha immediately after his birth) *Glr.*; *γnas-mčóg* the most glorious or splendid country *Glr.*; *ro-mčóg* excellent taste or flavour *Mil.*; *mḱas-mčóg-rnams* most learned gentlemen *Zam.;* also as a complimentary word; *mi mčog ḱyod* most honoured Sir! *Pth.*; *mčog-dmán, mčog daṅ ťun-móṅ, mčog daṅ ṕál-pa*, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčóg-tu gyúr-pa* = *mčog*, e.g. *mí-rnams-kyi náṅ-na mčóg-tu gyúr-pa γčig* one that has risen among men, so as to become their chief *Glr.*; *yúl-rnams-kyi mčóg-tu gyúr-pa* the most splendid of countries. — Adv.: *mčóg-tu* very, most, with verbs: *bón-po-la mčóg-tu mós-pa žig* a great admirer of the Bonpos *Mil.;* gen. with adjectives: *ro mčóg-tu mṅár-ba* extremely sweet; with the comparative: much, far, by far, greatly, *dé-bas mčóg-tu čeo* . . . is far or much greater than that *Dzl.*

Comp. *mčog-sbyín ṕyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčog-zúṅ* the model pair, the two most excellent amongst Buddha's disciples, Shariibú and Maudgalgyibú, v. *Köpp.* — *mčog-ríṅ* longest *Thgy.*

མཆོང་ *mčoṅ* v. *čoṅ.*

མཆོང་བ, མཆོངས་པ་ *mčóṅ-ba, mčóṅs-pa* to leap, to jump, frq., e.g. *čur* into the water; *mí-seb-la* among the people, e.g. of a mad dog).

མཆོད་པ་ *mčód-pa* (पूज) I. vb. 1. **to honour,** revere, respect, receive with honour, *kún-gyis bkúr žiṅ mčód-pai ͺos* worthy of being honoured and praised by all; usually ccapir. (rarely dp.) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; *Glr. mčód-pa* may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek θύειν, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as *dmar-mčod*, red offering, to the *dgrá-lha* q.v. — 2. *C.* resp. **to eat, drink, take, taste,** (in *W.* expressed by **dón-če**).

II. sbst. **offering, oblation, libation,** *mčód-pa ͺbúl-ba, W. *ṕúl-če** frq., also *byéd-pa*; *ról-mo mčód-par ͺbúl-ba* to bring an

offering of music *Mil.: mčód-pa sna-ts̓ógs ts̓ógs-te* carrying along with them all sorts of offerings *Glr.; mčód-pai k̓yád-par bču* the ten kinds of offerings *Tar.*; *lha-mčód* offering or libation brought to a *lha*; *ₒbru-mčód* an offering consisting of grain; *dus-mčód* offerings presented at certain times *Pth.; rgyun-mčód* daily offering; fig. *dád-pai mčód-pa Mil.; γtaṅ-rág-tu sgrúb-pai mčód-pa p̓ul* as a thanksgiving bring the offering of meditation! *Mil.* —

Comp. *mčód-k̓aṅ* **house** or **place of offerings,** of worship, *Pth.*; adopted as an appellation for the temple of the Jews, as *lhá-k̓aṅ* could not be used *Chr. Prot.* — *mčód-k̓ri* **offering-table,** Jewish **altar,** *Chr. Prot.* — *mčod-lčóg* prob. the same, *C.* — *mčod-čá Glr.* = *mčod-rdzás.* — *mčod-brjód* words of adoration, doxology. — *mčod-rtén Ssk.* चैत्य (religious building) and स्तूप (elevated place, elevation, tumulus) 1. etymologically; receptacle of offerings; 2. usually: a sacred pyramidal building, of a form varying in different countries and centuries, esp. near temples and convents, where often great numbers of these structures are to be seen. They were originally sepulchres, containing the relics of departed saints, and therefore called *γduṅ-rtén*; afterwards they were erected as cenotaphs, i. e. in honour of deceased saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine, v. *Köpp.* I, 533. — *mčod-stégs* offering-table, **altar.** — *mčod-stód Sch.:* an offering with a hymn of praise. — *mčod-stón* **an entertainment,** as sort of libation, given to the priests *Dzl.;* perh. also **a sacrificial feast.** — *mčod-sdóṅ* 1. *Sch.* = *mčod-rten* (?), 2. **offering-lamp** *Sch.*, 3. **the wick** of such a lamp (in this sense it is used in a little botanical book). — *mčod-γnás* 1. prop. place where there is offered, **place of sacrifice.** 2. the object to which veneration is shown, image of a god *Glr.*, **sanctuary.** 3. the offering priest, **the sacrificator.** — *mčód-pa-po* a sacrificer *Cs.* — *mčod-ₒbúl* the offering of a sacrifice *Cs.* — *mčod-sbyín* id. (though elsewhere *mčod-pa* sbst., as a gift to deities, is distinct from *sbyín-pa* a gift to men), also: sacrificer; *mčod-sbyín-gyi ₒdun-k̓áṅ* house where people assemble in order to perform sacrifices; *sróg-gi mčod-sbyín* bloody offerings or sacrifices *Tar.* — *mčod-mé* **offering-lamp,** lighted in honour of a deity, and very common in the houses of Buddhists; **čod-mé p̓úl-če** *W.* to light such a lamp, (prop. to offer it). — *mčod-rdzás, mčod-čá, mčód-pai yo-byád* instruments, utensils, requisite for festival processions in honour of a deity. — *mčod-s̀óms* or *-bs̀áms* the upper shelves in the holy repositories, containing the little statues of Buddha etc.

མཆོར་པོ་ *mčór-po,* sometimes *ₒp̓yór-po* 1. **pretty, handsome,** neat, elegant, *p̓o mčór-po* a handsome man, *bud-méd mčór-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also **vain, conceited.**

འཆག་ཅན་ *ₒčág-čan* col. **trodden, stamped; solid, firm, compact,** like the Hindustani *pakka.*

འཆག་པ་ *ₒčag-pa* I. pf. *čag* (s) 1. **to break** vb. n., *snod čag-pa* a broken vessel *Dzl.*; fig. *ṅa-rgyál čag* my pride is broken, frq.; *der-ₒbyón-stabs čag* the opportunity of going there has been cut off *Mil.; *lam čág-pa* (also *s̀og-pa*)* *C.* a. a beaten, practicable road (a road broken through, v. *ₒčég-pa*) b. *W.* an impracticable, broken-up road. — 2. **to be broken off,** abated, beaten down from the price, *z̀u-čág-med-par* there being no room for either asking or abating *Mil. nt.* —

II. also *čágs-pa,* pf. *bčags,* fut. *bčag* (imp. *ₒčog?*) 1. **to tread, to walk, to move,** esp. when speaking respectfully or formally, *yab-més-kyi z̀ábs-kyis bčágs-pai sá-ča* the place where my ancestors did walk *Glr.; z̀abs čágs-pai p̓yag p̓yir ₒgro* follow me on my walk *Mil. nt.* — *ₒčág-tu* or *ₒčágs-su ₒgró-ba* to take a walk *Dzl.*; **góm-čag-če** *W.* to step along solemnly; *čág-p̓eb-pa* v. *p̓yág-p̓eb-pa.* — 2.

like ˳*gró-ba* in a more general sense: *bžón-pa-la, čibs-la* to ride in a carriage, on horseback *Cs.*

འཚགས་པ་ ˳*čágs-pa* 1 v. ˳*čág-pa.* — 2. sometimes for ˳*čég-pa.*

འཚག(ས)་ས་ ˳*čág(s)-sa* a place for walking, *Lexx.*, *Cs.*

འཚང་བ་ ˳*čáṅ-ba*, pf. *bčaṅs*, fut. *bčaṅ*, imp. *čoṅ(s)*, 1. **to hold, to keep,** to take hold of, *skrá-la* by the hair *Mil.* — ˳*čaṅ-zúṅs* handle, crook of a stick, *Mil.* — 2. **to carry, to wear,** to carry about one, e.g. amulets etc. — 3. (*yid-la*) **to keep** in memory, in one's mind. — 4. **to have, to assume,** e.g. the body of a goddess, of a Rakshasi *Pth.*

འཚངས་པ་ ˳*čáṅs-pa W.* a (closed) handful e.g. of dough; **čáṅs-bu** a clod (of clay), a snow-ball etc. formed in the hand.

འཚད་པ་ ˳*čád-pa* I. pf. *čad*, vb. n. to *γčód-pa*, like *čód-pa*, **to be cut** into pieces, **to be cut off, to decay,** *dúm-bur* (to fall) to pieces *Med.*; **to cease, end, stop,** of diseases *Glr.*, of life *Lex.*; **to cease to flow** or **to blow,** of water or wind; **to die away, to become extinct,** of a family, a generation; **to be consumed,** of provisions *Pth.* of bodily strength *Thgy.*; **to be decided,** *k̔yód-kyis bsád-par* ˳*čád-na* you being determined to kill me *Dzl.* —

II. pf. and fut. *bšad*, imp. *šod* 1. **to explain,** ˳*óg-tu* ˳*čad* it will be explained below *Lt.*; *yíd-la byos šig daṅ bšád-do* give heed, and I will explain it to you *Stg.*; ˳*čad nyán-pa* to listen to an explanation *Sch.*; ˳*jig čos γtam* ˳*čád-pa* to teach the transitoriness of existence *Sch.* (?) — 2. **to tell, to relate.**

འཚབ་པ་ ˳*čáb-pa*, pf. *bčabs*, fut. *bčab*, imp. *čob* **to conceal,** to keep secret, ˳*čáb-pa-med-pai sems* a candid mind, open-heartedness *Stg.* (cog. to ˳*jáb-pa*).

འཚམ་པ་ ˳*čám-pa* I. vb. (pf. *bčam Lex.*), also adj. and sbst. **to accord, to agree, agreeing, agreement,** *srid-la mi* ˳*čám-pas* as they did not agree about the government *Glr.*; ˳*čam byéd-pa* to make agree, to reconcile *Mil.*, **čam mi čam** col. they do not agree; *k̔a* ˳*čám-pa* to agree upon, to concert, e.g. an escape; *k̔a* ˳*čám-par* by concert, unanimously.

II. 1. **to dance,** ˳*čám-par byéd-pa Sch.* 2. a dancer, *k̔ro* ˳*čám-pa* a dancer with a frightful mask; *gar-*˳*čám(s)* a dance; ˳*čám-po* a dancer *Glr.*; ˳*čam-dpón* leader of a dance; ˳*čám-yig* book or programme of a dance.

འཚའ་ ˳*ča Ld.*, *Sp.* **cupboard.**

འཚའ་བ་ ˳*čá-ba* I. pf. *bčas*, rarely ˳*čas*, fut. *bča*, imp. *čos*, **to make, prepare, construct,** but used only in reference to certain things; 1. *γnas*, vulg. *tsaṅ*, ˳*čá-ba Pth.* to prepare a place, house or abode, to settle; *mal* ˳*čá-ba* to make a bed or couch *Cs.*; *dmag-sgár* ˳*čá-ba* to pitch a camp; *k̔ríms-ra* ˳*čá-ba* to establish a court of justice *Glr.* — 2. *rgyal-k̔ríms* ˳*čá-ba* to draw up a law, to give laws, frq. — 3. *dam* ˳*čá-ba* to make a vow, **to promise, assert, protest,** frq.; *yí-dam* ˳*čá-ba* id.; also to utter a prayer; *dám-bča* v. sub *dam.* — 4. *skyil-krúṅ čá-ba* = *skyil-krúṅ byéd-pa*, v. *skyil-ba.* — 5. *blo-γtád* ˳*čá-ba*, c. c. *la*, **to place confidence in.**

II. **to bite,** *γčig-la γčig* ˳*čá-žiṅ zá-la* to bite and devour one another *Dzl.*; *so* ˳*čá-ba* to bite with the teeth (?) *Mṅg.*, or to gnash or grind the teeth (?); *šiṅ* ˳*čá-ba* **to gnaw** at a piece of wood *Stg.*

འཚར་རྒྱན་ ˳*čar-rgyán*, or ˳*čar-čán* a present given reluctantly *Sch.* (?)

འཚར་བ་ ˳*čár-ba*, pf. *šar*, **to rise, appear,** become visible, of the sun etc., also of the sun's appearing above a mountain, from behind a cloud etc., frq.; **to shine,** *gaṅs-ri-la nyi-ma šar-ba* the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun *Glr.*; *γzugs-brnyán mi* ˳*čar-ba* the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wdṅ*; *γzugs* ˳*čár-ba byéd-pa* to cause an image to be reflected (in the water);

dpyid-ka šar spring has appeared; frq. of thoughts: *nyáms-su,* or *yid-la ₒčár-ba* (thoughts) rising in one's mind; *yid-la šar kyaṅ Mil.* though I can figure it in my mind; *grógs-su ₒčar* (they) appear as friends *Mil.*; *rgyán-du ₒčar Mil.* it turned into a blessing. — *ₒčár-sgo* **thought, idea, conception,** *ₒčár-sgo ₒbyuṅ* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; *ₒčar-ga Mil.* **the rising, the rise.**

འཆལ་བ་ *ₒčál-ba,* secondary form to *ₒčól-ba* II., 1. *Cs.:* **to fluctuate** mentally; in this sense prob. *Zam. ytad-méd ₒčál-ba* to fluctuate, to waver, without aim or object. — 2. **to be confused,** in disorder, *smra-ₒčál,* also *ₒčal-ytám smra Lt.,* as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-krims ₒčál-ba S.g.* **to break** one's vow, *bsláb-pa* to act contrary to the doctrine, **to violate** it *Tar.;* in a more restricted sense: — 4. **to fornicate,** to commit adultery, *bud-méd smad-ₒčál byéd-pa* a whore, harlot *Mil.*; *ₒčál-pa, -po* lecher, fornicator *Stg.*; *ₒčál-pa-rnams-kyi tsig* obscene language, mentioned as sub-species of *kyál-ka; ₒčál-mo* whore. — **čal-la-čol-lè* W., čal-čól Tar.* 184, 20 confusedly, pellmell.

འཆི་བ་ *ₒči-ba,* pf. *ši,* 1. vb. **to die,** of a flame: to go out; *raṅ ₒčio* I will seek death *Dzl.; ₒči-ba yin* he dies, will die *S.g.*; *ₒči* or *ši-ba-las sós-par ₒgyúr-ba Dzl.* to be saved from imminent danger of death (but not: to rise from the dead); *ₒči-bar byéd-pai ču* water causing death *Sambh.*; *ši-bar gyúr-to* they perished *Pth.* — 2. sbst., the state of dying, **death,** *ₒči-ba tsám-du ₒgyúr-ba* to die almost (of grief etc.) *Mil.; dus-min ₒči-ba nyúṅ-ba yin* premature death rarely occurs *Sambh.*; *ₒči-ba nam yoṅ ča med Mil.* when death will come one does not know, (*W.* **ši-če** to die; death; **ši soṅ** he has died, **ši yin** he will die).

Comp. *ₒči-ka Cs.:* 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. *ₒči-kar* at his very dying, at the point of death *Mil.,* when being exstinguished *Glr.* (v. *kar* sub *ka* IV. 4, 5), and *ₒči-ka-ma* 1. adj. dying, *dúd-ₒgro ₒči-ka-ma* a dying animal *Glr.*; 2. sbst. the dying, *ₒči-ka-ma-ru* = *či-kar* (doubtful); *ₒči-kar* and *ₒči-gar* may be incorrect spellings. — *ₒči-ltas,* more rarely *ₒči(-bai) rtágs* **forebodings, foretokens of death** *Med.* — *ₒči-bdág* the lord of death, perh. = *yšin-rje,* but it seems to be more a poetical expression than a mythological personage; *ₒči-bdág bdud* id. — *ₒči-nád* a disease causing death, **a fatal disease** *Tar.* — *ₒči-ba-po Cs.;* a person dying(?) — *ₒči-(ba)-méd(-pa)* immortal; cf. *ši-ba.* — Note. *ₒči ₒpó-ba* is prob. only a rather incorrect, yet common expression for *tse ₒpó-ba* to change one's place of existence, to transmigrate.

འཆིག(ས)་པ་ *ₒčig(s)-pa* **to bind** *Sch.,* prob. an incorr. spelling for *ₒkyig-pa.*

འཆིང་བ་, འཆིངས་པ་ *ₒčiṅ-ba, ₒčiṅs-pa* I. vb., pf. *bčiṅs,* fut. *bčiṅ,* imp. *ₒčiṅ(s), W.* **čin-če*,* **to bind** (in general); **to fetter** (a prisoner) *Dzl.*; **to bind** or **tie up, to cord,** a bundle or package; **to tie round,** to put on, a girdle *Glr.;* **to bind up, to dress,** wounds; fig. **to render harmless, to neutralize, paralyze,** esp. by witchcraft, **to exorcise,** frq.; *bčiṅs ₒgról-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. sbst. any binding-material 1. **ribbon,** *mgul-čiṅs* necklace, neckcloth, neckerchief. — 2. **fetter, shackle,** also fig. for magic curse, anathema. — 3. **string, tie.** — 4. **cramp, spasm** *C.*

འཆིང་བུ་ *ₒčiṅ-bu* a spurious, glass jewel (*Schf. Tar.* 142, 9); *bsam-yas-ₒčiṅ-bu* p. n. *Ma.*

འཆིབ(ས)་པ་ *ₒčib(s)-pa,* pf. *bčibs,* fut. *bčib,* imp. *čibs* resp. **to ascend, to mount,** a horse or carriage, *rtá-la,* or more correctly *čibs-la,* **to ride,** to proceed on horseback.

འཆིམས་པ་ *ₒčims-pa* **to be full, to get full** *Sch.*

འཆིར་བ་ ˳*čir-ba*, evidently a present-form of the pf. *čir-ba,* **to press, to squeeze.**

འཆུ་བ་ ˳*čú-ba* I. acc. to grammatical analogy 1. vb. n. to *γčúd-pa,* **to be twisted, distorted,** pf. ˳*čus.* — 2. sbst. **curvature, crookedness, distortion.** — 3. adj., more frq. ˳*čús-pa* **crooked, wry,** *k̔a-˳čús Wdṅ.* the mouth being wry, distorted *Lt.;* also obstinately perverse; fig. *yig-˳čús Med.* frq., prob. = *k̔am-lóg.*

II. pf. *bčus,* fut. *bču,* imp. *čus, W.* **ču-če**, 1. **to lade** or **scoop** (water), *ču-mig-la ču* to draw water from a well *Dzl.; ču-t̔óm* water-conduit *Sch.* — 2. **to irrigate, to water,** *žiṅ* a field *Cs.* (?)

III. *nán-gyis ˳čú-ba-la Tar.* 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

འཆུག་པ་ ˳*čúg-pa* **to be mistaken** *Pth.,* v. ˳*pyúg-pa.*

འཆུན་པ་ ˳*čún-pa,* evidently vb. n. to ˳*ǰún-pa,* hence 1. **to be tamed, subdued, made to yield,** *stóbs-kyis* by force, *lás-kyis* by hard work. — 2. **to confess** *Cs.* — 3. **to wrap** or **twist** *Sch.* — 4. **to fix** *Sch.* — 5. **to fix one's self** *Sch.;* ˳*čál-sar ˳čun* entangled in vicious indulgences *Sch.*

འཆུམ(ས)་པ་ ˳*čúm(s)-pa* 1. **to wish, to long for** *Lex.* — 2. **to shrink** *Cs.*

འཆེ་བ་ ˳*če-ba,* pf. *bčes,* ˳*čes* (*Sch.*), fut. *bče,* imp. *čes,* 1. **to assure, to promise,** *k̔as ˳čé-ba Lex.,* resp. *žál-gyis ˳čé-ba* id. — 2. resp. for *smrá-ba,* like *γsún-ba* (?)

འཆེག་པ་ ˳*čég-pa,* also ˳*čág(s)-pa,* pf. *bs̀ags,* fut. *bs̀ag,* imp. *s̀og, W.* **s̀ág-če**, 1. **to cleave, to split,** *s̀iṅ* wood; *sóg-les ˳čég-pa* to saw *Sch.;* ˳*čeg-byéd* (a thing) that cleaves, a hatchet *Cs.* — 2. **to confess, to acknowledge;** v. also *bs̀ág-pa* and *s̀óg-pa.*

འཆེད་པ་ ˳*čéd-pa* an incorr. form of *čád-pa* or *mčéd-pa.*

འཆེམས་པ་ ˳*čéms-pa,* pf. *bčems,* fut. *bčem,* **to chew** *Med.*

འཆེལ་བ་ ˳*čél-ba Cs.* 1. **to believe, give credit to;** *blo-˳čél-ba* (?) *col.* id. — 2. *Lexx.* = *žén-pa* **to wish** (?).

འཆོག་ ˳*čog* **wall** *Sch.*

འཆོང་བ་, འཆོངས་པ་ ˳*čóṅ-ba,* ˳*čóṅs-pa Sch.* = ˳*čáṅ-ba.*

འཆོམས་པ་ ˳*čóms-pa* 1. = ˳*čám-pa Glr.* and *Lexx.* — 2. vb. n. to ˳*ǰóms-pa* 4 *W.,* **da čoms soṅ** now it is done.

འཆོར་པོ་ ˳*čór-po* = *mčor-po.*

འཆོར་བ་ ˳*čór-ba* I. vb. n., pf. *s̀or,* 1. **to escape, slip, steal away; to drop from,** *stón-mo s̀ór-gyis* as the meal escaped him, as he was deprived of the meal *Dzl.; rtsa-k̔rág ˳čór-ba* hemorrhage, bloody flux *Med.; bkrag-˳čór* without splendour, lustreless; *nor ˳čor* the money is gone, spent, lost *Thgy.; sdóm-pa ˳čor* the duty is violated *Glr.; mé-la, čú-la ˳čór-ba* to be consumed by fire, carried off by water; **čaṅ mi t̔uṅ dé-ne k̔a mi s̀or** *W.* I will not drink any beer, then the mouth cannot run away, i. e. then no indiscreet words will escape my mouth; **to flow out, to run,** of a leaking vessel, **to run over,** of a full one. — 2. **to come out, to break out,** frq. of fire; ˳*k̔rúg-pa s̀or* a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. **to go over, to pass,** from one person or thing to another, *rgyál-sa Bód-nas Me-nyág-la s̀or* the supreme power passed from Tibet to Tanggút *Glr.; γžán-gyi dbáṅ-du s̀or* then I shall get into the power of another *Mil.; rkún-ma-la s̀or* it became the prey of a thief. — 4. *W.* **to run away, flee, escape, elope,** inst. of ˳*brós-pa,* **s̀ór-te ča-dug** he retires, falls back.

II. vb. a., pf. (*b*)*s̀or,* fut. *γs̀or* (?) 1. **to pursue, chase, hunt after,** *ri-boṅ rgyas* hares by means of nets; *nya ˳čór-ba* to fish *Dzl.; Cs.* also to strain (?); ˳*čor-sgég* a seducer; a swaggerer *Sch.* (cf. *sgég-pa*). — 2. **to light, kindle, set on fire** (?)

འཆོལ་པ་ ˳*čól-pa* 1. **disorderly, dissolute, immoral.** — 2. disorderly action or conduct, **dissoluteness,** ˳*čól-pa sna-t̔sógs spyád-pa* committing several acts of immorality *Wdṅ.* — *k̔ro-bo-˳ól-pa* n. of a demon. (Cf. ˳*čól-ba* II).

འཚོལ་བ་ ₒčól-ba I. pf. bčol, fut. γžol (?) 1. **to entrust** a person with a thing, to commit a thing to another's charge; **to make, appoint,** *dé-la rgyál-po ₒčól-lo* they made him king *Pth.; btsún-mo-la rtá-rdzi bčól-lo* they made the queen tend the horses *Glr.*; *ťab-;yóg ₒčól žig* he may be employed as a kitchenboy, scullion *Pth.*; *dbań-méd-du ₒčól-ba* to make one powerless, to compel by authority *Glr.; bčól-bai γnyer Lex.* manager; *ₒčól-bai ṅo Lex.* intercessor; *pi-wáń-la ram-ₒdégs bčól-nas glu blańs* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Glr.*; **kyab čól-la** (for *ₒčol-du) *yoń-če* W.* to place one's self under another man's protection. — 2. **to commit, commend, recommend,** *lás ₒčól-ba* to commission one with an affair or transaction; resp. *ṕrin (-las) ₒčól-ba*, though *ṕrin (-las)* seems to be sometimes a mere pleonasm: *bán-so yul deï lha-srúń-rnams-la ṕrin-bčól mdzád-do* (the king) recommended the sepulchre to the tutelar gods of the country *Glr.; *čól-te bór-če* W.* to deposit a thing for temporary keeping.

II. = *ₒčál-ba* 1. *Cs.* **to change, to turn aside** (?) — 2. **to be thrown together** confusedly, e.g. of the loose leaves of a (Tibetan) book; *ₒčól-bar byéd-pa* to put in disorder, to confuse, to confound *Ma.*; *dge-sdig ₒčól-bar ₒgro* virtue and vice are confounded *Ma.*; **'i lé-ka čól dug* W.* this affair goes wrong, turns out badly; in a special sense: **to rave, to be delirious** *C.*; **čol-láb gyáb-pa* C.* id.; **nyid-čol láb-pa, gyag-pa* C.*, to talk confusedly whilst being heavy with sleep; **čól-ǩa* C.* senseless talk; **čól-ǩan-ni ţú-gu, čol-ţúg* W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: **to break a vow;** **a-ne čol son** he has broken his vow on account of a woman, i.e. by having married.

འཚོལ་མ་ ₒčól-ma *Cs.:* 1. a thing committed to another's care. — 2. **a sly, crafty woman,** *Sch.* **a dissolute woman.**

འཆོས་པ་ ₒčós-pa I. pf. *bčos* or *ₒčos*, fut. *bčo*, imp. *čos*, supine *bčós-su Dzl.* ༢, 4, *W.* **čó-če**, pf. and imp. **čos**, **to make, make ready, prepare, to construct, build,** a bow, a road etc. *Glr.; ₒčós-sam* am I to build? *Glr.; drés-ma ťág-par ₒčós-pa* to make ropes out of *drésma* (a kind of grass) prop. to work *drésma* into ropes, *Glr.*; *γzab ₒčós-pa* to adjust one's ornaments *Sch.; lus ₒčós-pa* to dress, to trim one's self up *Sch.; γsár-du ₒčós-pa* to renew, renovate, repair *Sch.*; *ltúń-ba ṕyir ₒčós-pa Tar.* 95, 20 perh. to retouch, amend, correct, improve. — *ťsúl-ₒčos* hypocrisy, a mere outward performance of religious rites and observances *Mil.*, *ťsul-ₒčos ma byas spyód-pa* to live without hypocrisy *Mil.; ťsúl-ₒčos-mǩan* hypocrite. — *ťsúl-ₒčos-pa* or *bčós-pa* acc. to *Cs.* also an established rule or canon.

II. *Sch.:* **to gnaw off** (secondary form to *ₒčá-ba*).

ཇ

ཇ་ ǰa 1. the letter ǰ, media, palatal, like the Italian *gi* in Giovanni, *g* in giro; in *C.* as initial deep-sounding and aspirated, *ǰh*. — 2. numerical figure: 7. — 3. **tea,** resp. *γsol-ǰa.* For the trade in Central Asia it is pressed into brick-shaped lumps, a portion of which, when to be used, is pulverized and boiled, having been well compounded with butter and salt or soda (*bul*) by means of a kind of churn of bamboo (*gur-gúr*), after which it is drunk as hot as possible. Of late years tea grown on the southern slopes of the Himalaya Mountains finds its way into

Central Asia. The tea called *₀bru-ťáṅ* is considered the best, and of other teas *Cs.* mentions *rtsé-ǰa, zi-liṅ-spú-ǰa* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.: γnám-ǰa, míṅ-ǰa, ₀bó-ǰa, ǰa-γzúṅs, zau, hu-čág, ₋u-si; bzaṅ-ǰa*, or *ko-tse* is, acc. to *Cs.*, good ordinary tea, *čuṅ-₀ǰug*, or *čuṅ-čuṅ* are sorts of inferior quality. The shepherds in *W.* make use of a surrogate, viz. the Potentilla Inglisii (*spáṅ-ǰa*), growing on the mountains at a height of 15 000 feet; poor people in *Sik.* use the leaves of the maple (*γya-lí*).

Other **comp.** *ǰa-bkrúg* (pronounced **ǰhab-ṭúg**), prob. for *ǰa-dkrúg*, **twirling-stick** *Ts.* — *ǰa-mčód*, libation of tea. — *ǰa-₀ťág*, or *btág* **grinding-stone,** in India and Tibet used for kitchen purposes inst. of our little mortars. — *ǰa-dám Sch.* **tea-pot** (?) — *ǰa-blúg W.* a little pitcher-shaped **brass vessel.** — *ǰa-₀bíṅ* (pronounced **ǰham-bíṅ**) *C.* **tea-kettle, tea-pot.** — *ǰá-ma* the man that prepares the tea in a monastery, **tea-cook;** *ǰai dpon* head-tea-cook. — *ǰa-ríl* 1. *W.* **grinding-stone;** 2. *Lex.* **skull.** — *ǰa-sun-čan* 'a cup of tea, or: as much as a cup of tea' *Sch.* — *ǰa-seg* tea-dust *Sch.*

ཛ་ཧོད་ *ǰa-hód Lex.* **yellowish red.**

ཛག་ *ǰag* **robbing, robbery,** *ǰag rgyág-pa* to rob, to be a robber; *rku-ǰag-gyu-zól byéd-pa Glr.; ǰág-pa* frq. robber (not robbery *Sch.*); *ǰag-dpón* captain of a gang of robbers *Mil.*

ཛི་ *ǰi* 1. num. fig.: 37. — 2. the correlative form of the pron. *čí*, **what.** For the construction of a sentence containing *či* or *ǰi*, v. *gaṅ* II. The explanation there given shows, that in correct language *ǰi* is always followed by a participle: *ǰi yód-pa de ṗul žig* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *či* and *ǰi*, the former is frq. written in the place of the latter; *ǰi*, of course, is used in conjunction with the same words as *či*; a few more instances may follow here: *ǰi-skad* whatever, relative to words spoken: *ṅas ǰi-skad smras kyaṅ* whatever I may say *Glr.* — *ǰi-snyéd* 1. as much as, as great as; 2. *C.* very much, every thing possible. — *ǰi-lta-ba* 1. adj. of what kind, of what nature, ... *ǰi-lta-ba bžín-du* ... *la yaṅ de-bžín-no* as it is with ... so it is with ... *Stg.* 2. sbst. quality, nature, condition *Cs.* — *ǰi-lta-bu* such as, like as, Lat. qualis. — *ǰí-ltar* adv. as, in what manner; *'á-mas ǰi-ltar zér-pa bžín-du* according to what the mother has said *Glr.* — *ǰi-ste* = *čí-ste.* — *ǰi nús-kyis* to the utmost, to the best of one's ability *Dzl.* — *ǰi ma ǰí-bžin-du* (?) according to custom or common usage *Sch.* — *ǰi-mi-snyám-pai bzód-pa* a patience prepared for every event *Sch.* (?) — *ǰí-tsam* = *ǰi-snyéd*; *lo lṅa lón-pa ǰi-tsam-pa de-bžín-no* they are (as tall) as (children) five years old *Stg.*; *ǰi tsam byas kyaṅ* whatever they had done *Tar.*; *ǰi-tsam-na* or *nas* as soon as, when. — *ǰi-bžín* as, like, how, *ǰi-bžin ₀tso mi ruṅ* (he) can in no wise, by no means, continue to live *Lt.*; *ǰí-bžin-du γsuṅs* elliptically: he said how (it was), he answered according to the state of the case (*Schf.*) *Tar.* 89, 9. — *ǰi-swríd* as long as.

ཛུ་ *ǰu* num. fig.: 67.

ཛུ་ཏིག་ *ǰu-ťig* denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *ṗya-bon ǰu-ťig-čan Glr.*

ཛུ་པོ་ *ǰú-po Liš.*, **ǰu-lúm* W.*, a globular stone used for grinding spices, = *ǰa-ríl.*

ཛུས་ *ǰus C.* **strategy.**

ཛུས་མ་ *ǰús-ma* a sort of silk stuff *Cs.*

ཛུས་ལེགས་ *ǰus-légs* 1. *Sch.*: 'possessed of good manners, of propriety of conduct, **decent, agreeable;** *ǰus-bdé* sincere' (?) — 2. *Cs.* **clever, skilled, able, experienced.** **žíṅ-gi le** in agriculture, **mag** in military matters *C.*

ཛེ་ *ǰe* 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-

gree of an adj. or adv., and esp. a gradual growing or increase, often with termin. or *la: ǰe man ₒgro* (they) go on increasing or multiplying in number *Mil.*; *ǰe γsál-du soṅ* it has become more and more clear or evident *Thgr.*; gen. repeated: *ǰe nye ǰe nye sóṅ-ste* going nearer and nearer *Mil.*; *ǰe čuṅ ǰe čúṅ-la soṅ,* also *ǰe čúṅ ǰe nyúṅ Mil.* less and less; sometimes also for the superlative degree, *Cs.: ǰe dáṅ-po* the very first, also *Lex.* — 3. *ǰé-žig* a little while, = *ré-žig Lex.* — 4. *Bhar.* 14, *Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *ǰe ḱyod* 'now you, you first!' — 5. = *dbyaṅs Lex.*

ཇོ་ *ǰo* 1. num. fig.: 127. — 2. v. the following word.

ཇོ་བོ་ *ǰó-bo* (आर्य) 1. *C.* **the elder brother,** also **ǰo-ǰó** and **'á-ǰo** (the latter also in *W.*), resp. *ǰo-légs.* — 2. **lord, master,** esp. **nobleman, grandee,** *W. *ǰo*, yar-lúṅ ǰó-bo Glr.* the lord of the manor of Yarlung; **ti-nán ǰo* W.* the nobleman of Tinan; *ǰo-ǰo miṅ-po* my noble brothers (says a princess) *Glr.*; in *C.* used as honorary title for noblemen and priests, in *W.* also for noble Mussulmans; in ancient times for certain divine persons, and idols, particularly for two, famous in history: *ǰó-bo mi-skyod-rdó-rǰe*, and *tsan-dán-gyi ǰó-bo,* also *ǰó-bo šá-kya, ǰó-bo rin-po-čé* v. *Glr.*

ཇོ་མོ་ *ǰó-mo* 1. **mistress**, the female head of a household, a woman that governs as mistress of her servants *Dzl.* — 2. **lady,** esp. **a cloistress, nun** *Mil.;* in *W.* frq. – 3. **goddess** (cf. sub *ǰo-bo* 2), *ǰo-mo sgrol-ma* the goddess *Dolma Glr.* — 4. p. n. *ǰo-mo-lha-ri* one of the highest mountain summits in West-Bhotan, usually called 'Chumulhari'; *ǰo-mo-ḱa-nag* another summit in southern Tibet.

མཇལ་བ་ *mǰál-ba,* imp. *mǰol,* 1. **to meet** c. *daṅ,* = *ₒṕrad-pa,* without any respect to rank, *Mil.* often. More frq. 2. resp.: **to obtain access** to an honoured person; *žal-dṅós-su mǰál-bar yod* he (the incarnated Buddha) may personally be seen and spoken to *Glr.;* **to wait on, to pay one's respects** to a person, *yab daṅ mǰal ₒtsál-lo* I will pay a visit to my father *Dzl.*; *ṕyis myúr-du mǰál-du yoṅ* I shall take the liberty of soon coming back *Mil.*; *rgyál-bai sku daṅ ťa-mal mǰal* to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) *Glr.*; *mǰál-bar žú-ba* to ask for an audience *Glr.*; *mǰál-du mi btub* (they) cannot get in, cannot obtain admittance *Pth.*; **ǰal-čág čó-če** (or **čag-ǰál* Cs.*) *W.* to salute, to exchange compliments on meeting; *mǰal-ṕrád-byéd-pa* = *ₒṕrad-pa*; used also of a king and his ministers: *mǰal-ṕrád daṅ dgá-bai γtam máṅ-po mdzad* (they) exchanged many compliments and expressions of joy *Pth.*; to visit or pay one's respects to holy places, as pilgrims do, **to go on a pilgrimage,** also *žal mǰál-ba Mil.*; *γnas mǰál-ba* id., *γnas-mǰál-pa* partic., a pilgrim, palmer; *ₒdi mǰól žig* do make your pilgrimage to this place. — 3. **to understand, comprehend,** *Zam.*: *'gó-bai mǰál-ba* ज्ञा'; *don mǰál-ba* to understand the sense *Mil.*, yet cf. *ₒǰál-ba* 3. — 4. often erron. for *ǰál-ba.*

Comp. *mǰál-ḱa* **audience, access, admittance,** *mǰál-ḱa γtóṅ-ba,* or *γnáṅ-ba* to give audience, *ₒgégs-pa* to refuse it *Mil.* — *mǰal-dár* = *ḱa-btágs.* — *mǰál-sna-pa* **an usher,** master of ceremonies *Cs.* — *mǰal-ṕyág* **salutation.** — *mǰal-máṅs* a visit paid by many together, a grand reception *Cs.*

མཇིང་པ་ *mǰíṅ-pa* 1. = *ₒǰíṅ-pa.* — 2. *rtswa-mǰiṅ* **meadow** *Bhar.* 82, *Schf.*

མཇུག་ *mǰúg* what is behind, **hind part,** e.g. of the body, resp. *sku-mǰúg,* **posteriors, back-side, tail,** often also *mǰúg-ma*; *mǰug skór-ba* col. to turn one's back (on another); *mǰúg-ma sgril-ba* to wag the tail; fig.: the further progress and final issue of an affair, **the consequences** = *rǰes*, opp. to *dṅos-γži* the thing itself, and to *sṅón-ₒgro* the preparations *Thgy.;* **the lower end** or extremity, e.g. of a bench, a stick, a river (= mouth), of a procession, train etc.; with regard to time: **the end,** *zlá-ba brgyád-pai mǰúg-la,* at the end of the eighth month;

in general *mjúg-la*, *mjúg-tu* adv. and postp., = *mťar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *mjúg-sgro* (*W.* **júg-ro**) lower or inferior part, underpart, buttocks (cf. *γžug*); *mjúg-to* id. — *mjug-btág* (for *btég*), and *mjug-ldéb W.* wagtail. — *mgo-mjúg* above and below *Dzl.*

མཇེ་ *mje*, resp. *γsáṅ-mje*, लिङ्ग, शेफ **the penis;** *Zam.* avoids the term by making use of circumlocutions, others employ it, esp. *Med.;* also in vulgar use; *mje láṅ-ba* erection of the penis; *mje sbúbs-su nub* the penis recedes; *mje-mgo* glans penis. — *mje-rlíg* the penis and testicles. — *mje-šúbs* the membraneous covering or sheath of the penis.

མཇེད་པ་ *mjéd-pa*, *Zam.* सह suffering, enduring, bearing patiently; *Cs.*: obnoxious; *mi-mjéd* prop.: free; gen. **the world, the universe,** acc. to Buddhistic ideas; except in the last mentioned sense the word seems to be little used.

འཛག་པ་ *ʼjág-pa*, pf. *jags*, *Cs.; Sch.*: to establish, settle, fix, found; hence prob. *bde-ʼjágs* and *ƙris-ʼjágs*, *ʼjags-ƙris* (*Lexx.* and elsewh., but not frq.) **time of prosperity,** of peace, of rest, a time without disturbances, war, epidemies etc. (*ƙris* by itself is not known).

འཛག་པོ་ *ʼjág-po* 1. *Lex.* = *klu*, or n. of a Lu, also *ʼjóg-po*. — 2. vulgo = *yág-po*.

འཛག་མ་ *ʼjág-ma* 1. *Sch.*: a sort of **coarse** and **thick grass** of inferior quality; so *Pth.* of a hut: *ʼjág-mas ṕúb-pa* covered with such grass. — 2. *Lex.* वीरण **a fragrant grass,** Andropogon muricatus. — 3. *Glr.*: **a blade** (of grass), **stalk** (of corn), *ʼjág-ma reĩ stéṅ-na* on every blade, *kú-šai ʼjág-ma ṕon čig* a bundle of blades of Kusha grass; *ʼjag-rgód Sch.* horse-tail, pewter-grass, Equisetum. — 4. *Sik.* **squirrel,** perh. = *bya-ma-byí Sch.* (?).

འཛགས་ *ʼjags*, v. sub *ʼjág-pa*.

འཛགས་པ་ *ʼjágs-pa C.* **to give,** to make a present *Georgi Alph. Tib.*

འཛང་བ་ *ʼján-ba* **to devour, swallow,** *Sch.*

འཛན་པོ་, འཛན་མོ་ *ʼján-po*, *ʼján-mo* **consort, husband, wife** *Cs.*

འཛན་ས་ *ʼján-sa*, v. *čán-sa*.

འཛབ་པ་ *ʼjáb-pa*, pf. prob. *bžabs*, fut. *bžab*, **to sneak, slink,** creep privily; **to lie in wait,** in ambush, *tsé-la ʼjáb-pa* to attempt a person's life *Pth.;* **ṕág-ne jáb-te sad táṅ-če** *W.* to assassinate; *lkog ʼjab byéd-pa* v. *lkog*; *ʼjáb-bus ma byín-par lén-pa Thgy.* to steal clandestinely. Cog. to *ʼčáb-pa*.

འཛབ་ཙེ་ *ʼjáb-tse* nippers, tweezers.

འཛམ་མགོན་ *ʼjam-mgón* = *ʼjam-dpál*.

འཛམ་པ་ *ʼjám-pa B.*, **jám-po** *W.*, **ʼjam-ʼjám** *C.* col. (opp. to *rtsúb-pa*, *rtsíṅ-ge*) **soft, smooth, tender, mild,** e.g. of cloth, hair, a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking (*ṅag C.*, **pé-ra** *W.*, **pé-ra jám-po daṅ** with mild expressions, fair words, in a friendly manner), of a law; of beverages: **weak** *W.*; of a (hay-)rake: **close** *W.*; **jám-po ṅáb-če** *W.* to mow off close; *ʼjam-ʼbúd* blowing or playing (the flute) softly, piano; *ʼjam-rtsí Med.*, seems to be a kind of medicine; **jam-sáṅ** *W.*, *C.*, plain, without ornaments.

འཛམ་དཔལ་ *ʼjam-dpál* (मञ्जुश्री) *ʼjam-mgón* (॰नाथ), *ʼjam (-pai) - dbyáṅs* (॰घोष) one of the two great Bodhisattvas of the northern Buddhists, the Apollo of the Tibetans, the god of wisdom, demiurge, and more particularly the tutelar god and civilizer of Nepal (v. Köpp. II, 21), incarnated in *Thonmi Sambhota,* and afterwards in king *Kri-sroṅ-sde-btsán* and others. Cf. *spyan-ras-γzígs*.

འཛམ་མ་, རྗེ་འཛམ་ *ʼjám-ma*, *rje-ʼjám*, resp. for *ťug-pa*, **soup.**

འཛམ་མོ་ *ʼjam-mo* **post-stage** *Sch.*

འཛའ་, འཛའ་ཚོན་ *ʼja*, *ʼja-tson* **rainbow** frq., *ʼja-ʼod* light, splendour

of the rainbow *Pth.*; *˳ja-ts̓on yal-ba* the vanishing of the rainbow frq.; *˳ja-lus* v. *lus.*

འཇའ་བ་ *˳ja-ba* 1. also *˳ja-mo Sch.* **lame,** gen. *ža-ba; ˳ja-bar byed-pa* to make lame, to lame *S.g.* — 2. **to bespeak, to concert, to confederate** *Sch.*

འཇའ་ས་ *˳ja-sa, ˳ja-mo,* **edict, diploma,** a permit *Cs.*, who declares this word to be Chinese.

འཇར་བ་ *˳jar-ba Lex.* w.e., acc. to *Cs.* = *˳byar-ba* **to stick together, to cohere.**

འཇལ་བ་ *˳jal-ba,* pf. *bčal,* fut. *γžal,* imp. *˳jol, W.* **čal-če**, 1. **to weigh,** *˳jal-byed srañ* (a pair of) scales for weighing *Lex., sráñ-la γžal-ba Glr.* — 2. **to measure,** *riñ-t̓uñ-ts̓ád ˳jál-ba C.* to measure the length. — 3. **to appraise, to tax;** to weigh in one's mind, **to ponder;** more fully expressed by *blos-˳jal-ba* to understand *Sch.*, although native grammarians refer this signification with less probability to *m˳jal-ba.* — 4. **to pay, pay back, repay,** *bú-lon* a debt, *skyin-pa* a loan, *k̓ral* a tax; **to retaliate, return, repay,** esp. with *lan: p̓an-lán γnód-pas* or *légs-pai lan nyés-pas* to return evil for good. The following is a Buddhist principle of law, but prob. existing only in theory: *dkon-mčóg-gi rdzás-la k̓ri ˳jal, dge-˳dún-gyi rdzás-la brgyád-ču ˳jal, p̓ál-pai rdzás-la bdún-˳gyur ño brgyad ˳jal* divine or sacred objects are to be repaid or made good tenthousandfold, things or property of the clergy eightyfold, of ordinary men sevenfold, and besides the object itself, hence eightfold *C.*; in *Glr.* there is the following passage: *brkús-pa la brgyad ˳jal ños dañ dgu.* — 5. often erron. for *m˳jál-ba*; thus prob. also in: *˳jal ˳búl-ba* to bring a present *Sch.* (more correctly: a present of salutation). — *˳jál-k̓a* the act, or business of measuring *C.*

འཇི་བ་ *˳ji-ba* 1. *Cs.*, also *lji-ba,* **a flea.** — 2. *Lex.* and *Cs.*: = *˳jím-pa.* — 3. *Cs.* = *˳jám-pa* **soft, smooth.** — 4. *Sch.*: **disgusting, nasty,** e.g. of a fishy smell.

འཇིག་རྟེན་ *˳jig-rtén* (receptacle of all that is perishable) 1. **the external world:** a. acc. to the common (popular) notion: the whole earth, the universe, *˳jig-rtén-na dkón-pa,* what is rare, the only thing of its kind in the world *Dzl.*; *˳jig-rtén-gyi lha* the god of the world, a deity of the Bonpos *Mil.; ˳jig-rtén-las ˳dás-pa* one that has escaped from this world, one emancipated, blessed *Cs.* — b. the external world acc. to Brahmanic and Buddhist theories, as set forth: *Köpp.* I, 231; *˳jig-rtén-gyi k̓ams* id. *Glr.; ˳jig-rtén čágs-pa* origin, beginning, *γnás-pa* duration, *˳jig-pa* destruction, *bžág-pa* arrangement of the world, cosmography (title of a volume of *Stg.*) *˳jig-rtén γsum* the three worlds, earth, heaven, and hades; *˳jig-rtén (γsúm-gyi) mgón-po* (*Trilokanāth Hind.*) lord or patron of the three worlds, which is also the title of the third of the three highest Lamas, viz. of the Dharma Raja, residing in Bhotan, v. *Cunningh. Ladak* 371; Buddha *Sakya-t̓úb-pa* seems to have the same title, *Pth.* — c. fig.: *bdé-ba-čan-gyi ˳jig-rtén,* or *bdé-˳gro mt̓o-ris-kyi ˳jig-rtén* the world of the blessed, like our 'heaven', but of rare occurrence. — 2. **world,** in a spiritual sense, *˳jig-rtén-gyi byá-ba* worldly things or affairs; *˳jig-rtén-la dgós-pa* (or *p̓án-pai*) *bsláb-bya* useful maxims of life, moral rules *Glr.; ˳jig-rtén-gyi čos brgyad,* v. *čos; ˳jig-rtén byéd-pa* short expression for *˳jig-rtén-gyi las byéd-pa Mil.* — 3. symb. num.: **three.** — *˳jig-rtén-pa* 1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more particularly of the worldly-minded; *˳jig-rtén-pa ni ma-dúl-ba yin-pas* as the world is unconverted, in which sense also *˳jig-rtén* (by itself) seems to be used. 2. a layman.

འཇིག་པ་ *˳jig-pa* I. vb. 1. act. pf. *bžig,* fut. *γžig,* imp. *(b)šig, W.* **šig-če, šig táñ-če**, **to destroy,** buildings etc., frq.: **to cut to pieces, to divide,** e.g. a killed animal *W.*; **to ruin, to annihilate,** existing institutions or things, also other people; **to abolish, annul,** a law *W.*: **to dissolve,** an enchantment; **to lay aside** an assumed appearance or manner (= to unmask one's self) *Mil.*; **to break, violate,** one's duty, a vow, *Dzl.*;

rma-ʼjig Med. was explained: **healing wounds.** *ʼjig-par byed-pa* = *ʼjig-pa*, frq. — 2. vb. n. pf. *bžig*, and more frq. *žig*, *W.* **žig-če, žig čá-če**, **to be ruined, undone,** e.g. by mischief-making people *Dzl.*; **to fall to pieces, to decay, to rot,** of the human body etc.; **to be lost, to perish,** *ʼjig-par šin-tu sla* (earthly goods) may be easily lost again *Thgy.*; **to vanish, disappear,** *ʼjig* (or *žig*)-*par ʼgyur-ba* id.; *sem žig soṅ W.* he was quite dejected or cast down; *žig ysós byed-pa B., C.*, **žig-só* (or *-sób*) *čó-če* or *táṅ-čé** *W.* to 'restore from destruction', to rebuild c. dat. frq., also c. genit. *Pth.*; prob. also c. accus. — 3. **to suck,** draw out moisture *Sch.*, v. *ʼjib-pa.*

II. sbst. **decay, destruction, ruin,** entire overthrow, *skyé-ba daṅ ʼjig-pa kún-la srid-na* as it is the lot of all men to rise and to decay *Dzl.*; *lús-kyi mťar ʼjig-pai ltas* symptoms of the final decay of the body *Wdṅ.*; **čáṅ-la ǩoi žig-pa yod** beer proves his ruin, beer is his destruction *W.*; *ʼjig-pe čo-čen** *C.*, *ʼjig-pa-čan Cs.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-ʼjig-pa* **imperishable;** *mi-ʼjig rtág-pa* as explanation of a synonym *Lex.*

འཇིགས་པ་ *ʼjigs-pa* I. vb. (भी) resp. *tsábs-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la*, *srín-pos ʼjigs-šiṅ* from fear of the Rakshasa *Dzl.*; *dé-la ṅa mi ʼjigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with **rag**: **ǩó-la ʼjig rag** I am afraid of him; also relative to the future, like *dógs-pa*: *yi-ge máṅs-pas ʼjigs-nas* = *máṅ-gi dógs-nas*, fearing lest there should be too much writing, i. e. from want of room *Pth.*; *ʼjigs-su-ruṅ-ba* dreadful, frightful, frq.; **ʼjig-te dár-ri spé-ra zér-če** *W.* to speak trembling and shaking with fear; **máṅ-po ʼjig soṅ** *W.* I am very much afraid; *ʼjigs-par ʼgyur-ba* to be frightened, *ʼjigs-par byéd-pa* to put in fear, to frighten.

II. sbst. (भीत) **fear, dread,** *srín-poi ʼjigs-pas* from fear of the Rakshasa *Dzl.* ༢༥༦, 14 (unless *srín-pos* ought to be read, as above); *ʼjigs-pa brgyad* the eight fears of life (so among the rest: *rgyál-poi ʼjigs-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-ʼjigs-pa* 1. fearlessness, intrepidity; *mi-ʼjigs-pa sbyin-pa* to impart intrepidity; *mi-ʼjigs-pai lág-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Cs.* — *ʼjigs* (*-pa*)*-čan Cs.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) **fearful, timorous,** *ʼjigs-pai ʼgró-ba-rnams* timorous beings *Pth.* — 2. (feared) **dreadful, frightful,** *ʼjigs-pai mťsón-ča* dreadful weapons; *ǩyod-pas lhag-par ʼjigs-pa yod* there is something even more formidable than you are *Dzl.*

Comp. *bár-do-la ʼjigs skyób-mai smón-lam* a prayer efficacious in the Bardo-horrors *Thgr.* — *ʼjigs-skrág* **fear;** also a terrible object, *ʼjigs-skrág-tu soṅ* he has been changed into **a fright,** a monster *Mil.*; **ʼjig-tág tóm-pa** *C.* (lit. *btón-pa*) to frighten, deter; intimidate, threaten; *ʼjigs-skrág-pa* to fear, to be afraid *Dzl.* — *ʼjigs-mǩan* col. **timid, timorous.** — *ʼjigs-čan* v. *ʼjigs-pa-čan* above. — *ʼjigs-čúm-pa* v. *čum-pa.* — *ʼjigs*(*-pa*)*-po* one afraid *Cs.* (?) — *ʼjigs-byéd* one that is terrifying *Sch.*, appellation of Yamāntaka, who is invoked, e.g. in drawing lots. — *ʼjigs-brál*, *ʼjigs-méd* **fearless, intrepid, bold;** also noun pers. — **ʼjigs-ri** *W.* **fear, terror,** **ʼjig-ri ťsór-če** to be afraid, **ʼjig-ri kúl-če** to frighten, to menace, to intimidate. — *ʼjigs-sa Mil.*, *ʼjigs-sa čé* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

འཇིང་ *ʼjiṅ* 1. acc. to *Cs.* = *mčiṅ, kloṅ*, e.g. *rgyá-mťsoi*; *Sch.*: *mťso-ʼjiṅ* the whole circumference of a lake; prob. more corr.: **the middle,** *Lex.*: *lus-ʼjám ʼjág-po mťsó-ʼjiṅ ʼjug* the smooth-bodied Lu alights in the middle of the lake. — 2. *srod-ʼjiṅ Lex.*; or *srod-byiṅ* **twilight.**

འཇིང་པ་ *ʼjiṅ-pa*, also *mjiṅ-pa*, **neck,** resp. *sku-ʼjiṅ*; **jiṅ-pa gyúr-če** *W.* to

turn or move round (as vb. n.), **ʼjiṅ-pa gyúr-te ltá-ce** *W.* to look round, or back; **ʼjiṅ-pa ċág-ce** *W.* to break one's neck; **ʼjiṅ-pa zúm-ce** *W.* to hug, to embrace; *ʼjiṅ-kyóg* a wry neck *Cs.*; *ʼjiṅ-kúṅ* the nape of the neck *Glr.*; *ʼjiṅ-ltág* the back part of the neck *Cs.*

འཛིབ(ས)་པ་ *ʼjib(s)-pa* (*Sch.* also *ʼjigs-pa*) pf. *bźibs* (*ɣźibs*), fut. *bzib* (*ɣźib*), **to suck**, e.g. of a suckling baby; *mċus* with the lips *Lex.*; *ḱrag ʼjibs-pa* to suck blood *Lex.*; **to suck out, in,** or **up, to imbibe, absorb**, also **to blister**, *ʼjib-mán W.* vesicatory.

འཛིབ་རྩི་ *ʼjib-rtsi* 1. *Cs.* a kind of sirup. — 2. *Wdṅ.* a medicinal herb.

འཛིམ་པ་ *ʼjim-pa B., C.*, a compound of earth and water, **mud, clay, loam** etc. (*W.* **ká-lag**); *ʼjim-skoṅ* a small cup of clay, a crucible *Cs.*; *ʼjim-ɣzugs* a figure formed of clay *Glr.*; *rdó-rjei ʼjim-pa* v. *rdó-rje.*

འཛིལ་བ་ *ʼjil-ba*, pf. *bċil*, fut. *ɣźil*, **to expel, eject, remove, turn off**, *pyir ʼjil-ba Lex.* id., e.g. noxious animals, vices etc.

འཛུ་བ་ *ʼjú-ba* I. vb. 1. pf. *ʼjus*, **to seize, grasp, take hold of**, c. dat., *dprál-bai mdá-la ʼjú-ba* grasping the arrow sticking in his forehead *Glr.*; *ɣċig-la ɣċig ʼjú-ba* taking firmly hold of each other (in a storm at sea) *Glr.*; to seize a person (in taking him prisoner) *Pth.*; *lág-pa-nas* to grasp by the hand, to shake hands (in greeting) *Dzl.* — 2. pf. *bźus*, fut. *bźu*, *W.* **źú-ce** (or *ju-ce?*) **to melt, to digest**, *zas ʼjú-ba* to digest the food; *ʼju slá-ba* digestible, *ʼju dká-ba* difficult of digestion; **ra jú-ce** *W.* to digest intoxication, to sleep the fumes of wine away; *ʼju-byéd* a sort of bile, the bile as the promoter of digestion *Med.* Cf. *źú-ba* II.

II. sbst. 1. **digestion**, *ʼjú-ba slao* the digestion is in order, is easy *Med.*; *ʼju-stóbs ċuṅ* the digestive power is weak *Med.* — 2. **a flea** *Sch.* = *ʼji-ba.*

འཛུག་ *ʼjug*, sometimes for *mjug.*

འཛུག་ངོགས་ *ʼjug-ṅógs Cs.* **entrance**, way of access, to a tank or river, Ghāt (*Hind.*).

འཛུག་པ་ *ʼjúg-pa*, I. pf. and imp. *źugs*, *W.* **źúg-ce**, vb. n., 1. **to go** or **walk in, to enter**, *ḱáṅ-pai*, or *ċui náṅ-du ʼjúg-pa* to go into the house, or into the water; *rgyá-mtsor ʼjúg-pa* to put to sea, to set sail *Dzl.*; *lám-du ʼjúg-pa* to set out, to start, to prosecute a journey; **mál-sa-la źúg-ce** *W.* to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence **dé-źug-ḱan** *W.* possessed (by a demon); *ʼjúg-sgo Med.* the place where the demon entered the body. b. *dgé-ba-la ʼjúg-pa* to walk in the path of virtue; acc. to *Schr. ʼjúg-pa* by itself, without *dgé-ba-la*, implies the same, and in conformity with this a Lama gave the following explanation of the expression *ʼjúg-pai las* in *Thgy.*: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. *ċós-la ʼjúg-pa* to turn to religion, to be converted; *ċos* or *bstán-pa źig-la ʼjúg-pa* to adopt a certain religion, a certain doctrine. c. *bud-méd-la ʼjúg-pa* to lie with, sleep with a woman *Med.*; **bár-la źúg-ce** *W.* euph. expression for: to commit adultery. d. **dún-du źúg-ce** *W.* to appear, in reference to gods. e. *rjés-su ʼjúg-pa* v. *rjés-su.* — 2. **to set** or **fall to, to begin**, *rig-pa sbyáṅ-bas rtsóm-pa kún-la ʼjug* a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it *Med.*; gen. with the inf.: to begin to do, to commence doing a thing, *rtóg-pa-la*, resp. *dgóṅs-pa-la ʼjúg-pa* to begin to think upon *Dzl.*, *Glr.*; *stón-pa-la ʼjúg-pa* to begin to show *Dzl.*; *ɣċig-la ɣċig rnám-par brlág-pa-la źúgs-pas* being in the best way of entirely exterminating one another *Stg.* — 3. pass. of *ʼjúg-pa* II, 3, of letters: **to be combined, to be preceded, to be followed**, *zla yig sṅón-du ba źúgs-ċan* (words) having *zl* preceded by *b*, i.e. beginning with *bzl Zam.* — 4.

to take place, to exist, *če-čuṅ-k̔yád žúgs-par mṅón-pas* as evidently a difference in size is existing (?) *Dzl.* ༢༩, 3.

II. pf. *bčug* (perh. also *jugs Lex.*), fut. *γžug*, imp. *čug*, *W.* **čúg-če**, vb. a., with *náṅ-du* or termin.: 1. **to put into,** e.g. meat into a pan, a key into the key-hole, a culprit into prison; **to infuse, inject,** *γžúg-par bya* this must be infused *Med.*; also fig. **nyíṅ-rus čúg-če* W.* to inspire with courage. In a special sense: a. *dé-la blo júg-pa* to set one's mind on, to apply one's self to *Glr.* b. *mi žig čós-la júg-pa* to convert a man, to induce him to adopt a certain religion; *júg-pa* also without an object, to missionate successfully *Feer Introd. du B. au Cachem.* 68. — 2. **to make, render, appoint, constitute,** with the accus. and termin., or col. with two accus.: *mi zig rgyal-por jug-pa* to make one king *Dzl.*; *mṅon-du jug-pa* to make public or manifest, to disclose, to show *Samb.*; **siṅ čug-če* W.* to clear, clarify; frq. with the supine or root of a verb: a. **to cause, compel, prevail on,** *zar jug-pa* to prevail on another to eat something *Dzl.*; *skrod-du γžug-go* I shall induce (them) to expel (you) *Dzl.*; *bžugs jug rgyu yin* he will induce (the god) to take his abode *Glr.*; *groṅs-su jug-pa* to be the cause of somebody's death *Mil.*; *yid-la jug-tu jug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate; *pel-bar jug-pa* (resp. *mdzad-pa*) = *spel-ba* to increase, as vb. a.; **juṅ čug-če* W.* to cause to exist, create, procure; **k̔ol jug-če* W.* = **skol-če** to cause to boil; *dar-du čug čig* cause it to spread *Glr.* b. **to command, order, bid,** *dmag dzin-du bčug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl.* ༢༢༢, 3; *byed-du jug-pa* to bid one do a thing, frq.; *btsun-mo blon-pos gebs-su bčug* he gave orders for the queen being protected by the minister. c. **to let, suffer, permit,** *smon-lam debs-su čug* allow me to say a prayer; *rtsig-tu mi jug* I shall not give permission to build *Glr.* d. **to give an opportunity** *Thgy.* e. in a general sense: *dal-du jug-pa* to do things slowly, to be slow *Mil.* — 3. **to put** grammatically: *sṅon-du jug-pa* to put or place before, *sṅon-jug* a prefixed letter, a prefix; *rjes-jug* final letter, *yaṅ-jug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la jug* is used with reference to cause *Gram.* — 4. **to banish, to exile** (prob. erron. for *spyúg-pa*), *byáṅ-la* to northern regions *Glr.* — 5. *sgo júg-pa* v. *sgo.* — 6. inst. of *byúg-pa.*

འཛུག་པ་ *júg-pa* sbst. 1. **the going into, the entering;** in a special sense 2. the beginning, **the first stage** of a disease *Mṅg.* — 3. (अवतार) the incarnation of a deity.

འཛུངས་པ་ *júṅs-pa* **avarice,** *Dzl.*, *Lex.*; *júṅs-pa-čan* avaricious; *juṅs-júr* a miser, niggard.

འཛུད་མཐུན་མ་ *jud-mt̔ún-ma*, or *jud-t̔ún-ma Lex.* ('accessible to all') **a prostitute;** *jud-mt̔ún byéd-pa* to be a harlot.

འཛུད་པ་ *júd-pa*, and more frq. *dzúd-pa*, secondary forms of *júg-pa.* Cf. *čúd-pa*, *tsúd-pa.*

འཛུན་པ་ *jún-pa*, pf. *bčun*, fut. *γžun* (cf. *bžun*, *žun*) *W.* **čún-če**, *Cs.*: **to subdue,** make tame; to make confess; *W.*; **to make soft, to soften,** e.g. iron; **to punish,** by words or blows; **to convert.**

འཛུམ་པ་ *júm-pa*, pf. *bčum*, fut. *γžum*, imp. *čum*, **to shudder, to shrink.** (Acc. to grammatical analogy *jum-pa* ought to be vb. a., to cause to shudder, and *čúm-pa* vb. n.) *ša júms-pa Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

འཛུར་ *jur*, supine of *jú-ba*; *jur mi dod* indigestible *Sch.* (?).

འཛུར་བ་ *júr-ba* 1. (pf. *bčur*, q. v.) *Cs.*: complication; *Sch.* also: to struggle against, to resist. *Pth.*: *júr-bar gyúr-ba* **to be entangled;** *júr-bu Sch.*, **júr-pa* C.* tangled yarn; *srád-bui júr (-pa) Lexx.* w. e., *Sch.*: 'the tightness of the yarn'; *jur-mt̔úg* wrinkled, as the skin is in old age *Thgy.*; *jur-míg* a wire-drawing plate, *jur-mig-nas drén-pa* to draw through this plate *Thgy.* — 2. = *dzúr-ba*

to evade, to shun, to go out of the way, *ᵒjur-méd* unavoidable *Mil.*

འཇུས་ *ᵒjus*, v. *ᵒju-ba* I, 1.

འཇེབས་པ་ *ᵒjébs-pa, ᵒjébs-po,* **well-sounding** *Stg.*; *snyan - ᵒjébs* harmony, euphony.

འཇེམ(ས)་པ་ *ᵒjém(s)-pa* 1. **dexterity, cleverness** *Lex.* 2. **skilled, clever;** *Sch.* **decent;** *ᵒjéms-po* id.

འཇོ་སྒེག་ *ᵒjo - sgég* a coquettish, alluring, seducing attitude or posture; *Lex.*: *ᵒjud-mtún ᵒjo-sgég ᵒjog* the harlot assumes such an attitude.

འཇོ་བ་ *ᵒjó-ba*, pf. *bžos*, ft. *bžo*, imp. *ᵒjos*, **to milk,** *rá - ma ᵒjó - ba* to milk a goat, *ᵒo-ma ᵒjo-ba* 'to milk the milk'; *kyód-kyis ᵒó-ma bžos dug, ṅas ni bžós-pa med,* it is you, not I, that have 'milked out the milk' *Glr.*; *ᵒjó (-ba) -po, ᵒjó - mḱan,* milker, milk-man, *ᵒjó(-ba)-mo* milkmaid; *ᵒdód - ᵒjoi ba* a cow that is able to fulfil every wish.

འཇོག་པ་ *ᵒjóg-pa* I. pf. *bžag*, ft. *γžag*, imp. *žog*, *C.* col. **žág - pa**, 1. **to put, to place,** e.g. the foot on the ground; also to place persons, to assign them a place *Dzl.*, *Glr.*; fig. = *ᵒgód-pa* (e.g. *dgé-ba-la, byaṅ-čúb-la, byaṅ-čúb-kyi lám-la*) v. *ᵒgód-pa* 3; **to put in order, to arrange,** *ᵒjig-rtén-bžag-pa* the arrangement (system) of the world; *lus dráṅ - por bžág - ste* sitting straight, bolt-upright *Dzl.*, *Mil.*; *bžág - na mi sdod* if one places her any where, she will not remain there *Mil.*; *stéṅ - du yar bžag* (the anchors) were placed above, were weighed *Pth.*; *lás-su ᵒjóg-pa* to set one a task, to employ one in a certain service *Dzl.*, *rgyal-srid-la ᵒjóg-pa* to appoint one to the government i.e. to make one king; *šéms* (resp. *ṫugs*)*-la ᵒjóg-pa* to take to heart *Glr.*, *Mil.*; *lús-la grui ᵒdu-šés bžág-la* if we fancy the human body to be a ship *Thgy.*; *nám-mḱa ráṅ-gi ṅáṅ-du žog* transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether *Mil.*; *p̓yir ᵒjóg-pa* 1. to leave behind, at home *Dzl.*; 2. to put by, to lay aside *Dzl.*; (another reading omits *p̓yir*). — 2. **to lay** or **put down,** a burden etc., **žóg-la šog** put (it) down and come! *C.*; *nor (γ)sog ᵒjog med* heaping up treasures and depositing them was not, i.e. was never heard of; *γsóg-ᵒjog-mḱan* a hoarder up, a miser *Cs.*; **to leave, to leave behind,** *lag - rjés* a trace or mark of activity, monumentum *Glr.*; **to leave, quit, abandon,** *ráṅ - gi yul* one's own country *Glr.*; *p̓óṅs-par ma bžág-par* so that it is not abandoned, given up, to poverty *Thgy.*; **yúg-le žog** *C.* (= **p̓áṅ - té bor** *W.*) throw it away! **to depose,** *yi - ger bris ᵒjóg - pa* to depose in writing, *literis mandare Glr.*; *sá-bon, γduṅ-brgyúd ᵒjóg-pa* to leave an offspring behind, to propagate the species; **to lay up, to keep,** as holy relics; **to lay aside,** *ré-žig žóg-la* setting aside, apart, for a while *Dzl.*; *mnyám-par ᵒžóg-pa* v. *mnyám-pa*; *sgról-lam ᵒjog* shall we turn them out or leave them? *Mil. nt.*

II. pf. *(b)žogs*, fut. *γžog*, imp. *žog*, *W.* **žog-če,** **to cut, to hew, to square,** a pen, timber etc.; **to carve, to chip,** a thin piece of wood etc.

འཇོག་པོ་ *ᵒjog-po* n. of a Lu *Mil.*, = *ᵒjag-po.*

འཇོང་ *ᵒjoṅ* = *lčoṅ*, **tadpole.**

འཇོང་འཇོང་ *ᵒjoṅ - ᵒjóṅ* col., *Sch.* *ᵒjóṅ - po,* **oblong, longish, oval, elliptical, cylindric, bottle-shaped** etc.; col. also applied to stature: **tall;** *ᵒjoṅ - nyáms - čan* *Wdṅ.* oblong shaped, in relation to leaves, cones of fir etc.; *ló-ma ᵒjoṅ-stábs nyág-ga-čan* split into narrow slips, wing-cleft (leaves of caraway) *Wdṅ.*; *dbyibs - ᵒjóṅ* an oval form.

འཇོང་ཚེ་ *ᵒjóṅ-tse* *Cs.* = *lčóg-tse.*

འཇོམས་པ་ *ᵒjóms - pa*, pf. *bčom*, also *žom*, fut. *γžom*, imp. *čom*, *W.* **čóm-če** 1. **to conquer, subdue, oppress, suppress,** an enemy; *ᵒdód-čágs-kyis kún-nas ᵒjóms-pa* to be quite overpowered by lust; *nad ᵒjóms - pai sman* a medicine for a disease (to overcome it); *ráb-tu γžóm-pa ᵒdi* the following overpowering (charm);

bčóm-mo an exclamation like: I am done for! *perii!* — 2. **to destroy**, towns etc. *Glr.; bčóm-la γžág-go* id. *Glr.* — 3. **to plunder, spoil, rob**, *ₒjóms-pai grabs byás-pa-la* as they were about to rob him *Mil.* — 4. **to finish, accomplish** *W.*, cf. *čóm-pa.*

འཇོར་ *ₒjor* 1. *C.*, also *γžor*, **hoe, grubbing-hoe, mattock, pick-axe** (*W. *tóg-tse**), *ₒjór-gyis rkó-ba* to turn up with the hoe; *ₒjór-po* a large mattock, pick-axe, spade, *ₒjór-bu* a small one, a hoe; *ₒjor-yú* the handle of a hoe, *ₒjor-lčágs* the iron of a mattock *Cs.* — 2. supine of *ₒjó-ba.*

འཇོལ་བ་ *ₒjól-ba* I. vb. 1. **to hang down**, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *ₒjol-ₒjól* hanging-belly, paunch. — 2. gen. *ₒbyól-ba* **to turn aside, to make way.**

II. sbst., also (*Cs.*) *ₒjol-ₒjól* and *γžól-ba*, **train, trail; retinue** *Cs.; ₒjól-gos Cs., ₒjól-ber Wdk., Pth.*, a robe or garment with a train; *ₒjól-čan* having a train; *ₒjol-méd* without a train *Cs.*

འཇོལ་ལེ་ *ₒjol-lé* **hanging**, cf. *p̔yaṅ-ṅé, gród-pa ₒjol-lé* hanging-belly, paunch, cf. *p̔yal Lex.*

འཇོལ་མོ་ *ₒjól-mo*, acc. to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; *Cs.* has: a turkey-hen.

རྗང་མ་ *rjáṅ-ma*, or *rdzaṅ-ma*, **store-room** *Thgy.*

རྗིད་པ་ *rjíd-pa* **lean** *Cs.*, gen. *ríd-pa.*

རྗིབ་ལས་ **žib-las*(?) W.*, **service** done in socage, compulsory service, in the fields, on roads etc.

རྗུད་པ་ *rjúd-pa, rdzúd-pa*, = *rgúd-pa Lex.*

རྗུན་ *rjun, nad-rjún Mil.* a disease.

རྗེ་(བོ་) *rjé(-bo)*, also *rje-u*, **lord, master**, 1. **ruler, king**, *yúl-gyi rje mdzád-nas* ruling over a country, acting the part of a sovereign *Glr.; bod-k̔áms-kyi rjé-bor gyur* he became sovereign of Tibet *Wdk.; sá-yi bdág-po mi-yi rje Mil.* lord of the ground, ruler of the people; *rjé-bo daṅ bran, rje-k̔ól Stg.*, master and servant; *rje-blón* king and minister; *rje či lags* sir, what does that mean? *Glr.;* also a title before names, esp. names of kings, *jó-bo rje Dipangkāra Glr.; rje-bdúd rje-btsán* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *rje dkon-mčóg-la γsól-ba ₒdébs-pa Mil.* is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. **a nobleman**, a person of rank, *rjeu(i) rigs, rje-rigs = rgyal-rígs* the caste of nobility. — *rje-dpón* (*Lex.* आर्य) = *rje*, master, lord, prince *Cs.; rjé-ma*, also *γčés-ma Cs.*, col. **šé-ma**, a lady of rank, *rje-čúṅ* a young lady, a miss; *rjé-srás* a young gentleman; also a term of address *Cs.* — *rje-btsún* **reverend sir**, a title of the higher priesthood, *rje-btsún-ma* fem. — *rjé-sa* (or *žé-sa*) *byéd-pa* to show deference, to pay one's respects; *žé-sai γtam*, or *žé-sai skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu* for *mgo* etc. *W.: *yá-ša čó-če, yá-še pé-ra*.*

རྗེ་ངར་ *rje-ṅár* the lower part of the leg, **the shank** (*W. *sug**); *rkaṅ-lág rje-ṅár* the lower part of the arms and the legs *Med.*

རྗེ་བ་ *rjé-ba*, pf. *brjes*, fut. *brje*, imp. *brjes*, *W. *žé-če**, **to barter**, to give or take in exchange; *ₒdi-dag-gis brjeo* it may be exchanged for these *Dzl.; *zan daṅ srog žé-če* W.* to risk one's life for the necessary food (as thieves do); *brjé-byai nor* articles of barter; in a more general sense: **to change, to shift**, *miṅ* the name, *gos* the clothes *Dzl.*, *γnas* the place, *t̔se* the life, i.e. to die *Cs.* — *brjé(-ba)-po* a barterer *Cs.*

རྗེད་པ་ *rjéd-pa*, pf. and fut. *brjed* 1. **to honour, reverence** c. dat., *mčód-čiṅ brjéd-pa* id. *Dzl.; brjéd-pai ₒos* venerable *Lex.* — 2. **to forget**, frq. (cf. *lus-pa*); *brjéd-du ₒjúg-pa* to make forget, to cause to forget.

Comp. *rjéd-ṅas-čan Lexx.* (मुषितस्मृति) **forgetful, oblivious;** *Cs.* gives inst. of it: *rjéd-ṅes-čan*, but also thus no clear etymological explanation is obtained. — *rjéd-ču* draught of oblivion, of Lethe *Cs.* — *rjed-bsnyén* (etymology?) *sgúg-pa* technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (*sgúg-pa*) for some months, until it may be assumed that the thing is altogether forgotten (*brjéd-pa*), to appropriate it to themselves. — *rjéd-t'o* list of notes, memorandum-book, journal, diary, cash-book etc. *Glr., C., W.* — *rjed-rdó* prob. monumental or **memorial stone.** — *rjed-byáṅ* specifications or **lists of goods,** pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet. — *rjed-byéd* 1. a demon that takes away the power of memory, also *rjed-byéd-kyi γdon.* 2. epilepsy (अपस्मार) *Med.* — *rjed-zás Cs.:* 'the meat of forgetfulness'.

རྗེན་ནེ་བ་ *rjén-ne-ba* v. the following word.

རྗེན་པ་ *rjén-pa* 1. not covered, **bare, naked,** *B., C.* (*W.:* **čer-nyál**), *rkaṅ-rjén* (*-pa*) barefooted, unshod; *žabs-rjén-par γdá-ba* or *γšégs-pa*, resp., to be barefooted, to go barefoot; *γdoṅ rjén-du sdód-pa* to sit with unveiled face, *mgo-rjén-pa* with uncovered head, *rgyab-rjén* with a naked back *Cs.*; *rjén-par ₒdón-pa C.* to strip perfectly; *dmar-rjén* stark naked *Sch.*; *rál-gri rjén-pa* a naked sword; **žén-pa toṅ* W.* give it (me) not wrapped up! *sa-rjén* the bare ground, not covered with a carpet *Cs.; rjén-ne-ba* undisguised, obvious to the understanding, manifest *Mil.* — 2. **raw,** not roasted or cooked, *ša-rjen* raw meat, *dmar-rjén* red raw meat; *mar-rjén* not melted butter; *nas-rjén* raw barley, not prepared or roasted; also the meal of it: *W.* **nar-jén** barley-flour, cf. *Sch.: bra-rjén* buckwheat-meal. — *rjen-zás Med.* (*Cs.* also *rjen-rigs*) victuals that may be eaten raw. — 3. not ripe, **unripe** *W.*

རྗེས་ *rjes* 1. **trace, track, mark left,** impression made (on the ground), *p'yi-rjés Med.* prob. id.; *mi-rjés* a man's track, *rta-rjés* a horse's track *Glr.; šiṅ-rtai rjes* the track of a waggon or cart, a rut; *rkaṅ-rjés*, resp. *žabs-rjés*, the trace of one's foot, footprint, *rkaṅ-rjés byuṅ* a footprint is made; *rkaṅ-rjés ₒjóg-pa* to leave a footprint behind *Mil.; byas-rjés* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-rjés*, resp. *p'yag-rjés* impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. **the hind part** of a thing *Sch.*(?) — 3. in relation to time: that which follows, **the consequence, the course** or **progress** of a thing, **the last,** = *mjug.* — 4. adv. and postp. inst. of *rjés-su*, v. below. — *rjes γčód-pa* 1. *Sch.* to destroy, blot out, efface a track or trace, in *Med.* to eradicate the trace of a disease, to cure it thoroughly, 2. *Sch.*: to separate, disjoin the hind part(?) 3. *W.* **žes čád-če** to follow a trace or track, to find out or to come upon the track. — *rjes dzín-pa* to 'seize' the track, to overtake *Glr.*, also to be able to follow the track, *rá-ma k'yui rjes mi zín-pa* a goat that cannot follow the flock *Mil.* — *rjés-la, rjés-su, rjes*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *deï rjés-la, de-rjés* after that, afterwards, later *Mil.; dé-dag ₒdás-pai rjés-su* after these were gone *Glr.*; *bžag-rjés po.* = *bžág-pai ₒóg-tu Lt.; ṅai rjés-su* after my death. *rjés-su* in conjunction with verbs corresponds to the *Ssk.* अनु and is often not to be translated, or serves only to give additional force to some other word or expression: *rjés-su ₒgró-ba, ₒbráṅ-ba* to go after, to follow, to come after; also fig.: *spyód-pa t'ams-čad ya-rábs-kyi rjés-su ₒbráṅ-ba* to imitate the nobility, the free-born, in their whole demeanour *Glr.; lé-lo daṅ spyód-pa ṅán-pai rjés-su ₒgró-ba* to imitate idleness and wickedness, or idle and wicked

people *Ld.-Glr.*; *slób-dpon-gyi rǰés-su brǰód-de* saying after the teacher *Thgy.* — *rǰés-su ₒdzín-pa* **to receive** *Pth.*: *ḱól-por rǰés-su bzúṅ-nas lto-gós-kyis bskyáṅ-du γsol* pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = *čéd-du ₒdzín-pa* frq.; **to draw after** (after death) *Mil.*; **to assist**, *ₒdi rǰés-su zuṅ žig* do take care of, or provide for this man (as a future co-disciple) *Mil.*; finally with respect to charms and spells: to commit to memory or keep in memory ni f. — *rǰés-su ₒǰúg-pa* 1. vb. a. **to add, affix,** 2. vb. n. **to follow,** *bdag daṅ bdág-gi rǰés-su ₒǰúg-pai slób-ma-rnams* I and the disciples that follow me *Mil.*; in a similar sense: *mí-la rǰés-su slób-pa* to follow another as a disciple *Dzl.* ༢༥༠, 3 (༡༥༢, 7 seems to be a corrupt reading). Also in the following phrases *rǰés-su* may be understood in the sense of: afterwards, subsequently: *rǰés-su drán-pa* **to remember, recollect,** keep in mind, *rǰés-su drán-par byéd-pa* to bring to one's remembrance, to remind *Pth.*; *rǰés-su ₒgyód-pa* **to repent** *Cs.*; pleon. or without any obvious meaning in: *rǰés-su mťún-pa Thgy.* **to agree,** to accord, *rǰés-su rnyéd-pa Stg.* **to find,** *rǰés-su dpág-pa* **to weigh, to ponder** *Cs.*, *rǰés-su snyiṅ-brtsé-ba Thgy.* **to pity,** *rǰés-su bstán-pa Tar.* **to instruct,** and thus in similar expressions, esp. in one of frq. occurrence in legends: *rǰés-su yi-ráṅ-ba*, resp. *rǰés-su ťugs-ráṅ-ba* (*Sch.* erron. *ťúgs-pa!*) **to rejoice, to enjoy,** for which sometimes also *rǰés-su p̔yógs-pa* is used, e.g. *dbyé-ba-rnams-la rǰés-su yi-ráṅ-ba* to rejoice at people disagreeing, to enjoy dissensions and jarrings *Stg.*

Comp. *rǰes-skyés* (अनुज) born later; younger brother. — *rǰes-grúb-kyi miṅ* **by-name, surname** *Cs.* — *rǰes-ₒǰúg* 1. **following,** coming after, *p̔yi-rábs rǰes-ₒǰúg ťams-čád* all the following generations *Pth.* 2. **final consonant.** — *rǰes-ťóg* prob. the same as *rǰés-la Wdṅ.* — *rǰes-ťób Mil.* is said to denote short interruptions of meditation by taking food, but no more than is absolutely necessary for the preservation of life. — *rǰes-dpág* 1. consideration, deliberation. 2. *Was.* (297) a syllogism consisting of three propositions. — *rǰés-ma* = *rǰes* 2 hinder part *Cs.* — *rǰes-méd* without leaving any traces, **trackless,** *ₒǰig-pa* to destroy thoroughly *Glr.*

ཇེས་པ་ *rǰés-pa* v. *rǰé-ba.*

ཇོད་པ་ *rǰód-pa* pf. and fut. *brǰod*, **to say, pronounce, utter,** e.g. a charm or magic formula; *ṅe miṅ žód-da rag* W.* I hear my name mentioned; *saṅs-rgyás-kyi mtsán-nas* to pronounce or invoke the name of Buddha *Dzl.*; **to propound, promulgate,** *čos* a religious doctrine; **to enumerate, set forth,** *légs-pa* or *nyés-pa* the good or bad qualities, actions etc., *yón-tan* the excellence or superiority of a person *Dzl.* and elsewh.; **to treat** of a subject in writing: *lhág-pa-rnams ni ₒdir brǰód-bya* we have now to treat of the rest *Zam.*; an author even says *žes bržód-de* with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) *Glr*; *rǰód-du méd-pa* unspeakable, inexpressible, ineffable, *rǰód-du méd-čiṅ dpág-tu méd-pa* id. *Dzl.*; *brǰod(-kyis) mi láṅ-ba* (or *lón-ba*) id.; also vb.: to be inexpressible or inexhaustible, frq.; *re-réï míṅ-nas rǰod mi laṅ* one cannot mention or enumerate them all *Mil.*; *don mdzád-pa rǰod mi láṅ-ṅo* his utility is beyond description *Dzl.*; *rǰód-kyis mi láṅ-bai p̔yir mi bkod* I do not write it down, because it is impossible to relate every thing *Pth.* (v. *brǰod*).

ལྗགས་ *lǰags*, resp. for *lče*, **tongue,** *lǰágs-kyis čab ₒdór-ba* to spit, to spit out; *lǰags-čáb* spittle, saliva; *lǰags-dbúgs* breath.

ལྗང་མོ་ *lǰáṅ-mo* p. n. of a district 1. in Ü, 2. in Kams.

ལྗང་ཁུ་ *lǰáṅ-ḱu*, or *lǰáṅ-gu Lt.*, *W.*, **green** (gen. expressed by *ṅón-po*, notwithstanding the ambiguity), *lǰaṅ-skyá* greenish white, *lǰaṅ-nág* greenish black, dark green. — *lǰáṅ-pa* green corn, in the first stage of its growth (in the second stage it is

called *sóg-ma*, in the third *snyé-ma*). — *lo-ljáṅ-ba* having a green blade. — *ljáṅ-bu* greenness, verdure (grass, foliage, shrubs), *Lex.*: श्याम — *ljaṅ-dmár* greenish red; *ljaṅ-sér* greenish yellow.

ལྗང་དུང་ *ljaṅ-dúṅ* (spelling?), **solid**, not hollow, *W.*

ལྗན་ལྗིན་ *ljan-ljín* **filth, dirt, dust, sweepings**; *lúd-pa ljan-ljín maṅ* a great deal of foul mucous expectoration *Lt.*

ལྗབ་ *ljab W.* **flat, plain, even**; **ljab-ljáb-ba bor** lay or put it down flat; **ljab čó-te dug** sit down flat (on the ground)!

ལྗི་བ་ *ljí-ba*, 1. **a flea** (*ˌjí-ba*). — 2. **heavy, weighty.**

ལྗིད་པ་ *ljíd-pa*, **heaviness, weight**, *yser daṅ ljíd-pa mnyám-pa dgos* it must be weighed up with gold *Glr.*; *de daṅ ljid mnyám-pa* of equal weight, equal in weight *Med.; ljíd-čan, ljid-ldán* heavy; *ljid-čé-ba* very heavy; *ljid-méd* light, not heavy; *lus ťams-čád-kyi ljid ṗab* he sat down with the whole weight of his body *Cs.; ljíd-kyis nón-pa* pressing down by his(its) weight.

ལྗེན་པ་ *ljén-pa Cs.* **to enter, to penetrate,** *bló-la* one's mind, = to be perceived, understood; *ťson-ljén* a die or colour penetrating and remaining fixed in cloth etc. Cf. *žén-pa*.

ལྗོངས་ *ljoṅs* **a large valley, principal** or **main valley; region, district, province** *Dzl.*; *ljoṅs daṅ yul-ˌkór* countries and provinces; *ljoṅs čén-po* a large country; *ḱá-ba-čan-gyi ljoṅs ˌdi, gáṅs-čan(-gyi) ljoṅs* Tibet, frq.; *nágs-ljoṅs* woody country; *smán-ljoṅs* a country of medicinal herbs *Zam.*; *mú-geï ljoṅs* a very poor country, starving country *Mil.; ljóṅs-la* in the valley, in the plain; *ljóṅs-mi-rnams* country-people *Cs.* — *ljoṅs (-su) rgyú-ba* to rove about, *ljoṅs sgyúr-ba* the end of the estival fast of the monks (about the end of August), when they are permitted to rove about the whole district of their monastery.

ལྗོན་པ་ *ljón-pa* a country of gods, **paradise**; *ljon-šiṅ* a tree from paradise, or any large and beautiful tree; *ljón-pai nágs* a beautiful forest.

བརྗིད་ *brjid*, *Tar.* 11, 14, but more frq. *yzi-brjíd*, **brightness, splendour, lustre,** gen. of gods and saints, v. *yzi*; also *dpal-brjid Lex.*; *brjíd-pa* to shine, glisten, glitter *Cs.*, *brjíd-kyis brjid* shining with brightness *Lex.*

བརྗེ་བོ་ *brjé-bo* a making up, a compensation by **barter**, *brjé-bo byéd-pa Glr.*, **brjé-bo gyáb-če* W.*, to give an equal measure in bartering, e.g. of salt for barley.

བརྗོད་ *brjod* (cf. *rjód-pa*) **sound; talking; speech**, *brjod bdé-ba* euphony; also well-sounding, agreeable speech; *brjod mi bdé-ba* the contrary; also: **dha jọ mi de* C.* it is not meet now to speak about it; *brjód-pa* speech, utterance; *mṅon-brjód* synonymy, explanation of words; *Cs.* also: 'a poetical term'; *mčod-brjód* praise, eulogy, *Sch.*: invocation of a deity; *če-brjód Schr.*(?), and *čéd-du brjód-pa*, *Tar.* 140, 2 acc. to *Schf.*: preface, introduction, in *C.*: to approve, sanction, commend, *Was.* (270) in the title of a book: = उदान वर्ग w.e.

Comp. *brjód-bya* sbst., *Zam.* also *brjód-pa*, = वाच्यं an attribute, predicate *Lex.* — *brjod-méd* 1. a speech not earnestly meant, empty words, mere talk. 2. *Mil.*: the unspeakable, the transcendental, identified by some with the Nirvana, by others not. — *brjod-ˌdód Tar.* 210, 7: *brjod-ˌdód-tsam* acc. to *Schf.*: 'a mere supposition'; but in a passage in *Mil.* it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in *Tar.*

ཉ

ཉ་ *nya*, I. the letter *ny*, double-consonant, distinctly pronounced like *n* + *y* (*Ssk.* न्य), and used only as initial letter; therefore differing in its nature and sound from the *Ssk.* ञ, though representing it in Sanskrit words.

II. symb. num. for eight.

III. **fish** (मत्स्य), *nya* *ₒdzín-pa*, *W.* **nya zúm-če**, *nya* *ₒčór-ba* (or *bšor-ba*) *Dzl.*, *nya lén-pa* (*bláṅ-ba*) *Pth.* to catch fish; *ₒdám-nya Ld.*, an eel *Cs*; *rgyál-poï γsól-nya* the king's table fish *Pth.*

IV. also *nyá-ču* (cf. *čú-ba*). 1. **tendon, sinew**; *W.*: **káṅ-pe nya did soṅ** my foot is asleep. — 2. col. **mark**, left by a blow, **a weal**, **nya laṅs** the blow has left a weal *W.*

V. 1. the fifteenth day of a lunar month, the day of the full moon. — 2. = *tses* ni f.: *zlá-bai nya drúg-la* on the sixth day of the month *Mil.*

VI. *nya Sch.* 1. lock (?) — 2. **muscle** *Med.*, *nya-bží* the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. **nya čád-če** *W.* to arrive sooner by a short cut; cf. also **tad-nya**.

Comp. *nya-rkyál* **the bladder** of a fish *Cs.* — *nya-skyogs* **gills.** — *nya-krá* **sea-eagle,** white-tailed eagle *Sch.* — *nya-kráb-čan* **carp** *Sch.* — *nya-krab-čén* **sturgeon** *Sch.* — *nya-króm* **fish-market.** — *nya-gáṅ* 1. full of fish *Sch.* 2. full moon *Cs.* — *nya-grá*, *nyai grá-ma* small **fish-bones.** — *nya-ₒgyúr* = *nya-lóg* 2 *S.g.*, *C.* — *nya-rgyá* **fishing-net.** — *nya-rgyáb C.*, earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the wet. — *nya-rgyás* (*zlá-ba*) full moon *Pth.* — *nya-sgóṅ* **fish-spawn, roe of fish.** — *nya-lčibs* **fish-gills** *Cs.*; mother of pearl *Schr.* — *nya-čú* **tendon, sinew;** perh. also a large nerve in the nape of the neck. — *nya-dól* fishing-net; **nya-dól-pa** fisherman *W.* — *nyá-dós* a load of fish *Sch.* — *nya-ldír* 'a muscle' *Sch.* — *nyá-pa* **fisherman** *Cs.* — *nya-pyís* (*Cs.*: fish-gills) **mother of pearl** *S.g.* and col — *nya-míd Sch.*: a sea-monster (this word seems not to be generally known). — *nyá-mo* **a** (female?) **fish** *Mil.* — **nya-tsél** bow-net, kiddle *W.* **nya-tság** *C.* id. — *nya-tsil* the fat of a fish. — *nya-tser* **fish-bones** *Sch.* — *nya-tsóṅ-pa* **fish-monger.** — *nya-ₒdzin Cs.*, **nya-kúg** *W.*, angle, fishing-hook. — *nya-zán* a fish-eater, one feeding on fish *Cs.* — *nya-rús* fish-bone *Cs.* — *nya-lóg* 1. *Cs.*: 'a contraction or sinking of the sinews'. 2. *Sik.*: **cholera** (*Urd.* ہیضہ) — 3. *Med.*, also *nya-lhóg*, a name for a disease. — *nyá-ša* 1. flesh of fish 2. *W.*: meat cut into long narrow strips and dried in the sun, in *C.* **ša-bčúg**. — *nya-γšóg* the fin of a fish *Cs.* — *nya-ság* fish-scale. — *nya-sóg* prob. the back-bone with the bones attached to it, resembling a saw.

ཉ་ག་, ཉག་ *nyá-ga*, *nyag*, a steel-yard.

ཉ་བོ་ *nyá-bo* body, figure *Sch.*

ཉ་མ་ *nyá-ma* (*Sch.*: 'mistress of the house, housewife'?) **hearer** of a Lama, without being a regular disciple *Mil.* frq.; *nyá-ma pó-mo-rnams Mil.* (cog. to *nyán-pa?*)

ཉ་ར་ *nyá-ra* **care**, *ryá-ra byéd-pa Sch.*, **nyá-ra čó-če** *W.*, to take care of, to provide for a person, to keep a thing well; **nyar go** *C.* for *nyá-ra byed dgos*; cf. *γnyér-ka.*

ཉ་ར་ཉོ་རེ་ *nya-ra-nyo-ré* **weak, feeble, frail,** e.g. of a worm *Thgy.*

ཉག་ *nyag* 1. v. *nyá-ga.* — 2. v. *nyág-ma.* — 3. also *nyág-ga*, *nyag-krám*, **notch, indenture,** *ló-ma prá-la nyág-ga-čan* having

multifid leaves, like those of caraway *Wdn.*; *nyág-ga méd-pa* not cleft, not indented. — 4. of wool, *nyág-tu ₒdrén-pa* to draw out into threads, to spin *Mil.*

ཉག་ཉིག་ *nyag-nyig Cs., Sch.* also *nyag-nyóg* **filth, dirt.**

ཉག་ཉུག་ *nyag-nyúg Mil.* = *sna-ṫsogs* (?), of rare occurrence.

ཉག་ཐག་ *nyag-ṫág* **thread; chain,** of gold *Mil.*, of iron *Mil.*; cord for stringing turkoises *Mil.*; a cable *Schr.*

ཉག་མཐིལ་ *nyag-mṫil* **scale of a steel-yard,** *nyag-rdó* weight of a steel-yard.

ཉག་ཕྲན་ *nyag-ṗrán* a small beam, **a pole** *Cs.*; **an arrow**; *nyag-ṗran-mdá* arrow *Mil.*

ཉག་མ་ *nyág-ma*, also *nyag-ré*, **single**; *nyag γčig* 1. id., *skra*, or *spu nyag(-ma) γčig* a single hair, frq.; *skrá-yi nyág-ma* id. (a man has 21 000 of them *Med.*) — 2. **a minimum** *Mil.* — 3. *Sch.* also: **bachelor,** old voluntary bachelor. — *sańs-rgyas-nyag-γčig Thgy., Pth.*, only Buddha, or nothing less than Buddha.

ཉག་མོ་ *nyág-mo Lex.* w.e.; **woman** *Sch.*

ཉག་ཤིང་ *nyág-šiń* **beam of a steel-yard.**

ཉང་ཀ, ཉང་གེ་ *nyáń-ka, nyáń-ge Sp.* **currant,** Ribes.

ཉན་ཏི་ *nyán-ti Pur.* **thy, your** (?).

ཉན་པ་ *nyán-pa* (*nyán-to, nyán-tam*), imp. *nyon* 1. (also, though seldom, *mnyán-pa*) c. dat. or accus. **to hear,** to give ear to, **to listen** (cf. *ṫos-pa*); *slób-dpoń-gyi ṫád-du čos nyán-pa* to attend to the religious instruction of the teacher; *ńag* or *ṫsig nyán-pa Dzl., ḱá-la,* or resp. *žál-la*, or *bka-nyán-pa* to obey, to yield; *ńas ǰi-ltar zér-pai ḱá-la nyán-na Glr., ńa zer nyán-na Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.c. *las.* — 2. **to listen secretly,** to be an eaves-dropper, **ṗag-nyen ǰhé-pa* C., *ṗag-nyán čó-če, táń-če* W.*, id.; *nyán-mḱan* col. *nyán(-pa)-po*, fem. *nyan(-pa)-mo, B.*, a hearer, auditor; *nyan-ṫós* id.; but esp. of the personal disciples of Buddha, the Sravakas, *Köpp.* I., 419; *Burn.* I., 296; *nyan-ṫós bču-drúg* the sixteen *γnas-brtán* q.v.; *nyan-ṫós-ma* a female hearer; *ḱa-la nyán-po, nyán-mkan* obedient, *ḱá-la mi nyán-po* disobedient. — 3. **to be able,** later *B.*, and col., gen. with a negative: *ₒgró ma nyán-pas* not being able to walk (on account of illness) *Mil.*; also like *ma btúb-pa* not being willing; without a negative: **nyán yin* W.* yes, I shall be able; inst. of *rúń-ba*: **za-nyán yód-na ḱyoń* W.*, bring it me, if it is still eatable.

ཉམ་ *nyam*, also *nyam-ṫíg, nyam-yós* **cricket, locust** *Sik.*

ཉམ(ས)་ *nyam(s)*, resp. *ṫugs, ṫugs-nyám(s)* 1. **soul, mind,** *nyáms-kyi grogs* companions of the soul, viz. the murmuring springs and rivulets in the solitude of alpine regions *Mil.*; *nyáms-kyi čań* the soul's wine, i.e. religious knowledge *Mil.*; *nyams dgá-ba* 1. well being, comfort, cheerfulness, *nyams mi-dgá-ba* an unhappy state, discomfort, *nyams-dgá glú-ru bloń* sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyáms-dga-bai sa-γnás* a charming country *Glr.*. — 2. **thought,** *nyams skye* or *šar* a thought rises. — 3. **strength, magnitude, height, state, manner,** *nyams-(kyi) ṫsád byéd-pa Pth.* (also with *bčád-pa* or *lén-pa C.*) to try, to put to the test, e.g. one's strength; *ṫugs-dám-gyi nyams sád-pa* to try the degree of a person's devotion or spiritual progress *Mil.*; *smra-nyáms, byed-nyáms* manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: *nyáms-su lén-pa* to take to heart, to interest one's self in or for a thing *Dzl.*, to commit to memory, to learn (v. below); *nyáms-su myóń-ba* to suffer, undergo, experience *Dzl.*; *nyams ńá-ba* v. the compounds; *nyams bčád-pa C.* to try, to examine; *nyams ₒbrú-ba C.* to irritate, provoke, vex; *nyams myóń-ba* = *nyáms-su myóń-ba*; *nyams bžág-pa* is said to be = *drán-pa nyé-bar bžág-pa*, v. *nyé-ba*; *nyams lén-pa* 1. = *nyáms-su lén-pa*, v. above, 2. col. to measure out, to

take the measure, the dimensions of, to survey, *sa* land, *nor* the property, to take an inventory, to ascertain or compute the state of one's property, 3. *C.* = the following; *nyams sád-pa* ccg. 1. to try, to test, *byéd-dam mi byed* whether he will do it or not *Mil.*, to tempt, *ťugs-dám-gyi nyams sád-pa* v. above. 2. to mock, scoff, trouble maliciously, provoke, irritate *C.*

Comp. *nyams-dgú* v. *nyams-ťábs.* — *nyams-rgyúd Mil.* = *nyams, nyams-rgyúd-la sbyáṅs-pa,* intellectually skilled, well versed. — *nyams-ṅá* **anxiety, fear, dread,** of a thing, with the dat. or instr. *Mil.*; *nyams-ṅá-las ťár-ba* to be delivered from anxiety *S.g.*; *nyams-ṅá-ba* vb. to be alarmed, to be in great anxiety *Sch.*; adj. dreadful, horrible, *nags-ťsál nyams-ṅa-ba* a horrible forest *Dzl.* — *nyams-bčág* is said to be used resp. or euphem. for *skyon,* e.g. for damage done to an image of a god by water *C.*; *nyams-čágs* sin *Schr.*; in *Thgr.* it seems to be used in this sense. — *nyáms-čún* 1. **faint, weak, languid, exhausted,** by hunger, illness etc. *Dzl.*; **poor** in learning, destitute of knowledge, ignorant *W.*; destitute of money, destitute of virtue *C.* 2. *W.* col. for *snyems-čúṅ.* — *nyams-rtógs* resp. **knowledge, cognition, perception,** *nyams-rtógs śig yod, nyams-rtógs bzáṅ-po skye* or *ˌkruṅs,* a perception, a good thought arises (in my mind); in a general sense: *nyams-rtógs-kyi mťar pyín-pa* to obtain perfect knowledge *Mil.*, frq. — *nyams-stóbs* **strength,** *zin* is gone *Med.* — *nyams-stoṅ-ysál* v. *ysál-po.* — *nyams-brtás byed-pa* **strengthening, restorative, nourishing** *Med.*, (but *nyams-brtas* he recovered, grew well, got up again *Dzl.*) — *nyams-ťág-pa* **suffering, tormented, exhausted** *Dzl.*; *nyams-ťág-pai skad* or *sgra* lamentation, doleful cries. — *nyams-ťábs, nyams-dgú Sch.*: 'appearance, colour, figure, state' (?). — *nyams-myóṅ Tar.* **enjoyment, delight,** *nyams-myóṅ ma skyes ruṅ,* although I had no real enjoyment of it *Mil.nt.*; *ťsór-bai nyams-myóṅ* prob. perception by the senses, knowledge acquired through the medium of the senses *Mil.* — *nyams-rtsál Dzl.* ༢༥༤, 7 **skill.** — *nyams-mťsár-ba C.* **wonderful,** most beautiful. — *nyams-lén* a memorial verse, a rhyme or verse serving to retain things in memory *Mil.*

ཉམས་པ་ *nyáms-pa* **injured, hurt,** e.g., by a fall *Dzl.*; of lifeless things: **spoiled, damaged** *C.*; **impaired, imperfect,** *stobs-nyams, dbáṅ-po nyáms-pa, yán-lag nyams Lex.* (as explanation of *žá-bo*); *smra-nyáms* (the sick person) speaks little *Med.*; **sem-nyám sóṅ-kan** *W.* discouraged, disheartened; esp. relative to a violation of duty, failing in, *ťsúl-krims* (or *ťsúl-las*) *nyáms-pas* because he has failed in, acted against the moral law *Dzl.*; *bzód-pa nyáms-par ˌgyúr-bas* because their patience failed *Dzl.*; also **stained** *Glr.*, e.g. *krág-gis* with blood; *nyáms-par byéd-pa Wdṅ.*; *nyáms-su ˌjúg-pa Glr.* to spoil, deteriorate, destroy; *ma nyáms-pa* entire, complete, untouched, uncorrupted.

ཉར་ *nyar* 1. v. *nya-ra.* — 2. *Cs.*, also *nyar-nyár,* **oblong.**

ཉར་གདོང་ *nyár-ydóṅ W.* inst. of *ṅar-ydóṅ,* **shin, shin-bone.**

ཉལ་ཉིལ་ *nyal-nyil,* or *nyal-nyól* **filth, dirt,** foul matter, loose and dry dirt that may be removed by sweeping *Pth.*, *Dzl.*

ཉལ་བ་ *nyál-ba,* imp. *nyol,* 1. **to lie down,** e.g. before a tigress *Dzl.*; to lie down, **to sleep,** *nyal(-du) soṅ* (he) went to bed *Glr.*; *rgya-sráṅ-la nyal ˌdúg-go* (he) slept in the street *Glr.*; *mi nyal tsám-la* when people go to bed, at curfew *Mil.*; *rta nyal byéd-pa* to make a horse lie down *Glr.*; rarely of things: *rtsva nyal* the grass is laid-down (by the wind or rain) *Dzl.*; *ra ˌog nyál-bai nya* so *Zam.* calls the letter *rnya*; fig. to rest, *bdé-bar nyál-du méd-do* (he) had no rest, viz. from envy *Dzl.* ༢༣༠, 12. — 2. with *daṅ* or *la,* **to lie with** (a woman) *Dzl.* and elsewh. — 3. fig. **to dwell, to live** *Mil.*

Comp. *ṅyal-kri* **couch, bed, sofa** *C.* — *nyal-gós* **counterpane, quilt, blanket** *Sch.* — *nyál-po* **coition,** *nyál-po byéd-pa* to practise cohabitation, *máṅ-du* immoderately *Med.* —

nyál-bu bastard, whoreson *Ma.* — *nyál-sa* sleeping-place.

ཉི *nyi* 1. num. fig.: 38. — 2. num. inst. of *ynyis* in compounds, *nyi-brgyá*, *-stóṅ*, *-ḱrí* etc., *nyi-ḱrí* also title of a book, the Prajnā Paramitā, containing 28 000 Sloka. — 3. for *nyi-ma*.

ཉི་ཁུད *nyi-ḱúd* a lake in Nepal *Pth.*

ཉི་མ *nyi-ma* (*Bal.* **nyó-ma**, 1. **the sun,** *˳čar* becomes visible, rises; *šar* id., also: has risen, shines; *nub, rgas, W.* also **skyod, bud**, sets, is setting; *nyí-ma nub ťse bar* (for *ťseï bár-du*) until sun-set *Sch.*; *nyi-mai ynyen* akin to the sun, the Sākya race *Cs.*; **da nyi-ma riṅ-mo* W.* now the sun stands already high in the heavens; **nyi-ma-gaṅ-šár** sun-flower, Helianthus. — 2. **day,** = *nyín-mo*, opp. to night, frq.; **nyi-ma-ťsé* W.* the whole day, all day long; **nyi-ma-p̔éd* W.* noon, mid-day; *nyi-ma yčig* one day, once *Dzl.*: *nyí-ma-re-rér* daily.

Comp. *nyi-dkyil* **disk of the sun** *Sch.* — *nyi-gúṅ*, *nyí-mai guṅ* **noon, mid-day;** meridian(?) *Cs.* — *nyi-dgá* seems to be the n. of a medicinal herb *Med.* — *nyi-rgás* **sun-set.** — *nyi-ldóg* **the solstice,** *dgún-nyi-ldog* winter solstice, *dbyár-nyi-ldog* summer solstice *Wdk.* — *nyi-núb* = *nyi-rgás.* — *nyi-ťsé* 1. *Sch.*: the time or duration of one day. 2. *Lex.*: = प्रदेश direction, place, country(?); *nyi-ťsé spyód-pa Lex.*: a kind of ascetic; *nyi-ťsé-ba Sch.*: ephemeral; single, simple; *Thgy.*: n. of a class of infernal beings. — *nyi-tsód* **sun-dial,** *nyi-ťsód-kyi ḱór-lo* the circle of a sun-dial *Cs.* — *nyi-˳dzín* **eclipse** of the sun (cf. *sgra-yčán*). — *nyi-zér* **sun-beam,** *nyi-zér rtá-la žón-nas* riding on a sun-beam *Mil.* and elsewh.; *nyi-zér-gyi rdul* a mote floating in a sun-beam. — *ṅyi-zlá* sun and moon; also the figures of sun and moon connected, crowning the top of the *mčod-rtén; nyi-zlá bsdad mi oṅ* sun and moon will not stand still *Mil.* — *nyi-˻óg* below the sun; the earth *Was.* (49); *nyi-˻óg-gi rgyal-ḱams Glr.* id.; it seems, however, to denote a certain country, acc. to Mahāvyutpatti the same as Aparāntaka, *Williams*: the western country; cf. *Schf.* on *Tar.* ༢༢. — *nyi-˻od* **sun-shine.** — *nyi-yól* any **screen** or **shelter** from the sun's rays: awning, curtain, parasol, pent-house *Sch.; *nyi-rib** (prop. *sgrib*) *W.* id., umbrella. — *nyi-šár* **sun-rise** *Cs.* — *nyi-lhag Sch.* a cold day(?) — Cf. *nyín-mo.*

ཉི་ཤུ *nyi-šu* (inst. of *nyis-ču*), often in conjunction with *ťám-pa*, **twenty,** *nyi-šu-rtsa-yčig B., C., *nyi-šu-nyer-yčig* W.*, *nyer-yčig*, twentyone.

ཉིག་ཉིག *nyig-nyig W.* **loose, slack, lax,** not tight or tense.

ཉིང་ཁུ *nyiṅ-ḱu*, *Ssk.* मण्ड *Cs.*: 'heart, spirit, essence', cf. *snyiṅ-po.*

ཉིང་ཏོ *nyiṅ-to Sch.*: **sure, trustworthy,** *Lex.*: *nyiṅ-tor* = *ṅes-par.*

ཉིང་ལག *nyiṅ-lag*, a category not familiar to us; gen. mentioned together with *yán-lag*; it might be translated by: members of a second order, parts of the *yán-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In *C.*: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *yán-lag daṅ nyiṅ-lag ťams-čád daṅ ldán-pa; yán-lag daṅ nyiṅ-lag ná-ba*; *yán-lag daṅ nyíṅ-lag yčód-pa*; evidently the *nyíṅ-lag* are smaller, but more numerous than the *yán-lag.* In *Pth.* also *nyiṅ-sprúl* is found besides *yaṅ-sprúl*, emanation of the third order; v. *sprúl-pa.*

ཉིང་མཚམས་སྦྱོར་བ *nyiṅ-mtsáms sbyór-ba* **to be re-born** *Stg.*

ཉིད *nyid* 1. **self, same,** opp. to other persons, *ma nyid* the mother herself *Dzl.*; *mi de ni rgyál-po nyid yín-no* this man are you yourself, o king! *Dzl.*; the very, just he, just it etc., *las byéd-pai ynas nyíd-la* just where I am working *Dzl.*; *deï druṅ-nyid-na* (or *du*) close by, to, or before, hard by, *Thgy.; dus de-nyíd-du* at the very moment, frq.; *mčód-bya nyid* that which is venerable par excellence *Tar.* 15, 13; *yón-*

tan nyid Tar. 15, 14 id.; *dé-nas mi riṅ-ba-nyid-na* a very short time after *Tar.*; when added to adjectives it denotes abstract nouns, as in English the terminations: -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as *stoṅ-pa-nyid* the emptiness, the Buddhist vacuum) have found their way into col. language. — 2. In the more recent literature it is used resp. for *k̔yod*, **thou, you**; *nyid-kyi* **thy, your** *Pth.*, *Ma.*; *nyid-ráṅ* **you** (col. **nyi-ráṅ*, *nyo-ráṅ**) *W.*, *C.*, resp., like the German '*Sie*'; *nyid-čag(-raṅ)* **you**, addressed to one person or to several, *C.* (in *Glr. k̔yed-čag* seems to be used in the same way). — 3. **only**, *graṅs-kyi lṅa nyid Zam.* only the numeral *lṅa; za nyid-do* the letter *za* alone (without a prefix).

ཉིན་(མོ་) *nyin(-mo)* 1. **day**, = *nyí-ma* 2; *nyin-gyi rín-la* during the day-time *Pth.; nyin-mor ˏgyur* it dawns *Cs.; nyin-mor byed* 'making day', an epithet of the sun *Cs.; nyin* adv. in the day-time *Glr.; nyin-čig* one day, once *Dzl.; nyin čig bžin-du* daily *Dzl.*; *nyin-par* during the day-time *Dzl.;* by day-light *Dzl.; deï nyin-par* on that day, frq. *Dzl.; p̔yir nyin, p̔yi de nyin, deï p̔yi nyin* the following day, on the f.d. *Dzl.; ts̔es bčo-lṅái nyin* the 15th., on the 15th. *Glr.;* fig.: *bstán-pa nyin-par mdzád-pai skyés-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.: dád-pai nyin-byed* evangelist, apostle. — 2. **propitious day;** **ṅa ča nyin-mo mi ˏdug** *W.* this day is not propitious for me to go.

Comp. *nyin-dkár* a white, a **lucky day** *Sch.* — *nyin-gáṅ*, *nyin-t̔og-t̔ág* (*W.* **t̔ag-t̔og**) all the day long. — *nyin-gúṅ* **noon.** — *nyin-gla* daily pay, a day's hire *Cs.* — **nyin-ts̔e-ré** *W.* all the day long, the live-long day. — *nyin-mts̔án* 1. **a day and a night,** *nyin-mts̔án bčo-brgyád Mil.* for nine days and nine nights. 2. **day and night** *Dzl.*, *nyin-mts̔an-méd-par* id., frq.; *nyin-med-ts̔án-med W.* id.; *nyin-mts̔án-du* id. *Mil.; nyin-mts̔án mnyám-pa* equinox. — *nyin-žág(-γčig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *k̔yim* (q. v.): *nam-p̔yéd* midnight, *nam-p̔yed-yól* 2 o'clock a. m., *t̔o-ráns* 4 o'cl. a. m. (in popular language also: **ʒá-po dáṅ-po** about 2 o'cl., **nyís-pa** 3 o'cl., **súm-pa** 4 o'cl., *nam-láṅs* 6 o'cl. a. m. (i. e. the time when the sun first illumines the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); *nyi-šár* 8 o'cl. a. m. (when the sun rises upon the valley); *dros-ˏʒám* (col. **nyi-ḍúl**) 10 o'cl. a. m.; *nyin-gúṅ, nyi-p̔yéd* 12 o'cl., noon; *p̔yed-č̔ól* (*W.* **zá-ra p̔í-mo**) 2 o'cl. p. m., *myur-smád* 4 o'cl. p. m., *nyi-rgás* 6 o'cl. p. m., *srod-ˏk̔ór* 8 o'cl. p. m. (col. **sa-rúb*, *srod-rúb**), *srod-č̔ól* 10 o'cl. p. m. (col. **tiṅ-nyí**) — thus acc. to *Wdk.* By adding the names of the 12 years' cycle (*nam-p̔yéd byi-ba, p̔yed-č̔ól glaṅ* etc., v. the word *lo*), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate at the summer and winter solstices for more than an hour from the time indicated by our clocks. 2. *nyin-žág* as symb. num.: 15. — *nyiṅ-bžín-gyis Pth.*, *nyin-ré bžin Glr.*, daily adv., with-*gyi* adj. — *nyin-lám* a day's journey *Glr.*, *rkaṅ-t̔áṅ-gi, rtá-pai, lúg-pai nyin-lam* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-ráṅs Tar.* (= *t̔o-ráṅs*) day-break, morning twilight *Schf.*

ཉིབ་ཕྱོགས་ *nyib-p̔yógs*, *W.* **nyib-č̔óg(s)** the sunny side of mountains.

ཉིལ་བ་ *nyíl-ba* **to decay,** to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

ཉིས་ *nyis* 1. instrum. of *nyi.* — 2. in compounds for *γnis.*

ཉུ་ *nyu* num. fig.: 68.

ཉུ་ཏི་ *nyú-ti* **pear** *Ld.*

ཉུག་པ་ *nyúg-pa* 1. **to besmear,** *spos* to perfume; **to rub gently, to stroke, to caress** *Sch.*, in this sense perh. *Gyatch* V?, 14. — 2. **to touch,** = *régpa* ccd. *W.*; *C.*? — 3. **to search after** (feeling, groping) *Cs.* — 4. **to put out, stretch out,** *ču-nas mgo* one's head out of the water, to look or **peep out,** resp. *dbu nyug mdzád-pa Glr.*; *nyug-nyúg-pa Tar.* 80, 21 **to stand out, to project** (*Sch.:* to run to and fro?).

ཉུག་རྩ་མེ་ཏོག་ *nyúg-rtsa mé-tog* **Carthusian pink** *C.*

ཉུག་རུམ་, ཉུང་རུམ་ *nyug-rúm, nyuṅ-rúm* **a eunuch** *Dzl.*

ཉུང་བ་ *nyúṅ-ba* 1. adj. col. **nyúṅ-ṅu**, **little**; **nyuṅ-ṅu žig**, *Ld.* col. **nyúṅ-ṅa-rig**, *nyúṅ-zad čig* id. *Dzl.*; *nyuṅ-šás Wdṅ.*, **a little, a few, some;** *nyúṅ-bar byéd-pa* to make less *Cs.* — 2. vb. **to be little.**

ཉུང་མ་ *nyúṅ-ma* **turnip,** *la(-pug daṅ) nyuṅ (-ma)* radishes and turnips *Glr.* — *nyúṅ-ku, nyúṅ-loi ǰa* turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). **nyuṅ-dö* C.*, mentioned by *Wts.* p. 137. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — *nyuṅ-γži* seed-turnips (*Cs.* turnip-seed). — *nyúṅ-lo* a turnip leaf.

Note. In writing and speaking this word is often confounded with *yuṅ(s)* mustard, so that e.g. *yúṅ-ma* is said for turnip inst. of *nyúṅ-ma, nyuṅs-dkár* for white mustard, inst. of *yuṅs-dkár.*

ཉུང་རུམ་ *nyuṅ-rúm* v. *nyug-rúm.*

ཉུལ་བ་ *nyúl-ba* **to wander** or **rove about, to pass privily** or **steal** through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as jackals) *Mil.*; (*lta*) *nyúl-pa, nyúl-mi Pth.*, *sa-nyúl* a spy *Cs.* (Also *γnyúl-ba, myúl-ba.*)

ཉེ་ *nye* num. fig.: 98.

ཉེ་ཏི་ *nyé-ṭi* a pear *Schr.* (cf. *nyú-ti, nyó-ti*).

ཉེ་བ་ *nyé-ba* I. vb., **to be near, to approach,** always with the supine of a verb, *dus byéd-du nyé-bas* when he was near dying *Dzl.*; *zlá-ba ťsáṅ-du nyé-bas* (when she was) near the completion of the months, i. e. the time of giving birth to a child *Dzl.*, frq.; *slób-dpon pyir ǒṅ-du nyé-bas* when the time of the teacher's return drew near *Dzl.*; *zín-du mi nyé-ste* being not near having done *Dzl.*; even used as follows: *γnas der sléb-tu nyé-bai ťse* when he came near the place *Mil.*

II. adj., col. **nyé-mo** **near,** both as to space and time, *lam-riṅ-gi γnyén-pas ḱyim-mťses nye* the neighbour is nearer than a kinsman living far off; *ká-ba daṅ nyé-bai sar* at a place near the pillar *Glr.*; *ťag-nyé-ba* id.: *ri ťag-nyé-ba žig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba-rnams C.* relations, kindred (*Dzl.* ༢༥༩, 13 *γnyén-pas* prob. is preferable to *mo nyé-bas*); allied by similarity: *mťsáms-med-pa lṅa daṅ de daṅ nyé-bai sdíg-pa* the five worst sins, and those coming nearest to them; near by friendship and affection: **nyé-mo yin* W.* he is closely connected with us, he is desirous to enter into an intimate connection with us; *blo,* or *snyiṅ,* or *sems nyé-ba* (or **nyé-mo**), friendly, kind, amicable, *blo nyé-ba ltar byéd-pa* to affect a friendly manner *Glr.*; **nyé-mo ǰhé-pa* C.* to love, e.g. parents loving their children or vice versâ; *nyé-bai sras brgyad Glr.* the eight intimate disciples (of Buddha, not historical, but mythical persons, Mandshusri etc.).

III. adv. *nyé-bar* or *nyer* 1. **near,** *daṅ* to, *dé-dag daṅ nyé-bar lhá-ḱaṅ bžens* near to them he built a temple *Tar.*; *nyé-bar ǒṅ-ba, sléb-pa,* to come near, to approach; *nyé-bar ǥyúr-ba* id., *stóṅs-su nyé-bar ǥyúr-ba daṅ* when it was nearly empty *Pth.*; *dár-la nyé-bar gyúr-to* it began to spread, to extend itself *Pth.*; *nyé-bar γnás-pa* to be near, to stand near, e.g. of a star *Wdṅ.* — 2. *nyé-bar byéd-pa,* with la, **to adhere to, to keep** (one's promise) *Pth.* — 3. *nyé-bar bžág-pa* **to make use of, to employ,** *drán-pa nyé-bar bžág-pa* (स्मृत्युपस्थान, *Burn.* I.,

626. उप near, though Tibetan dictionaries write अव) to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. *Köpp.* I, 436) and instruction (*Dzl.* ༡༢༥, 7, where *Sch.'s* version is incorr.), being divided into four divisions or degrees (*Burn.*); *sańs-rgyás-la dkón-pai ₒdu-šés nyé-bar bžág-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. **intensely, urgently, speedily,** *ₒjigs-pa nyé-bar ži* fear is speedily allayed *Glr.*; *nadnyé-bar ₒtso* the disease is speedily cured *Thgy.*; *nyé-bar lén-pa Mil., Thgy.* to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also *nyer-lén*; *nyé-bar mḱó-ba* of urgent necessity, frq. *Tar. nyer ₒpel* it increases rapidly *Med.*

IV. sbst. v. *nyé-šiń.*

Comp. *nye-sḱór Sch. nye-ₒḱór* **those about us,** the company around us, *ḱyed-rán-gi nye-ḱór-gyi ldóm-bu-ba* a beggar belonging to the people around you *Mil.*; esp. relations, kindred, *des nye-ḱór yań šúgs-kyis yoń* in this way family-connections are formed of themselves *Mil.* — *nye-mḱón = nye-ríń Cs.* (?) — *nye-grógs* **neighbour, fellow-creature** *Cs.* — *nye-čár* **now** *Sch.* — *nyé-dag Cs., nyé-du,* and most frq. *nye-ₒbrél* (*ynyen-ₒbrél*) **kindred, relations** (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — *nye-ynás* **disciple,** *kyéd-kyi nye-ynás bgyio, nye-ynás-su mčio* I wish to become your disciple *Dzl.* — *nye-ťsán, nye-rigs* **relative, kinsman.** — *nye-ríń* 1. **near and far,** near and distant relations. 2. **distance,** *sgor nye-ríń či-tsam yod* how far is it from here to the gate? 3. **partial,** *rgyál-po nye-ríń čes* the king is very partial *Glr.*, *nye-riń-méd-pa* impartial *Glr.* — *nye-lám* **near; now** *Sch.*

ཉེ་ཞོ་ *nye-žo* **damage, mishap, accident** (syn. to *bar-čad*), *nye-žo-méd-par* without an accident, safely *Dzl.*

ཉེ་རེག་པ་ *nye-rég-pa Lexx.* **to wash.**

ཉེ་ཤིང་ *nyé-šiń,* or *nyé-bai šiń Med.,* a tree the fruits of which are used as a sweet medicine.

ཉེག་མ་, ཉེག་ཐག་ *nyég-ma, nyeg-ťág,* v. *nyág-ma.*

ཉེད་པ་ *nyéd-pa = mnyéd-pa.*

ཉེན་ *nyen* 1. = *nye, nyen-kór,* or *nyen-skór = nye-ₒḱor* **a relative,** *Pth.: nyen-kór žig yin* he is a kinsman; also alone, like *ynyen.* — 2. with a vb.: **danger, risk,** *myúr-du ₒjig-nyen yod* there is a danger of its being soon destroyed *Glr.*; *dmyál-bar ₒgro-nyén yda* there is a danger of going to hell; *sróg-gi bar-čád-du ₒgró-bai nyen yod Mil.* of risking one's life; **dúń-nyen* C.* he has the chance of receiving a good beating; occasionally also: to be near, to impend, in reference to happy events; in col. language it is simply used for danger, *nyén-čan* dangerous, e.g. *lam, las, sbrul* etc.

ཉེན་པ་ *nyén-pa,* pf. *nyén-to,* **to be pained, pinched, pressed** hard, e.g. by hunger, cold, enemies; **to toil and moil, to labour hard, to drudge;** v. *bań.*

ཉེར་ *nyer* 1. = *nyé-bar.* — 2. v. *nyí-šu.*

ཉེར་སྣོགས་ *nyer-snógs Thgy.,* **theme, task** *Sch.*

ཉེར་ཉེར་ *nyer-nyér, nyer-že; W.* **dregs, sediment.**

ཉེར་བ་ *nyér-ba* 1. *Sch.* **to tan, curry, dress,** make soft. — 2. *W.*, also **nyer-kád táń-če**, **to snarl, growl.** — 3. *W.* **to tarry, stay, linger** (*snyér-ba* for *bsnár-ba?*).

ཉེར་མ་ *nyér-ma W.* for *γyér-ma,* **red pepper.**

ཉེར་ལེན་ *nyer-lén,* or *nyé-bar lén-pa,* is said to be = *rgyui rgyu,* original cause.

ཉེལ་བ་ *nyél-ba* taken **ill, sick** *Sch.*

ཉེས་པ་ *nyés-pa* I. sbst. any thing **wrong** or **noxious,** or liable to become so, and the consequences of it; hence 1. **evil, calamity, damage,** *nyés-pa ťams-čád deï lús-la ₒduo* all sorts of plagues are collecting upon his body *Dzl.*; *lo-nyés* a bad harvest, failure of crops, *lo-nyés byúń-bai ťse* when

the harvest had been bad; in a special sense in medicine: the three **humours** of the body, air (v. *rlun*), bile, and phlegm, gen. called त्रिदोष *ɣnod-byéd nyés-pa ɣsum* the three noxious matters (most diseases being ascribed to a derangement of one of them). — 2. **moral fault, offence, sin, crime,** *nyés-pai skyon*, being contaminated by a crime *Dzl.*; *lus dan nág-gi* (or *kai*) *nyés-pa* sin in word and deed *Dzl.*; *nyés-pa byéd-pa* to commit a fault, a crime; to sin, frq.; also: *mi žíg-la nyés-pa byun* a slip has occurred to a person *Dzl.*; *bdág-la nyés-pa či žig yód-de ma ɣnan* what crime have I committed, that you will not give me permission? *Dzl.* — 3. **punishment** *C.* *nyē-mig* id., resp. *ka-nyē*; *nye-pa p̔og-k̔an** he that has got a punishment.

II. vb. **to commit an offence,** *ₒdis či nyés-te bzun* what offence has he committed that he is taken prisoner? *Dzl.* (cf. above); *snón-čad bdág-gis nyés-pa bden* it is true that formerly I committed a fault *Dzl.*; *snár ma sbrán-pa nyés-so* the not reporting sooner was a fault *Dzl.*; *ɣyógs-pa nyés-so* you have committed a fault by covering... *Dzl.*; *bdag nyés-na* if harm is done to me; hence *či nyés* in a general sense: *k̔yod či nyés-pa smros šig* tell me what has happened to you *Dzl.*; *btsón-na či nyés* quid mali, si vendideris? *Dzl.*; *mi drán-nam či nyes* is she out of her senses, or, what is the matter with her? *Dzl.*; *či nyés-na* why, *či nyés-na k̔án-pai nán-na rdzín-bu bskyil* why is there a pond within the house? *Dzl.*; *ma nyés-pai ₒgró-ba* innocent beings *Mil.*; *ma nyés-pa p̔yir byun* he came out again unhurt *Dzl.*; *nyés-byas* a wicked action, a sin *Cs.*; *nyés-ltun* sin, sinful deed, trespass, *nyés-ltun-gis p̔og* he has been overtaken by a sin *Mil.*

ཉོ་ *nyo* 1. num. fig.: 128. — 2. **carrot** *Cs.*

ཉོ་ཏི་ *nyo-ti* **a pear** *Ld.*

ཉོ་བ་ *nyó-ba*, pf. and imp. *nyos*, 1. **to buy,** *dnul brgyas* for a hundred rupees; *nyó-(ba-)po* a buyer, purchaser, *nyo-(ba-)mo* fem.; *nyó-mk̔an* a buyer, customer; *nyó-t̔o* account, bill; *nyo-ₒtsón* commerce, traffic; *nyo-ₒtsón byéd-pa* to trade. — 2. **to take at rent, to take the lease** (of a field, by buying the crop).

ཉོག་པ་ *nyóg-pa* **soiled, dirtied,** made unclean, e.g. of victuals *Mil.*; *nyóg-ma Sch.*, *ču-nyóg Lex.* muddy, foul water; *nyog-nyóg-po* confused (story) *Tar.*

ཉོགས་བྱིང་ *nyogs-byin Sch.*: **too soft;** *nyog-nyón Sch.* **soft, tender, weak,** inclined to weep; *šés-nyog-čan* (for *ɣčés-nyog-čan*) dandling, fondling *W.*

ཉོད་པ་ *nyód-pa* **food** *Lex.*

ཉོན་མོངས་པ་ *nyon-móns-pa* (seldom without *-pa*), *Ssk.* क्लेश 1. **misery, trouble, pain,** frq.; also used as a verb: *nyon-móns-šin*; *tsá-bas nyon-móns-te* molested by the heat *Dzl.*; *nyon-móns-par ₒgyúr-ba* to get into trouble *Dzl.*; *nyon ma móns-sam* had you to experience any hardship? *Dzl.* — 2. in a restricted sense: **the misery of sin,** *nyon-móns-pa-las p̔an-pai don med* this does not avail for being delivered from such misery *Dzl.*; **sin,** *nyon-móns-pai nad, drí-ma Dzl.*; *sér-sna-la sógs-pai nyon-móns-pa* avarice and other sins *S.O.*; *nyon-móns-pa-méd-pa* free from sin, sinless *S.O.*; *nyon-móns-čan-gyis nyá-ša nyos Zam.* the offender buys the flesh of a fish.

ཉོབ་ཉོབ་ *nyob-nyób* weak, feeble-minded *Sch.*

ཉོར་ *nyor* 1. v. *nyó-ba*. 2. **a rectangle** *Cs.*

ཉོལ་ *nyol*, imp. of *nyál-ba*; *nyól-ba* prov. for *nyál-ba*.

ཉོས་ *nyos*, imp. of *nyó-ba*; *nyos-mi* a slave *Cs.*

གཉང་བ་ *ɣnyán-ba Sch.*, prob. = *rnyán-ba*.

གཉན་ *ɣnyan* 1. a pestilential disease, epidemic, or contagious disorder, **plague,** *mdze dan ₒbrum-bu ɣnyan Ma.*; *ɣnyan-nád* id.; *ɣnyan-dúg* a poison against, or a remedy for the plague *Med.*; *dka-ɣnyán* a destructive plague *Sch.* — 2. a species of wild sheep, **argali** (Ovis ammon).

གཉན་པ་ γnyán-pa **cruel, fierce, severe,** *lha γnyán-rnams Glr.* gods of vengeance, deities of terror; *klu-γnyán* id.; *k̔rims γnyán-pa* a cruel commandment, frq.; *dam-ts̔ig γnyán-pa* prob. a rigid vow, a solemn oath *Mil.;* of mountains: **wild, rugged, precipitous;** *γnyán-sa* a rugged country *Mil.*; in *γnyán-pai γnad* (v. *γnad*) prob.: dangerous. — *γnyán-po* sbst. *Mil.?*

གཉའ་(བ་) *γnya(-ba)* 1. **neck, nape,** *γnyá-ba brtuṅs* the neck is contracted or shortened *Med.* — *γnyá-ko* hide, or leather of a beast's neck *Cs.* — *γnya-k̔óbs* screen of the neck (attached to a helmet) *Sch.* — *γnya-rgyáb* (?) *C.* breast-work, parapet. — *γnya-rtsé* vertebra prominens, the cervical vertebra with its projecting process *Mil.* — *γnya-ts̔igs* cervical joint. — *γnya-réṅs* stiff neck, *γnya-réṅs-čan* 1. having a stiff neck; 2. stiffnecked, obstinate. — *γnya-šiṅ* a yoke (for oxen) *Glr.*, *Lex.* — 2. *skad-γnyá* v. *skad.*

གཉའ་ནང་ *γnya-náṅ*, or *snya-náṅ*, a village on the frontier of Nepal

གཉའ་བོ་ *γnyá-bo* **a witness,** one that gives evidence *Cs.*, *Lex.* = *dpáṅ-po*; *γnyá-bo byéd-pa* to pledge for, to be surety for; *Dzl.* ༢༢༠: *bskyi-γnyá byas*, *Sch.:* 'he made an attested loan'.

གཉི་ག་ *γnyi-ga* for *γnyis-ka Stg.*; *γnyi-zér* for *nyi-zér Lex.*

གཉིག་ཏུ་ *γnyig-tu Lex.* = *γčig-tu.*

གཉིད་ *γnyid*, resp. *mnal*, **sleep,** *γnyid-du ₒgró-ba* to fall asleep *Glr., Mil.; W.* **nyid ma yoṅ** sleep has not come, I am sleepless; **nyid ma k̔ug, nyid k̔ug ma nyan**, also **nyid saṅ soṅ** id.; *γnyid mi t̔ub* he cannot find sleep *Med.*; *γnyid-t̔úm-pa* one uninterrupted portion of sleep *Glr.*; *γnyid mt̔úg-pa* a sound sleep, *γnyid-sráb* a light sleep, a slumber *Med.* — *γnyid-log-pa* (prop. *γnyid-kyis lóg-pa*) *Dzl.* to fall asleep, *Dzl.* ༢༠༣, 16; ༢༢༤, 9 (thus correctly translated already by *Schr.*), prob. also to sleep; *γnyid-la ₒgro-ba, W.* **č̔a-če**, to fall asleep; *γnyid t̔úg-por soṅ* he fell into a deep sleep *Mil.*; **da-rúṅ γnyid ma lóg-mk̔an-ₒdug** *W.* I am still awake; *γnyid sád-pa* to awaken, to awake vb. n.; *γnyid-yúr-ba* to be overcome by sleep *Sch.*, *Tar.* 31, 22, *Pth.*, — *γnyid-rdól C.* somnambulism; **nyid-ma-mún-la ḍúl-če** id., *Ld.*; **nyí-č̔ól gyáb-pa** id. *C.* — *γnyid-čan* sleepy *Cs.*; *γnyid-méd* having no sleep, sleepless; *γnyid-yér* morbid sleeplessness; *γnyid-yár Med., Pth.*, id.? *γnyid-lam C.* = *rmi-lam* dream.

གཉིས་ *γnyis* 1. also *γnyis šig* (v. *čig*), **two,** *de γnyis, γnyis-po, γnyis-ka* the two, both; *γnyis(-su)-méd(-pa)*; *mi-γnyis-pa Tar.*, not being two, i.e. not differing, identical, the same, *ṅa daṅ rgyál-ba γnyis-su med* I and Buddha, we are one, i.e. I am an incarnation of Buddha *Glr.*; *Cs.* also: indubitable, thus perh. used by *Mil.*; *γnyís-su ₒbyúṅ-ba* to be divided into two, to become two *Glr.* — 2. **a** (married) **couple,** *brám-ze γnyis* Brahmin man and wife. — 3. **both** (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by *re: ǰó-bo daṅ byams-mgón γnyis mdzó-mo reï stéṅ-du bžugs* both the lord and the Maitreya were mounted on bastard-cows *Glr.; ṅa-ráṅ re γnyis* either of us *Mil.*; *p̔yi naṅ γnyis č̔ós-lugs gaṅ bzaṅ* which is the better of the two religions, the esoteric, or the exoteric? *Glr.;* — or copulatively: *k̔yo-šúg γnyís-la rás-č̔ug γčig-las mi bdóg-ste* as they both, husband and wife, had only one cloth together *Dzl.*; — and reciprocally: *č̔os daṅ bon γnyis rtsód-pa* the contest between the religion of Buddha, and the religion of the Bons *Glr.*; *k̔yod daṅ ṅa γnyis bza-mi byao* we two shall marry each other *Glr.* In most cases mentioned sub 3, *γnyís-po* (the two), *γnyís-ka*, (*γ*)*nyi-ga*, *W.* col. also **nyi-ko, nyi-kad, nyi-kod**, *Sp.* **nyi-mo**, may be used inst. of *γnyis; γnyis* may also refer to several nouns on one or on both sides: *k̔yed daṅ ṅa γnyis* both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: *ga daṅ bai ₒǰug-tsúl* the way

of employing the (two) letters g and b *Gram.*

Comp. and deriv. *γnyis-skyes* one that is **born twice** i.e. a bird *Cs.;* also one that has entered into a religious order *Cs.* — *γnyis-čár* v. *čar.* — *γnyis-γnyís* **two a piece.** — *γnyis-ldáb* **twofold, double,** v. *ldab.* — *γnyis-ₒtúṅ* (द्विप) 'drinking twice', the elephant. — *γnyís-pa* 1. **the second.** 2. **having two,** possessed of two, e.g. *mgo-γnyis-pa* having two heads, two-headed; also double-tongued, deceitful *W.* 3. **having doubts, doubting**(?) *Wdn.* — *γnyis-po* the two, both (v. above). — *γnyis-méd* v. beginning of this article. — *γnyis-ₒdzín* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering *Glr.;* *γnyis-ₒdzín ltá-ba* prob. to look upon two things as differing, to think them different *Mil.*

གཉུག་མ་ *γnyúg-ma Cs.* **natural,** opp. to *bčós-ma* artificial, hence (*Sch.*) = *dṅos-ma; Lexx.* = निज innate, peculiar. It occurs in the expressions: *sems γnyúg-ma,* and *γnyúg-mai sems Mil*; *γnyúg-mai ye-šés Mil.;* ; *nyúg-mai don Mil.* and *Lex.*; *ma-bčós γnyúg-mai ṅáṅ-du ₒdres,* perh.: is dissolved into the uncreated primordial existence *Mil.* Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

གཉུང་དཀར་ *γnyuṅ-dkár* **rape-seed** for pressing oil; but cf. *nyúṅ-ma.*

གཉུལ་བ་ *γnyúl-ba* = *nyúl-ba.*

གཉེ་བ་ *γnyé-ba, Glr.* also *γnyeo, smyé-bo,* **a wooer, courter.**

གཉེ་མ་ *γnyé-ma* the twisted part of the **colon** or **great gut,** *Med.* and col. (*Sch.* erron.: rectum).

གཉེན་ *γnyen,* resp. *sku-γnyén* 1. **kinsman, relative,** *byáms-pai γnyen* loving relations, frq.; *γnyén-la byáms-pa byéd-pa* to love one's relatives; *γnyén-gyi sgyúg-mo, sgyúg-mo* as a degree of relationship *Lex.*; *γnyen byéd-pa* to become related, or allied, by marriage *Dzl.* — 2. gen. *γnyén-po* **helper, friend, assistant,** esp. spiritually: *rgyud γnyén-po bzáṅ-bar byín-gyis rlobs* bless my soul, that it may become a good spiritual helper (to these people) *Mil.*; *γnyén-po-la ma ltós-par* without looking up to a spiritual adviser *Mil.*; frq. used of supernatural helpers: *bod ₒdúl-bai γnyén-po* the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), Awalokiteswara, frq.; applied to things: **remedy, means, expedient, antidote,** *nád-la γsó-bar byéd-pai γnyén-po* assistants in curing maladies (e.g. medicine, diet etc.) *Med.*; *deí γnyén-por* as a remedy for *Thgy.*, frq.; *sgrúb-pai tabs mi šés-pai γnyén-por* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy.; γnyén-po γsáṅ-ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. *Cs.*: '*γnyén-po* adversary, antagonist, enemy; contrary, opposite, adverse'; *Sch.*: '*γnyén-por rtén-pa* to adhere to the counter party'; *Lexx.* have '*spáṅ-byai γnyén-po*' a *γnyén-po* to be shunned, explaining *γnyén-po* by प्रतिभक्ष (prob. to be corrected into पक्ष) opponent, adversary. Sure proofs of this signification of *γnyén-po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i. o. *mnyen* and *bsnyen.*

Comp. *dpuṅ-γnyén* **helper, assistant,** frq. — *p̔á-γnyén, má-γnyen* a relation on the father's side, on the mother's side *Cs.* — *bšes-γnyén* friend, esp. spiritual friend, v. *bšes.* — *γnyen-grás* (*Sch.?*), *γnyen-ₒbrél,* **nyen-ḍúṅ-po** *W.* relations, esp. of the same blood; *γnyen-sdé, γnyen-tsán, γnyen-srid Mil.* id., col. — *γnyen-ₒdún* 1. *Sch.:* '**concord, harmony,** amongst kinsmen', in which sense it seems to be used in *Stg.:* *γnyen-ₒdún zád-pa yin* this harmony ceases. 2. **relations,** *p̔a yaṅ ma yin, γnyen-ₒdún min* neither father nor relations *Thgy.* — *γnyen-zlá* prob.: qualified, fit for matrimonial alliance (as to birth etc.), *kyéd-rnams kyaṅ ṅed rgya-nág-pai γnyen-zlá yin-pas* as ye Tibetans may enter into connubial connexion with us Chinese *Glr.*; in a concrete sense: a good match, *γnyen-zlá ma rnyéd-*

kyis Dzl. ༢V, 14; *ḱyod daṅ γnyen-zlá min* I am not allied with you by marriage, with you I am not on terms of affinity. — *γnyen-šál* (?) reconciliation *C.* — *γnyen-bšés* relatives and friends, also separately: *ḱyód-la γnyen med bšes kyaṅ med Mil.*

གཉེར་བ་ *γnyér-ba* c. accus. **to take pains with, to take care of, to provide for,** to try to get; **to procure, to acquire,** *γnyer byéd-pa* id.; as a sbst. *Tar.* 165, 22: the procurer, provider *Schf.*; gen. in conjunction with *don* in various ways, as: *bdag don žig γnyér-te* as I have to look after a business *Dzl.* ༢༠, 7; *don γnyér-ba* to earn money; *dón-du γnyér-ba* c. accus., rarely c. dat.: to provide for, to strive to procure, *nor dón-du γnyér-ba* to endeavour to make money, frq.; *yo-byád dón-du γnyér-ba-rnams* people who desired to have goods *Tar.* 169, hence *don-γnyér* **exertion, effort, zeal,** *don-γnyér čén-po dgos* great exertions are necessary *Mil.*; in this sense prob. also *Tar.* 4, 8: earnest exertion (in investigating); *don-γnyér byéd-pa* c. *la* to study, investigate (a thing) *Glr.*; *don-γnyér-čan* 1. zealous, painstaking. 2. *Sch.* also: liked, welcome, *mgron* a welcome guest. — *dkon-γnyér Tar.* 183, 21, *Schf.*: administrator of valuable property; acc. to others: the first secular functionary of a *γtsúg-lag-ḱaṅ*, about the same as **bailiff** (steward) of a convent, = *lha-γnyér* Georgi Alph. Tib. (in an edict); also the manager of the daily sacrifices (*dgon-γnyér?*); *slob-γnyér* **a student,** *čos-slob-γnyér* a religious scholar (a student of theology) *Mil.*, *slob-γnyér gáṅ-du bgyis* where did you study? *Mil.* — *γtad-γnyér byéd-pa* to trust (a person with), to intrust (a thing to) *Glr.*; *čéd-du γnyér-ba,* and *rǰés-su γnyér-ba* v. *čed.* — *γnyér-ḱa* **attention, care,** *γnyér-ḱa byéd-pa ccg.* to pay attention to, attend to, take care of *Pth.*; *γnyér-ḱa γtád-pa* to commit (a thing) to a person's charge, to put a person in trust of *Glr.* — *γnyér-pa* **farm-steward,** in convents etc. — *γnyér-byáṅ* prob. = *γnyér-ḱa.* — *γnyer-ṫsáṅ* **store-room, store-house,** (if under the charge of a special *γnyér-pa*).

གཉེར་མ་ *γnyér-ma* a fold of the skin, **wrinkle** *Med.*; *γnyer-ma réṅs-pa ˛gyur* the wrinkles are made straight, are smoothed *Stg.*; *γnyér-ma-čan* wrinkled; *ḱro-γnyér* (भृकुटि) a frown, a severe or angry look v. *ḱró-ba*; *γnyér-ba* to wrinkle, *sna-góṅ γnyér-ba* to knit the brows, to frown *Pth.*

གཉེལ་བ་ *γnyél-ba* = *mnyél-ba Sch.*

གཉོག་པ་ *γnyóg-pa* **to desire,** to wish earnestly *Cs.* v. *snyóg-pa.*

གཉོད་ *γnyód* **strength, durability, stoutness** of cloth etc., *C.* and *W.*, *γnyód-čan* strong; *γnyod-čúṅ*, *γnyod-méd* weak; *Lex.* *lus γnyod-čúṅ* a weakly body or constitution.

གཉོད་པ་ *γnyód-pa* **to draw, stretch, strain** *C.*, *W.*

མཉན་ *mnyan C.* **boat, skiff, wherry;** *mnyán-pa* boat-man, ferry-man.

མཉན་པ་ *mnyán-pa* 1. = *nyán-pa Dzl.* etc. — 2. v. *mnyan.*

མཉན་ཡོད་ *mnyan-yód,* श्रावस्ती, a town in the northern part of Oudh.

མཉམ་ *mnyam* v. the following word.

མཉམ་པ་ *mnyám-pa* (सम) col. **nyám-po**, 1. **like, alike, equal, same,** *mnyám-po yód* they are alike, equal, not differing, col.; with *daṅ*, seldom with the termin., *lha daṅ mnyám-pa yod* they are like unto the gods *Pth.*, *Glr.*; *zlúm-por mnyám-pa* roundish *Sambh.*; *rigs mnyám-pa* of equal birth, rank *Dzl.*; *dus mnyám-pa* contemporary, simultaneous, frq. *mnyám-par gyúr-ba* to become equal, to be equal *Dzl.* — 2. **even, level, flat,** *lag-mṫíl ltar mnyám-pa* flat like the palm of the hand *Glr.* and elsewh.; *mnyám-pa* (or *-par*) *byéd-pa* to make even or level, to even, to equalize *Dzl.*; to divide equally; *sems mnyám-pa* imperturbation, evenness of mind, not to be affected by kindness or the reverse; *sems mnyám-par ˛ǰóg-pa* to compose the

mind to perfect rest, for meditation, frq.; *mnyám-pa sbyór-ba* id. (?) — *mnyám-du* adv. (col. **nyám-po**) c. *dan*: together with, in company of, *blá-ma dan nyám-du ˳grogs dús-su Mil.*; *ma dan mnyám-du ˳či-ba Thgy.*; col. **na dan nyám-po sog** or merely **nyám-po sog** come along with me! **nyam són-te** going along with; *nyí-ma śár-ba dan mnyám-du* with the rising sun *Mil.*; col. **dul dan nyám-po** in walking, *ambulando*; **ten dan nyám-po** in taking it away (it was broken); **kúr-pa nyám** (to send something) by (with) a cooly. — *mnyam-méd, mnyam-brál* unequalled, matchless; *mi mnyám-pa* 1. unequal, 2. uneven. — *pyag* (or *lag*) *γnyis mnyám-bžag-tu yód-pa* both hands laid together on the stomach, *mnyám-bžag pyág-rgya-čan* id. — *mnyam-pa-nyíd*, समता, equality, parity; impartiality, justice.

མཉེད་པ་ *mnyéd-pa*, pf. and imp. *mnyes*, fut. *mnye*, *W.* col. **mnyo-če**, 1. **to rub**, between the hands or feet, e.g. ears of corn; one's body *Tar.*; esp. hides, hence **to tan, curry, dress**; *kó-ba mnyés-pa* a tanned hide, dressed leather; **śed dan nyé-če** *W.* to rub in or into with force. — 2. *Cs.* also: **to coax.**

མཉེན་པ་ *mnyén-pa*, *W.* **nyén-mo**, **flexible, pliable, supple; soft, smooth,** of the voice frq.; of the mind *Dzl.*; *mnyén-par byéd-pa* to make soft, smooth, flexible, *˳gyúr-ba* to become soft, of the skin etc. *Med.*; *mnyen-mnyél-ba* to make soft by tanning *Sch.* — *mnyen-mnyés γśin-pa* to caress, to fondle *Sch.*

མཉེལ་བ་ *mnyél-ba* 1. also *γnyél-ba*, **to tan, to dress** (hides) *Sch.* — 2. resp. for *nál-ba* **to get tired** *Pth.*

མཉེས་པ་ *mnyés-pa*, resp. for *dgá-ba*, in more recent writings and col. for the *dgyés-pa* of ancient literature, **to be glad, to take delight in,** ccd.; **to be willing, to wish,** often with *tugs*; *mnyés-par byéd-pa* to make glad, to give pleasure; e.g. to the king by presents *Glr.*, to Buddha by worshipping him *Glr.* — *mnyes-bśín-pa Lexx., Sch.*: to love much; to be rejoiced at.

མཉོ་མཉོ་ཅན་ *mnyó-mnyo-čan W.* fondling, petting, *prú-gu-la* a child.

རྙ་ལོ་, སྙ་ལོ་ *rnyá-lo, snyá-lo*, several wild-growing species of Polygonum *Med.*

སྙང་བ་ *rnyán-ba Cs.* = *bśál-ba*, **to rinse**; *W.* to suffer diarrhoea, *rnyan-nád* diarrhoea; *rnyán-pa* diarrhetic stool; *rnyán-ma, γnyán-ma* id., ni f.

རྙང་རྙིང་ *rnyan-rnyín*, **worn-out clothes, rags** *Cs.*

རྙན་ *rnyan* = *γnyan* wild sheep, **argali.**

རྙབ་རྙབ་པ་ *rnyab-rnyáb-pa* **to seize** or **snatch together** *Sch.*

རྙས་ *rnyas*, sometimes used for *brnyas.*

རྙི་, སྙི་ *rnyi, snyi*, *W.* **nyiu, nyín-nu** (cf. *rnyon*) 1. **snare,** for catching wild animals, *rnyi ˳dzúg-pa* to lay snares, also fig. — 2. **trap,** *púr-rnyi* mouse-trap (consisting of a flat stone supported by a little stick (*púr-pa*). — 3. **net** *Sch.* (?).

རྙིང་པ་ *rnyín-pa* **old, ancient,** of things, e.g. clothes, *γsar-rnyín* new and old; *snár-gyi yi-ge rnyín-pa-rnams* ancient records *Glr.*; *brda-rnyín* the ancient orthography *Zam.*; *lo-rnyín* = *na-nín* last year *Wts.*; *dran-srón rnyín-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer *Dzl.* — *rnyín-ba* vb., pf. *brnyíns*, to grow old, *gos brnyíns* old clothes, *lham brnyíns* old shoes *Lex.*; *rnyín-bar ˳gyúr-ba* id.; *rnyín-bar byéd-pa* to wear out or away in a short time *Dzl.*

རྙིང་མ་ *rnyín-ma*, n. of the most ancient sect of Lamas, clothed in red, v. *Köpp.*; *Schl.* 72; *rnyín-ma-pa* one belonging to this sect.

རྙིད་པ་ *rnyíd-pa*, pf. *brnyid*, (*b*)*rnyis*, fut. *gnyid*, 1. **to wither, to fade,** also fig. — 2. **to grieve,** (vb. n.) *Sch.*

རྙིལ་, སྙིལ་ *rnyil, snyil, so-rnyíl*, **the gums.**

རྙིལ་བ་ *rnyíl-ba* v. *snyíl-ba.*

རྙེད་པ་ *rnyéd-pa* I. vb., pf. *brnyed, brnyes*, fut. *brnyed*, (लभ) **to get, obtain, acquire; to meet with, find,** *B.*, *C.*, frq.; *gán-*

nas rnyed where did you get that? *Dzl.*, also: whence shall I get it? *Dzl.*; *mi rnyéd-du mi rúṅ-ṅo* it must be got or procured by all means *Dzl.*; *ṅas rnyed* I obtain; *rnyéd-par dká-ba* दुर्लभ difficult to be obtained, found, or met with, frq.; *sdug-bsṅál daṅ bsdós-te čos rnyéd-pa* to purchase the acquisition of religion by suffering tortures *Dzl.*; *zas daṅ skom ma rnyéd-de* having nothing to eat or to drink, frq.; *don rnyéd-pa* v. *don*; *da ni ré-ba rnyéd-do* now my hopes are realized *Dzl.*; *gri rnyéd-pas* as he found a knife *Dzl.*; *skabs rnyéd-pa* to find an opportunity *Dzl.*; *btsál-na yaṅ ma rnyéd-de* not finding it in spite of every search *Dzl.*, (*W.* **ťob-če**).

II. sbst. लाभ **profit, gain, acquisition, property, goods,** *rnyéd-pa máṅ-po rnyed-pa* (or **ťób-če**) to gain much profit; *bdag rnyéd-pa daṅ ldán-na mi dga* if I have got some earnings, he envies me for them; often in conjunction with *grágs-pa* and similar expressions: riches and honour. — *rnyed sdú-ba, rnyéd-pa ṕróg-pa Sch.*: to make booty, to plunder. — *rnyed-bkúr Lex.*, prob. riches and honour. — *rnyed-nor* v. *ťob-nór*.

རྙོག་པ་ *rnyóg-pa* (cf. *nyóg-pa*) vb., pf. *brnyogs*, fut. *brnyog*, 1. **to trouble, to stir up** *Cs.*; also adj.: **thick, turbid.** **ču nyóg-pa* W.* — 2. **to rub** one's self, *ká-ba-la* against a pillar *Dzl.* (*snyóg-pa*). — **nyóg(-pa)-čan, nyóg-po* C.*, troubled, turbid, dirty; *rnyóg-pa méd-pa* clear, limpid, *mťso Wdṅ.* — *rnyóg-ma* dirty, muddy water; mud, mire, *rnyóg-ma-čan* muddy, miry.

རྙོགས་ *rnyogs Lt.? rnyogs-ťsád* a disease *Med.*

རྙོང་ *rnyoṅ* seems to be the same as *rnyi Lexx.*; *rnyóṅ-ba*, pf. *brnyoṅs*, fut. *brnyoṅ* 1. *Cs.*: 'to ensnare, entrap'. — 2. *Sch.*: 'to stretch out'. I met with *rnyoṅ* in the following expressions, not satisfactorily to be explained either by *Cs.* or by *Sch.*: *rkáṅ-pa rnyoṅ Lex.*; *dku ma rnyoṅs Lex.*; *lus rnyóṅ-ba S.g.*; frq.; *γyal-rnyóṅs S.g.*; *mgul-rgyáb zug daṅ rnyoṅ S.g.*; *rnyoṅs-ťsád Mṅg.*

སྙ་ནང་ *snya-náṅ* v. *γnya-náṅ*.

སྙ་ལོ་ *snyá-lo* v. *rnyá-lo*.

སྙག་པ་ *snyág-pa*, col. for *snyég-pa*; also in *Mil.*

སྙགས་ *snyags Lex.* w.e.; *C.* = *dbyaṅs* music, harmony.

སྙད་ *snyad* **malicious** or **false accusation** or **imputation,** *snyad ₒdzúg-pa* (*W.* **tsug-če**) to bring in an action against, to prosecute; **nyad ḍú-če* W.*, **nyẹ' kó-wa* C.* id., esp. to irritate, to provoke another, by accusations; *snyad ₒdágs-pa* id. *Glr.*; *snyad ₒdág-pa*, *W.* **dág-če** to clear one's self of an accusation, to refute it; *snyad byéd-pa* c.dat. to use as a pretence or pretext *Glr.*; **nyẹ' čọ'** (or *čẹ'*) *táṅ-wa* C.*, **nyad-sé tág-če* Ld.* to weary another by too great punctiliousness, ni f.; **nor-nyád čó-če* W.* to extort money by false accusations, *la* from; *snyad méd-par* without cause, pretence, or provocation *Thgy.*; **nyád-zer-čan* W.* one that makes false accusations.

སྙད་པ་ *snyád-pa*, pf. and fut. *bsnyad*, imp. *snyod*, **to relate, to report,** e.g. *lo-rgyús* a story *Pth.*, *rmí-lam* a dream *Dzl.*; *γtam snyád-pa* 1. to speak, state, inform, give notice (*W.* **hun táṅ-če**). 2. *Cs.*: 'to rehearse' (?).

སྙན་ *snyan* 1. resp. **the ear,** *rgyál-poi snyán-du ťos* it came to the king's hearing *Glr.*; *snyán-du žus* or *brǰod* they told or informed him *Pth.*; *snyán-du zuṅ* listen, pay attention, give ear to! *Pth.*; *snyán-du ṕul* they sang to him or before him (lit. they made him hear) *Mil.* (cf. sub *snyán-pa*); *snyán-(gyis) γsán-pa* to hear *Mil.*; *snyan-γsán bébs-pa* to give ear to one, to hear one *Cs.*; **nyẹ̄n-žu ₒbul-wa* C.* to address a superior, to apply to him; *snyan-kúṅ* the ear-hole; *snyan-dbáṅ* the organ of hearing *Cs.*; *snyan-šál* the lap or tip of the ear *Cs.*; *snyan-ṕrá žú-ba* to slander, *mi mí-la* to calumniate one person to another. — 2. = *γnyan* **argali.**

སྙན་པ་ *snyán-pa* (यशस्) 1. sbst. **renown, glory, fame, praise, rumour,** *kyód-kyi*

snyán-pa p̓yogs bċur grags every part of the world rings with thy praise; deï snyán-pa rgyáṅ-nas t̓os Mil. his praises are heard far and wide; ċes deï snyán-pa brj̓ód-ċiṅ thus speaking praisingly of him Mil.; č̓és-pai snyán-pa-la rtén-nas owing to a rumour of this purport Mil.; ċes snyán-pa daṅ grágs-pa č̓én-po byuṅ so was said far and near Mil.; deï snyán-du to his praise Mil. (cf. snyan). — 2. adj., W. *nyán-po*, **well-sounding**, sweet to hear, of voice, words etc.; *t̓sor-náṅ-la nyán-po* W. pleasant to the ear; also: dge-slóṅ dbyaṅs ráb-tu snyán-pa a monk having a well-sounding voice Dzl.; t̓sig snyán-par with pleasant words Dzl.; snyán-pai t̓síg-gis id.; **low**, not loud; snyan-skád also C.: elegant, well-sounding, poetical language; mi snyán-pa 1. unharmonious; 2. offensive, insulting, gaṅ ẑig bdág-la rtsód-ċiṅ mi-snyán-brj̓od he who in a dispute says to me insulting words; mi-snyán-par zér-ba dáṅ-du lén-pa to put up with, to pocket offensive remarks. 3. lamentable, skad mi snyán-pa zér-ba to utter lamentable cries, plaintive tones, also of animals, Dzl.; γtam-snyán(-pa) 1. good, joyful news, glad tidings, byéd-pa to bring them Dzl., Mil. 2. a pleasing talk, conversation Cs. (?) — snyan-grágs v. grágs-pa. — snyan-rgyúd oral instruction of the Lamas, = bka-rgyúd. — snyan-(d)ṅág(s) v. ṅag. — 3. vb. **to praise, extol, glorify**, stód-ċiṅ snyán-par grágs-te he extolled him in songs of praise Dzl. (?)

སྙབ་པ་ snyáb-pa **to smack** with the lips Sch.

སྙམ་པ་ snyám-pa 1. vb. **to think, suppose, fancy, imagine**, bdág-ċag ríṅ-po-č̓e btaṅ (better: γtaṅ) snyám-mo we think we shall give jewels Dzl. ༢༥༦, 16.; ṅa lċeb dgos snyám-nas thinking, I must seek death (v. lċéb-pa) Pth.; yón-tan daṅ ldán-par snyám-ste fancying to be possessed of excellent qualities Dzl. — 2. sbst. **thought, sense, mind, feeling**, č̓os byás-na snyám-pa yóṅ-gin γda (cf. na III., 2) we have a mind to renounce the world Mil.; similarly: ǫj̓igs-so snyám-pa yod re-skán I am far from any thought of fear Mil.; most frq. snyám-du bsams he thought in his mind; snyam-byéd: p̓an snyam-byéd kyaṅ though one may imagine that it will help Med.; skyúg-pa, brduṅs, dkris snyam-byéd there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, Med.

སྙི་ snyi v. rnyi.

སྙི་བ་ snyí-ba 1. adj., also snyí-bo, snyí-mo, snyin-po Cs., *nyín-te* W., **soft, smooth**, to the touch; **tender, delicate**, of the skin; **easily broken** or **injured**; **loose, crazy**, not durable, not strong or stout, of cloth, ropes etc.; not hard or tough, **tender**, of meat, rendered so by beating or boiling. — 2. sbst. **softness**. — 3. n. of a plant.

སྙི་ཕུལ་ snyi-p̓úl corn of luxuriant growth Sch. (?)

སྙི་མ་ snyí-ma prov. for snyé-ma; also Glr.

སྙི་ཤང་ཀ་ཏྱ་ snyi-ŝaṅ-ka-tya, and snyi-ŝaṅ-gur-rta, names of mountains in Nepal.

སྙིགས་པ་ snyígs-pa **degenerated, grown worse** Cs. snyigs-ma (कषाय) 1. **impure sediment**, már-gyi in butter; daṅs snyigs ǫbyéd-pa to separate the clear (fluid) from the sediment Med. — 2. the degenerated age (iron age), prop. snyigs-(maï) dus.

སྙིང་ snyiṅ (हृद्) **the heart** 1. physically, also snyíṅ-ka, snyíṅ-ga, resp. t̓ugs (-ka); also **the breast**; *nyíṅ-ka p̓ár-ra rag* W. I feel my heart palpitate; snyiṅ ǫdár-ẑiṅ ǫgul the heart trembles (with fear) Domaṅ; bdág-gi lús-kyi snyiṅ ltar γċes as dear to me as my own heart Glr. — 2. intellectually: **the mind**, snyiṅ dgá-ba, snyiṅ bdé-ba gladness, cheerfulness; snyiṅ daṅ mig ǫp̓róg-pa to transport, to ravish Sch.; courage, snyiṅ ma č̓uṅ ċig be not afraid! sentiment, feeling, will, *nyiṅ sóg-po ċó-te ma ċag* W. I have not broken it wilfully; *k̓a daṅ nyiṅ ma ḍé-te* W. hypocritical; *nyiṅ-sém dáṅ-po* W. sincere, candid; in a more general sense: snyiṅ γdón-gyis bslus the heart is infatuated by

a demon *Glr.*; even madness may be attributed to the heart *Do.* — *snyíṅ-nas* 1. heartily, zealously, earnestly, e.g. looking for or to a thing *Dzl.*; *snyiṅ ťág-pa-nas* with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *ḱoṅ snyíṅ-nas mi ˳byíṅ-ba yin* really he does not sink! (the water actually bears him) *Mil.* 3. v. *snyiṅ-po.*

Comp. and deriv. *snyíṅ-ku* v. *nyíṅ-ḱu.* — *snyiṅ-ḱáms* **courage** *Sch.* — **nyiṅ-ṭ ág ḱol** *W.* my heart's blood is boiling (with anger etc.) — *snyiṅ-dgá* v. above. — *snyíṅ-čan* **courageous, spirited** *Ld.* — **nyíṅ-ču žug** *W.* **afflicted with dropsy in the pericardium,** hydrocardia. — *snyíṅ-rje,* resp. *ťúgs-rje* (करुणा) **kindness, mercy, compassion,** *mí-la snyíṅ-rje sgóm-pa* to commiserate, to pity a person *Mil.*; *snyíṅ-rjes ḱyáb-pa* id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyíṅ-rjes nón-te* overpowered by compassion; **nyíṅ-že ťsór-če** *W.* to have compassion; *snyíṅ-rje-čan, snyíṅ-rje daṅ ldán-pa* compassionate, merciful *Dzl.*: *snyíṅ-rje-skad* lamentation, a cry of compassion *Dzl.*; *snyíṅ-rje-mo:* 1. *ḱyod snyíṅ-rje-mo raṅ žig ˳dug* you are much to be pitied *Mil.* 2. col.: **dearest, most beloved, amiable, charming;** also *snyíṅ-rje* for *snyíṅ-rje-mo, snyíṅ-rje mdzá-bo* my poor little friend. — *snyiṅ-nyé-ba,* col. **nyiṅ nyé-mo**, **friendly, amicable, loving, affectionate; friend; friendship,** *snyíṅ-nye bú-mo* a woman connected by friendship with, a woman, the friend of (a sick person mentioned) *Lt.* — *snyíṅ-ɣtam* **a confidential speaking,** for exhortation, consolation, or encouragement; *brtsé-bai snyíṅ-ɣtam* affectionate exhortation *Glr.*; *ṕán-pai snyíṅ-ɣtam* useful admonition etc. *Mil.* — *snyíṅ-stobs* **courage.** — *snyiṅ-˳dód-pa* **to wish, to desire, to long for,** *za-snyiṅ-˳dód-pa* to wish to eat, to be craving for food *Thgy.*; *˳gro-snyiṅ-˳dód-pa* to wish to go. — *snyiṅ-rdúṅ-ba* palpitation of heart *Sch.* — **nyiṅ daṅ* (etymol. dubious) *čó-če** *W.* ccd. to interest one's self for, to take an interest in. — *snyiṅ-sdúg W.* **liked, beloved; darling, favourite,** e.g. a child; *nyiṅ-dúg šig dug** *W.* he is a general favourite; **ṅa di nyiṅ-dúg čo dug** *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyiṅ-ma-sdúg* bad people *Mil.* — *snyiṅ ná-ba* 1. = *snyiṅ-nád.* 2. **'heart-sickness', grief,** on account of injury suffered from others, curable only by indemnity paid or revenge taken. — *snyiṅ-nád* **disease of the heart.** — *sniṅ-po* (सार, गर्भ) **the chief part, main substance, quintessence,** e.g. the cream of the milk *Med.*; the soft part of a loaf, the wick of a lamp *Dzl.*; frq. fig.: the main substance of a doctrine, a book etc., *don-snyiṅ ˳byín-pa* to give a summary, the sum and substance (of a writing); *séms-čan ťams-čád saṅs-rgyás-kyi snyiṅ-po-čan yín-na* if all beings have the pith and essence of the nature of Buddha in themselves *Thgy.* 5, 8; the Ommanipadmehūm is called the *snyiṅ-po* of religion *Glr.*; *snyiṅ-po-méd-pa* worthless, null, void, *snyíṅ-pos dbén-pa* id. *Tar.* 185, 2; *de-bžiṅ-ɣšégs-pai snyiṅ-po* the spirit of Tathāgata *Was.*; *snyiṅ-po-byaṅ-čúb-* (or *byaṅ-čub-snyíṅ-po*) *-la mčís-pa* to become Buddha *Thgy.*; *srog(-gi) snyíṅ(-po) ˳búl-ba Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyíṅ-rtsa* (col.) the great veins connected with the heart, perh. = *snyiṅ-luṅ.* — *snyíṅ-rtse* the tip or apex of the heart, mentioned by *Mil.* as a particular dainty (perh. only by way of a jest). — *snyíṅ-brtse-ba,* resp. *ťúgs-brtsé-ba,* vb., also sbst. and adj., not much differing from *snyiṅ-rje*: **love, pity** etc. frq.; *Dzl.*: *bú-la snyíṅ-brtse-nas*; *ťams-čád-la snyíṅ-brtse-ba yín-na*; *de-dag-la snyíṅ-brtse-bai ṕyir*; *snyíṅ-brtse-bai sems skyés-te* etc. — *snyiṅ-ťsím* **contentment, satisfaction,** sometimes also pleasure felt at the misfortune of others *Pth.*, *snyiṅ-ťsím ˳débs-pa* to manifest such an enjoyment. — *snyiṅ-ťsil* the fat about the heart *Cs.* — *snyíṅ-žo-ša* v. *žó-ša.* — *snyiṅ-rús,* resp. *ťugs-rús* (acc. to *Mil.*: *snyíṅ-gi rús-pa ťón-par gyis* let energy and diligence arise in you); **firmness of mind** (heart) i.e. 1. **diligence, zeal, perseverance**

Mil. and *C.* 2. **courage** *W.* — *snyiṅ-re-rjé* (*snyiṅ-rje*, with *re* placed between, v. *re*) **o the poor man!** the poor people! either standing absolute or as predicate to a preceding noun: *ₒdí-rnams snyiṅ-re-rjé* these (people) are indeed much to be pitied *Mil.*; *kyod-raṅ . . . ₒdzín-pa snyiṅ-re-rjé* you (would) comprehend that? poor wretches that you are! *Mil.;* even as an adjective: *séms-ċan snyiṅ-re-rjé* the poor creatures! frq.; *snyiṅ-re-rjé-bai sdíg-ċan* the lamentable sinner! — *snyiṅ-rluṅ Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying **heart-grief, deep sorrow,** e.g. *snyiṅ-rlúṅ drág-po ldaṅ* great affliction is caused. — *snyiṅ-lam-na Sch.*: 'in one's mind'. — **snyiṅ-lúṅ* W.* the heart, liver, and lights of a slaughtered animal, the **pluck.** — *snyiṅ-śúbs* **pericardium.**

སྙིང་བ་ *snyíṅ-ba W.* **to swell** (in water), **lum nyíṅ soṅ** the soaked barley has swollen.

སྙིད་པ་ *snyid-pa* prob. = *rnyid-pa Pth.*

སྙིད་མོ་ *snyid-mo Lex.* the sister of a woman's husband.

སྙིན་པ་ *snyin-pa*, *snyin-po*, *snyin-te*, v. *snyi-ba.*

སྙིམ་པ་(གང་) *snyim-pa(-gaṅ)* a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together.

སྙིལ་ *snyil* = *rnyil.*

སྙིལ་བ་ *snyil-ba*, or *rnyil-ba*, pf. and fut. *bsnyil* (cf. *nyil-ba*) 1. **to pull** or **throw down, to break down, to destroy,** houses, rocks etc.; *ṗyé-mar snyil-ba* to reduce to powder *Lex.*, *Sch.* — 2. *ṗyir* (*bskrad*) *snyil-ba Lex.*; *Sch.*: **to expel, banish, exile.**

སྙུག་པ་ *snyúg-pa*, also *smyúg-pa*, pf. *bsnyugs*, fut. *bsnyug*, **to dip in, to immerge.**

སྙུག་མ་ *snyúg-ma*, more frq. *smyúg-ma*, **reed, rush, bulrush;** *snyúg-gu* reed-pen; *snyúg-bzo* basket-work of reeds *Pth.*; *snyúg-śiṅ* bamboo.

སྙུགས་ *snyugs C.* **duration, continuity, time** *Cs.*; **nyúg-ċẹn* C* continual; *snyugs-sríṅs Lex.* protracted, lengthened out

སྙུགས་སྦྲུལ་ *snyugs-sbrúl* **lizard** *Sch.*

སྙུང་ *snyuṅ*, resp. for *nad*, *W.* **nyuṅ-zúg**, **disease, illness, sickness,** *btsún-pai skú-la snyuṅ mi mṅá-am* is your Majesty well? *Glr.*; *snyúṅ-du mdze byuṅ Glr.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *snyuṅ mdzes btab* id. *Tar.*; *snyúṅ-ẏẑi* = *nád-ẏẑi.*

སྙུང་བ་ *snyúṅ-ba* I. vb., pf. *bsnyuṅs*, fut. *bsnyuṅ*, 1. **to make less, to reduce, to diminish;** *Sch.:* **to disparage.** — 2. resp. **to be ill, sick, indisposed;** *ṫugs snyúṅ-bai mi* people that are disagreeable, annoying to others *Mil.*

II. sbst. 1. the state of being ill, **illness, indisposition.** — 2. *W.* **awl, pricker, punch;** also *snyúṅ-bu.*

སྙུན་ *snyun* = *snyuṅ*, *skú-la snyún-gyis bzuṅ* he was taken ill *Dzl.;* *snyun ₒdri-ba Mil.*, *rmé-ba Sch.*, *ẏsól-ba Dzl.*, *snyún-dri ẑú-ba Mil.*, to inquire after a person's health; to wait on, to pay one's respects *Dzl.* ༢༤༩, 16.

སྙུན་པ་ *snyún-pa*, pf. and fut. *bsnyun*, **to be ill,** to labour under a disease.

སྙེ་ཐང་ *snye-ṫaṅ* a village and convent near Lhasa.

སྙེ་བ་ *snyé-ba*, pf. *bsnyes*, fut. *bsnye*, imp. *snye* **to lean against, to rest on,** *rtsig-pa-la* against a wall; **to lie down, recline, repose on,** *mál-stan-la* on a bed, *sṅás-la* on a cushion or pillow; **gyáb-nye** col. a support or cushion for leaning against with one's back. — *snye-ḱrí* v. *ḱri.* — *snye-stán*, *snye-ₒból* **pillow** or **cushion** to rest on.

སྙེ་མ་ *snyé-ma*, also *snyi-ma*, 1. **ear** of corn. 2. **corn forming ears** (v. *ljáṅ-pa*), *snyé-ma míg-ċan* fruitbearing ears, **nye-lóṅ* W.* empty ears; **nye-ma ṫon* W.* the corn blows, is in flower; **nye ċ̌ág-pa* C.* to thrash, **nye-ċ̌ág-gi dhụ'-do** an animal used for treading out the grain. — *snye-dkár* diseased ears. — *snye-ṅyó* = *snyé-ma* 1.

སྙེག(ས)་པ་ *snyeg(s)-pa*, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, *W.* **nyág-če**, 1. c. accus. **to hasten** or **run** after, **to pursue**, frq.; also with *rjés-nas*, *rjés-su*, *rjés-bžin-du*, *pyi-bžin-du*; *raṅ-ₒgró-sa snyogs* hasten towards your aim! *Mil*; *snyég-sar snyogs Lex.* id.; *bsnyég-tu*, or *snyégs-su ₒdoṅ-ba* to walk hastily, to make haste or speed *Dzl.* — 2. **to overtake**, *snyégs ma nús-pas* not being able to reach *Dzl.* — 3. c. dat. **to hasten** to some place, *ltád-mo-la* to the play *Mil.*; **to rise**, *ɣnám-la* rising up to heaven, as a flame, *Glr.*, a cedar *Wdṅ.*, frq.; **to strive** or **struggle for, to aspire to**, *nór-la* riches, *sde-čén-la* increase of territory, *žiṅ-kams-bzáṅ-la* the region of eternal bliss. — *snyég-ma* pursuer *Dzl.*

སྙེགས་ *snyegs* **straight, stretched out** *Sch.*

སྙེང་བ་ *snyéṅ-ba* 1. inst. of *rmyéṅ-ba*, to stretch *Mil.* — 2. also *snyéṅs-pa*, resp. for *ₒjigs-pa*, vb. (pf. *bsnyeṅs*, fut. *bsnyeṅ*) and sbst., *rgyál-pos ma snyeṅs šig* do not be afraid of the king! *Dzl.*

སྙེད་ *snyed* I. the **crupper** attached to a saddle *Sch.* II. = *tsam*: 1. *ₒdi-snyéd (-čig)*, *de-snyéd(-čig)* **so much, so many**, frq.; also for: **how many!** e.g. . . . *yón-tan ₒdi-snyéd mṅao* how many excellent qualities has . . .! *Dzl.*; *či-snyéd*, *ji-snyéd* how much? how many? also *snyed* alone (examples v. sub *byé-ma*). — 2. after round sums: **about, near**, *stoṅ snyed*, also *stoṅ ji-snyéd Mil.* about a thousand.

སྙེན་པ་ *snyén-pa Cs.*: 1. **to come** or **go near, to approach**, gen. *bsnyén-pa*. — 2. **to gain, to procure**, inst. of *rnyéd-pa*(?).

སྙེམ(ས)་པ་ *snyém(s)-pa* 1. vb., pf. *bsnyems*, **to be proud** or **arrogant, to boast**, *ṅa-rgyál snyéms-pas* to be swollen with pride *Dzl.*; *mtu-rtsál* (to be proud) of one's strength *Dzl.* — 2. sbst. **pride, haughtiness**, *snyém-pa-čan* prideful, proud, *snyems-čúṅ* 1. prideless, humble, affable, kind, col. **nyom-čúṅ**, and **nyam-šúṅ**. 2. poor, indigent *C.*

སྙེས་ *snyes* v. *snyé-ba*.

སྙོ་བ་ *snyó-ba* sometimes for *smyó-ba*.

སྙོག་པ་ *snyóg-pa*, or *bsnyóg-pa*, secondary form of *snyég-pa*, esp. when signifying **to wish earnestly, to crave** for or **lust** after, also *ka-snyóg-pa Cs.*

སྙོད་ *snyod*, = *go-snyód*, **caraway.**

སྙོད་པ་ *snyód-pa* I. pf. *bsnyad*, 1. **to draw out** and **twist**, as in spinning *Stg.*, *C.* — 2. *Cs.*: **to tell, to relate**, = *snyád-pa*.

II. pf. *bsnyod*, *bsnyos*, fut. *bsnyod*, **to feed**, to give to eat and to drink, *ccapir.*

སྙོན་པ་ *snyón-pa* I. 1. pf. and fut. *bsnyon*, **to deny, to disavow dishonestly**, *Dzl.* ༢༢, 2; ༢༧ᵒ, 8 **to assert falsely**, *snyon byéd-pa Glr.* — 2. **nyon dú-če** *W.* is said to signify the same as **nyad du-če** v. *snyad.*

II. inst. of *smyón-pa*.

སྙོབ་པ་ *snyób-pa*, pf. *bsnyabs*, fut. *bsnyab* 1. **to stretch out**, e.g. the hand, *Lex.* — 2. *W.* **to reach**, by stretching one's self out, **to arrive at**, **nyob mi tub**.

སྙོབས་ *snyobs* = *snyoms Lex.*

སྙོམ(ས)་ *snyom(s)*, *Lex.* = तन्द्र I. 1. **weariness, lassitude; laziness, idleness**, *lus snyoms-lči-ba yin* one is exhausted and dull *Med.*; *snyóms-la ṅúl-ba* to be tired and exhausted. — *snyóms-las* 1. **indolence, unconcern**, esp. religious indifference, *Glr.*; *snyóms-las byéd-pa*, or *drán-pa Glr.* to be lazy, indolent, indifferent; *snyóms-las-čan* adj. lazy etc. *Glr.* — 2. *Sch.*: an idle person(?).

II. col., also *Mil.*, inst. of *snyems*.

སྙོམ(ས)་པ་ *snyóm(s)-pa* I. vb., pf. *bsnyoms*, fut. *bsnyom*, to make even 1. **to level**, *ɣnas* a place, *Dzl.*; *sá-la snyóms-pa* to level with the ground, **to demolish** *Dzl.* — 2. *pan-tsun* **to equalize** different things, **to arrange uniformly**, *zas* one's meals, i.e. not cold and warm promiscuously *Thgy.*; **to level, to reduce** to an equality of condition, *ltogs-pyúg* rich and poor (according to the principles of the communists) *Glr.*; similarly *bú-lon Tar.* 74; *tams-čád-la snyóms-na bdag kyaṅ snyóms-par mdzad*

ₒtsal I wish to be treated fairly like any other people *Dzl.* ༢༥; *ḱá-lo snyóms-pa* to regulate (a matter), **to manage** or **direct** (a business) **justly**, uniformly *Glr.* — *snyóm-du med*, he has not his like *Dzl.*; **tag nyóm - la** *C.* always uniformly, without variation.

II. sbst., also *btaṅ-snyóms*, evenness, or **calmness of mind, equanimity,** *snyóms-par ₒǰúg-pa* to assume it, = *sems mnyám-par bžág - pa*, v. *mnyám - pa.* — *snyoms-ₒǰúg byéd-pa* 1. id., 2. euphem. for *ₒḱrig-pa spyód-pa.* — *mgo-snyóms* impartial *Mil.* — *snyóms - po* equal, even, uniform, e.g. in every part equally thick.

སྙོལ་བ་ *snyól-ba*, pf. and fut. *bsnyal* (cf. *nyál-ba*) 1. **to lay down; to bed** a person, to assign him his couch or bed *Pth.*; **ṭú-gu mál-du** *C.* (to lay) a child on its bed, to put to bed; **nyál - te žág-pa** *C.*, *bór - če W.*, to lay or put down, opp. to *laṅ-te* etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: **me nyál-wa** *C.* to put the fire to bed, i.e. to scrape it together and cover it with ashes; *spu snyól-ba* to smooth down the bristling hair, i.e, to abate one's anger; *čaṅ*, *žo*, *snyól - ba* to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

བརྙ་བ་ *brnyá-ba*, pf. *brnyas*, 1. **to borrow** *Dzl.* ༢༥༠, 12. 14; ༢༥༢, 6. 2. **to seize** by force, **to usurp** *Sch.*

བརྙང་ *brnyaṅ Lex.* prob. = *rnyáṅ-pa.*

བརྙད་པ་ *brnyád-pa* for *bsnyád-pa.*

བརྙན་པ་ *brnyán-pa Cs.* **to borrow**; *brnyán-po* borrowed; also fig.: borrowed, reflected, *γzugs-brnyán* (*Lex. snaṅ-brnyán*) a reflected image प्रतिबिम्ब frq.; also image, picture in general; even a little statue *Pth.*; *rmí - lam - gyi γzugs - brnyán* vision, visionary image; *sgra-brnyán*, प्रतिश्रुत reflected sound, echo; *mgo-brnyán* a mask, a fearful apparition *Thgr.*, *mgo - brnyán sér-po Schl.* 234. — *p̔yag-brnyán* servant *Cs.* — *brnyán - poi gos Cs.*: 'a garment marked with the figures (sic) of the rainbow' — *brnyán-poi brnyas Lex.* interest for a loan, rent for things borrowed *Sch.*

བརྙབས་པ་ *brnyábs-pa* **diligence, painstaking; to take pains** *Sch.*

བརྙས་པ་ *brnyás-pa* I. borrowed, v. *brnyá-ba.*

II. 1. **to despise, contemn** c. dat., frq.; *ma brnyás šig* do not despise! *Dzl.*; *brnyas smád-pa* id. *Dzl.* — **contempt**, *brnyás-pa byéd-pa*, *W.* **nya-šé tág-če**, ccd. to despise, to treat contemptuously, frq.; *brnyas-bčos* (*Thgy. brnyas-čos*) contempt, scorn.

བརྙོངས་ *brnyoṅs* **convenient, suitable** *Sch.*

བསྙིགས་པ་ *bsnyígs-pa* 1. **to return, restore, deliver up** *Cs.* 2. **sediment.**

བསྙུག་ *bsnyug* full *Sch.*; *skyu - gaṅ bsnyug Lex.* a full draught (?).

བསྙུལ་བ་ *bsnyúl-ba* to wash *Lex.*

བསྙེན་པ་ *bsnyén-pa* 1. **to approach, to come near**, c. dat., also *drúṅ-du*, *ḱó-boi drúṅ - du bsnyen čig* come to me *Dzl.*; *góm-pa re-ré bór-žiṅ ₒči-ba-la bsnyén-pa ltar* as with every step we come nearer to our death *Thgy.*; **to join, to stick to** a person *Dzl.* — 2. **to propitiate, soothe, satisfy**, a deity *Cs.* — 3. **to accept, receive, admit** *W.*; *bsnyén-par rdzógs-pa* to be ordained, consecrated, frq.; c. *las* by *Tar.* — *dge-bsnyén* v. *dgé-ba.* — *bsnyen-bkúr* **reverence, veneration, respect**, *byéd - pa* to pay one's duty or respect, esp. to the priesthood by various services, *ṅá-la bsnyén-pa byás - te Dzl.* and elsewh., frq., also *bsnyén-žiṅ bkúr-ba Glr.*, and **nyen kúr-če** *W.*; *bsnyén-bkur žú-ba* to ask permission for performing such services *Mil.* — *bsnyen-bsgrúb* priestly function, religious office, esp. *sṅags* q. v. — *bsnyen - γnás* fasting, abstinence; *bsnyen-γnás srúṅ-ba*, *W.* **zúm-če**, to abstain from food, to fast.

བསྙེར་བ་ *bsnyér - ba* to make grimaces or gesticulations *Cs.*

བསྙེལ་བ་ *bsnyél-ba*, *Lexx.*: resp., **to forget**; *bsnyel-méd* not forgetting or forgetful, mindful; *bsnyel-γsó-ba* to remind, to put one in mind of a thing *Mil. nt.*

བསྙོན་ *bsnyon* v. *snyon*.

བསྙོར་བ་ *bsnyór-ba*, *Lex. nas bsnyór-ba*, acc. to *Sch.*: to sift barley.

ཊ

ཊ་ *ṭa*, the letter *ṭ*, cerebral *t*, *Ssk.* ट.

ཊ་ཀཱ་ *ṭá-kā*, *Hind.* टका in *W.* imaginary coin, money of account, = 2 paisa or 1 d. — Different from it is

ཊཾཀ་, ཊང་ཀ་, ཊང་ཁ་, ཏང་ཀ་ *ṭáṅ-ka*, *ṭaṅ-ka*, *ṭaṅ-k'a*, *taṅ-ka*, *Hind.* तङ्का 1. in *C.* ⅖ rupee = 9 d., v. also *γčod-taṅ* (v. *γčod-pa* comp.). — 2. a gold and silver coin *Tar.* 112, 6. — 3. *W.* **money** in general.

ཊི་ཀེད་, ཊྲི་ཀེད་ *ṭi-ked*, *ṭri-ked* **card, ticket; postage-stamp.**

ཌ

ཌ་ *ḍa*, the letter *ḍ*, cerebral *d*, *Ssk.* ड.

ཌཱ་ཀི་ *ḍā-ki* (**डाकी** *Hind.*: 'husband of a *Dākini*, *Shaksp.*) in *Mil.* prob. = *Dākini*, *mk'á-ₒgro-ma*.

ཌ་མ་རུ་, ཌ་རུ་ *ḍá-ma-ru*, *ḍá-ru*, (**डमरू**) a small **tympan** or **drum**, with a handle and two balls fastened to it by a strap.

ཌཱཀ་ *ḍāk*, gen. **drag**, *Hind.*: **डाक, the post, letter-post.**

ཌཎ་ཌི་ *ḍaṇ-ḍi*, *Hind.* **डण्डी, the beam** of a pair of scales; a kind of litter.

ད

ད་ *ta*, 1. the letter t, tenuis, French t. — 2. num. fig.: 9. — 3. inst. of *btags*, v. *ya-btags*.

ད་ཀ་རི་ *tá-ka-ri* (*Hind.* **तराकड़ी**) common **scales**, *Ld.*

ད་ཀུ་ *tá-ku W.* stick with a hook, hooked cane, **crutch**; **ta-ku-rú-ku* Ld.* **crooked, contracted, crippled.**

ད་གིར་ *tá-gir W.* **bread**, esp. the flat bread-cakes of India, commonly called '*chapátee*'; **ču-ta-gir* Ld.* boiled flour-dumplings; **túl-ta-gir** pancakes.

ད་བ་ *tá-ba* (Pers. تابه) gen. **tao* W.* a flat **iron pan** without a handle.

ད་བག་ *tá-bag W.*, *t́ár-ₒbag C.*, **a plate,** **tá-bag dal-dál* W.*, **t́er-t́ér* C.*, a

flat plate, *kor-kór* a deep plate, soup-plate.

ཏ་བེར་ *ta-bér* (spelling?) *W.* **fence** of boards or laths.

ཏ་ཟིག་ *ta-zig*, or *ta-zig-yúl*, **Persia**, *ta-zig (-pa)* a Persian.

ཏ་ར་ཙེ་ *ta-ra-tsé* (*Pers.* ترازو) *W.* a small pair of scales, **goldweights.**

ཏ་རེ་ *ta-ré* v. *re.*

ཏ་ལ་ *tá-la* 1. ताल **the palmyra tree,** *Borassus flabelliformis* (not the date-tree *Cs.*) *B.* — 2. In more recent times, and already in *Mil., tá-la* seems to denote **the plantain** or banana tree, *Musa paradisiaca.*

ཏ་ལ་ལ་ *ta-la-la Lex.* **lamp, lantern.**

ཏ་ལའི་བླ་མ་ *ta-lai-blá-ma* (*ta-lai Mong.* ocean, sea), the Dalai Lama, v. *Huc.* II., 155. *Köpp.* II., 120.

ཏག་ཏག་ *tag-tág W.* the imitative sound of knocking, **tag-tág zer** there is a knock, **tag-tág čó-če** to knock at the door.

ཏང་ *taṅ* **through,** v. *toṅ* and *lteṅ.*

ཏང་ཀུན་ *taṅ-kun* n. of a medicinal herb *Med.*

ཏང་ག་ *taṅ-ga* v. ཊང་ཀ་ *ṭaṅ-ka.*

ཏཏྐཱ་ལ་ *tatkā-la Ssk.* **the present moment** *Wdk.*

ཏན་དུར་ *tan-dúr Ld.* a sort of hard **cake** or bread, resembling biscuit or rusk.

ཏབ་ཏབ་ *tab-táb* v. *tob-tób.*

ཏར་ཏར་ *tar-tár*, **tar-tár-čó-če** *Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

ཏལ་པ་ *tál-pa*, or *tál-ma*, *Cs.*: 'a moment', *Sch.*: 'quick, decisive, penetrating'; *tál-par*, *Cs.* also *tál-mar*, 1. **instantly, immediately, quickly** *C.*, e.g. *soṅ* go without delay! *Lex.* — 2. *Sch.*: **completely, quite through,** *γčód-pa* to hew, to cut (quite through), *ₒbigs-pa* to bore through, to perforate; also *tal ₒbigs-pa.*

ཏལ་བ་ *tál-ba* a tool with holes in it, used by nailers *Sch.*

ཏི་ *ti* 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in **kʻó-ti** saliva (water of the mouth), and in **ná-ti** mucus (running from the nose). — 3. v. *spyi.*

ཏི་ཀ་ *ti-ka* (टीका) **explanation, commentary.**

ཏི་ཐུག་ *ti-tʻúg*, (*Sch. γti-tʻug*) **bad, mean, silly** *Cs.*; **obstinate, stubborn** *Schr.*

ཏི་ནག་ *ti-nág* **heath-cock** *Sch.*

ཏི་པི་ *ti-pi*(?) *W.* **cap, hat** (from the *Hind.* टोपी?).

ཏི་ཕུ་ *ti-pʻu*, *Sch.*: *ti-pʻu mjug-riṅ* **pheasant.**

ཏི་ཙ་ *ti-tsa Stg.*, *tú-tsa Sch.*, **anvil.**

ཏི་ཚ་ *ti-tsʻa* 1. *tig-tsʻa* **zinc** *Med.*; *ti-tsʻa sér-po* cadmia, calamine (?) *Med.* — 2. a musical instrument, constructed of metal *Sch.*

ཏི་སེ་, ཏེ་སེ་ *ti-se, té-se*, the snow-peaks around the lake Manasarowar in *Mṅaris*, which are considered to be the highest and holiest of mountains.

ཏིག་ *tig* 1. also *tig-tig*, *Lex.* w.e.; *Sch.*: 'certainty, surety; certain'. In col. language **tig, dig, tʻig, ṭig**, is frq. used for: **to be sure! well, well! very right!** also as an adj.: *nór-dag tig-tig* the right, the lawful heir. Cf. **ₒgrig; tig ltá-če, tig tsam**, *tig-tsʻád* v. sub *tʻig.* — 2. *Sik.* the great **hornet.**

ཏིག་ཏ་ *tig-ta* (from तिक्तक the n. of several bitter herbs, e.g. of Gentiana Chirayta) several species of **gentian.**

ཏིག་མེན་ *tig-mén Cs.*, *tig-tsʻé Ld.*, the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

ཏིག་ཚ་ *tig-tsʻa* = *ti-tsa.*

ཏིག་རིག་ *tig-rig Sp.* inst. of *ta-gir.*

ཏིང་ *tiṅ* 1. a small **cup** of brass used esp. in sacrificing. — 2. the sound of metal, **tiṅ zér-ra rag** *W.* I hear a tinkling.

ཏིང་ངེ་འཛིན་ *tiṅ-ṅe-ₒdzin* (**समाधि** *Trigl.*, *Was.* also **समापत्ति**) **contemplation**, profound meditation, perfect absorption of mind, cf. *bsam-γtán*, and *sgóm-pa*; *tiṅ-ṅe-ₒdzín byéd-pa Sch.*, gen. *tiṅ-ṅe-ₒdzíṅ-du ₒǰúg-pa* to be absorbed in deep meditation; *tiṅ-ṅe-ₒdzín ₒḱruṅ* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *p̔el Mil.*

ཏིང་རྗིང་ *tiṅ-rǰíṅ Sik.* **shrew**(-mouse).

ཏིང་ཏིང་ *tiṅ-tíṅ* **clean, well-swept** *Ld., Ts.*

ཏིང་ཏི་ལིང་ *tiṅ-ti-líṅ* **snipe** *Ld.*

ཏང་(ཏིང་)ཤགས་ *tiṅ (-tiṅ) - śags* little bells moved by the wind *Sch.*

ཏིབ་རིལ་ *tib-ril*, resp. *γsol-tib*, **tea-pot**, *zaṅs-tib* a copper tea-pot, *rdza-tíb* an earthen tea-pot.

ཏིམ་པི་ *tím-pi Mil.* goat's leather, kid-leather, from India, dyed green or blue.

ཏིམ་བུ་ *tím-bu Ts.* **funnel.**

ཏིལ་ *til* (**तिल**) **sesame**, *til-már* sesame-oil, seed-oil.

ཏུ་ *tu* 1. num. fig.: 69. — 2. an affix, denoting the terminative case, or the direction to a place, joined to the final consonants g and b; cf. *du, ru, su.*

ཏུ་པག་ *tú-pag* (*Turk.* تویک) *W.* **gun, musket, fire-lock, fowling-piece,** **gyáb-če** to discharge, fire off; **tú-pag-man** gunpowder.

ཏུ་རུ་ཀ་ *tu-ru-ka Ma.* **the Turks, Turkomans,** **तुरुष्क**, ترك.

ཏུ་ཙ་ *tú-tsa* v. *ti-tsa.*

ཏུ་ལཱ་ *tú-lā* (*Ssk., Hind.*) **a balance, pair of scales,** *C.* **tú-la tég-pa** to weigh.

ཏུག་གིན་འདུག་ *túg-gin ₒdug* 'cannot' *Sch.* (?)

ཏུག་རིང་ *tug-riṅ*, or *tug-čúm*, prob. also *tug-čém*, *Cs.*: a wooden rattle's sound or noise; *Sch.* also: the trotting of horses heard in the distance; *tug-riṅ-čan Stg.* noisy (?).

ཏུབ་ *tub*, *tub γčig-tu rgyúd-do?*

ཏུབ་ཏུག་ *tub-túg Lex.* w.e.; *Sch.*: 'either — or, whether I be able (to do it) or not' (?).

ཏུར་བ་ *túr-ba* (?) *W.* **to darn** (stockings).

ཏུར་རེ་ *túr-re* **clear, distinct,** syn. to *wál-le*; *yid túr-re ₒdug* it is clear to my mind; *túr-re bzuṅ Mil.* prob. watch it! have a sharp eye upon it! *že-sdáṅ laṅs dogs túr-re gyis Mil.* take care lest an emotion of anger arise in your mind! *túr-gyis sad Mil.* prob.: he awakes, stirs, is evidently roused; *túr-re-ba Glr.*; adj. (or abstract noun), *rǰed-yeṅ-méd-par túr-re-ba* clear, firm with regard to perceptions, opinions etc., without omission or digression.

ཏེ་ *te* 1. num. fig.: 99. — 2. an affix denoting the gerund, and used after the final letters *n, r, l, s* (v. Grammar), to be translated by the participle in ing, or sentences beginning with when, after, as etc.; also used as a finite tense (though seldom in *B.*), and in that case followed by *ₒdug* or *yod*, or also without these words: **dád-de ₒdug** I sit *W.*; *ₒgró-ba yin-te Mil.* I go.

ཏེ་པོར་ *té-por Lex.* = *légs-par*; *Sch.*: very, really, actually.

ཏེ་བོར་ *té-bor Sch.* constantly, continually.

ཏེ་སེ་ *té-se* v. *tí-se.*

ཏེག་པ་ *tég-pa*, imp. *tog*, *C., W.*, = *ₒtégs-pa*, **to pack up, put up; to put in** or **into,** *'*am-bág-la** into one's bosom; **tag-t̔ul** or **t̔ug** preparations for a journey, **taṅ-če** *W.* to make.

ཏེའུ་ *teu? Ld.-Glr.* (*Schl.* f. 25, b); *teu sér-po; Mil.* 59, 4 of my edition; *Lex.*: *teu śiṅ-ḱri*, where *Sch.* translates: a square table.

ཏེལ་པ་ *tél-pa Cs.*: an instrument for burning *Med.*; *lčágs-tel* such an instrument of iron *Cs.*; *sprá-tel Lt.?*

ཏོ་ *to* 1. num. for 129. — 2. affix added to certain verbs, when they terminate a sentence.

ཏོ་ཏོ་ལིང་ལིང་ *to-to-liṅ-líṅ W.*, an adv. denoting a swinging motion;

hence **to-to-liṅ-liṅ sed sé-ce** to play at swinging, to swing.

ཏོ་ལ་ *tó-la* for *tú-lā C.*

ཏོག་ *tog* 1. (केतु *Cs.:* **'the top of any thing, a top ornament'**; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkár*, श्वेतकेतु n. of Buddha in paradise (*dga-ldán*) before his incarnation *Ld.-Glr.* 8, a.; *mdúṅ-tog* point, thorn, nail. — 2. for *fog*, and thus prob. also used in *skabs-tog* now, at present *Ld.*

ཏོག་སྒྲ་ *tóg-sgra, tóg-tog-sgra Lex.*, a rolling sound *Sch.*, acc. to *Wdṅ.* also a cracking sound.

ཏོག་ཏིལ་ *tog-til* **a bump, a swelling**, by a knock against the head.

ཏོག་ཙེ་ *tóg-tse W., tóg-rtse Lex.*, **hoe, mattock, pickaxe** *W.* (in *C.* ₒ*jor*); *tog-lcags* the iron of the hoe, *tog-yu* the handle of it; *tog-leb* a spade (?) *Cs.*

ཏོང་ཏོང་བྱེད་པ་ *toṅ-tóṅ byéd-pa Lex., Sch.:* to perforate; to produce a whirling noise.

ཏོབ་ཅི་ *tob-ci W.* **button**, **tób-ci brgyáb-ce** to button up; cf. *fób-cu*; (buttons are not in general use in Tibet).

ཏོབ་ཏོབ་སྨྲ་བ་ *tob-tób smrá-ba* to talk confusedly *Sch.; W.: *tab-táb**, or **tab-tób ma co** keep your temper! do not talk with such agitation!

ཏོའུ་ལོ་ *tou-lo* **polecat** *Sch.*

ཏོལ་ *tol? Mṅg. bem-tól? Sch. tol-γcód-pa* = *tal-γcód-pa* q.v.

ཏྲམ་པ་ *trám-pa* hard (of rare occurrence); *ša-trám, rus-tram, rtsa-tram, tram-dkár, tram-nág*, are different species of gout *Med.*

ཏྲི་ཀེད་ *trí-ked* v. *ṭi-ked.*

ཏྲི་ཤུ་(ལ་) *tri-šu(-la)*, from त्रिशूल trident *Wdk.*

ཏྲེ་ཏྲེ་ཧོ་ *tre-tre-ho* (by the context) a dangerous disease of the stomach or a serious symptom of it *Pth.*

ཏྲེ་བ་ཅན་ *tré-ba-can* coloured *Sch.*

ཏྲེ་སམ་ *tré-sam* a medicine in the shape of a powder *Med.*

ཏྲོན་ *tron* **diligence, industry** *Cs.*; *tron byéd-pa* to be diligent, to exert one's self.

གཏག་གཏོང་ *γtag-γtoṅ Lex.* w.e.; *γtag-γtoṅ-ba* to disperse *Sch.*

གཏང་རག་ *γtaṅ-rág* **thanks, thanksgiving**, and prob. also thank-offering, esp. rendering thanks to a deity; *γtaṅ-rág byéd-pa*, ₒ*búl-ba Mil., Lt., W. *có-ce, púl-ce** to render thanks.

གཏད་ *γtad* (v. *γtód-pa*), in the direction of, **towards**, *γyón-gral-du γtad pyin-nas* going towards the left end of the row *Glr.*; **doṅ-tád* W.* directly opposite, just over against.

གཏད་པ་ *γtád-pa* 1. vb, v. *γtód-pa*, also *brtád-pa*. — 2. sbst. **hold, steadiness, firmness**, *γtád-pa-med* it has no hold, no firmness *Mil.*; *γtad-méd* ₒ*cál-ba Zam.* prob. to vacillate, to waver, to be unsteady.

གཏད་སོ་ *γtád-so* a refuge, resource, esp. store of provisions; **tẹ-so žág-pa* C.* to procure such a store.

གཏན་(པ་) *γtán(-pa) Cs.:* 'series, order, system; a bar for a door'; *Sch.* also 'anvil', and 'to lock up'. People from *C.* knew only one signification of *γtán-pa*, viz **mortar**, = *γtun*; **bar, door-bar** occurs in *sgo-γtán C.* and *W.* But a different word seems to be *γtan*: 1. **order, system**, in the current phrase *γtán-la* ₒ*bébs-pa* to put in order, to arrange, to reduce to a system, *bre-sráṅ* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, = to compose, draw up, write *Glr.*; *raṅ-séms γtán-pa* in a mystic sense: to regulate, compose, and purify the mind *Glr.*; also to fashion, to train *C.*, to set right *Mil.* (Cf. *bsam-γtán.*) — 2. **duration**, perh. also entireness, completeness, hence *γtán-gyi* constant, continual, *γtan-grogs* consort, partner for life *Mil.*; *γtan-méd Sch.*: 'perishable, without duration or continuity'; *γtán-du* 1. **always, continually, for ever**, *γtán-du bzúgs-pa* living there continually *Tar.* 2. **entirely, completely** (which is the usual

signification of *ɣtan-du*) e.g. to cut off, to deliver completely; *ɣtán-nas* id.; *ɣtan-k̀rigs* agreement, stipulation, convention, *ɣtan-krigs byéd-pa Mil.*

Note. Owing to its second signification *ɣtan* is often confounded with *brtan(-po)*, or even with *bstan(-pa)*. Not only illiterate people, but well-educated Lamas from *C.* were occasionally doubtful as to the correct spelling of this word.

གཏན་ཚིགས་ *ɣtan-ts̀igs* (*Ssk.* हेतु, *Stg., Do,* ཟྷ f. 344 *ɣtan-ts̀igs-kyi de-k̀o-na-nyíd bstán-pa* = हेतुतत्त्वउपदेश) 1. **argument**, syllogism *Cs.*; evidence before a court of justice *Dzl.* ༢༢༦, 6. — 2. *Sch.:* **a standing proposition**, indisputable point *Thgy.* (where in my *Ms. brtan-ts̀igs* is erron. written; v. the note to the preceding word). — 3. **logic, dialectics** *Cs.*; *ɣtan-ts̀igs-méd-par smrá-ba* is in *Stg.* the term applied to a kind of *kyál-ka*, evidently: illogical, irrational talk; *ɣtan-ts̀igs-su bžéd-nas Glr.* 96. wishing to clear up, to render evident (?); *ɣtan-ts̀igs-mk̀an* dialectician, logician.

གཏམ་ *ɣtam* (कथा) **talk, discourse, speech,** 1. in a general sense: **tam c̀ig-pa** *C.*, **tam c̀ig-c̀ig** *W.*, that is one and the same talk, that means the same; *ɣtam bsdúr-ba* to compare depositions, to examine, to try judicially, **tam-dúr** *W.* trial, judicial examination. — 2. **news, tidings, intelligence,** *ɣtám bzáṅ-po* good news; *p̀yis ɣtam mi ˳dug* after which there are no further accounts *Mil.*; **tam šád-c̀e** to tell a tale, a story *W.*; **report, rumour, fame,** *de p̀ul zér-bai ɣtam rgyál-pos t̀ós-nas* when the king heard the report that ... had been delivered up *Pth.*; *t̀ag-riṅ-gí ɣtam* fame of remote matters or events; *bdág-gis ɣtám-du t̀ós-na* as I have learned, have been told *Dzl.* — 3. **section, chapter** *Tar.*, frq.

Phrases. *ɣtam gléṅ-ba S.O., Dzl., ɣtám-du gléṅ-ba Dzl.* to speak, to converse, to discourse; *ɣtam byéd-pa, smrá-ba, zér-ba* id.; *ɣtam byar ˳groo* I shall go and speak to him *Dzl.*; the genit. preceding *ɣtam* always denotes the person or thing spoken of, not the person speaking; *c̀i-ltar gyúr-pai ɣtam byas* he gave an account of the manner how it had happened *Dzl.; mt̀ún-pai ɣtam byéd-pa* to negotiate about peace *Glr.*; *c̀os(-kyi) ɣtam byéd-pa* to begin a religious conversation *Mil.; na dé-ltar byéd-pai ɣtam mí-la ma lab* do not tell any body that I am doing this *Mil.*; in a similar manner: *mi rúṅ-bai ɣtam bsgrág-go* he shall declare it to be unbecoming *Thgr.*; *p̀a-mái ɣtam dris* he inquired about his parents *Dzl.*; *bú-moi ɣtam t̀os* he heard of the girl *Dzl.*

Comp. *ɣtam-rgyúd* **tradition, oral account;** *deï ɣtam-rgyúd* the legend of him. — *ɣtam-ṅán* **ill report,** slander. — *ɣtam-snyán* **joyful news, glad tidings,** *sgróg-pa* to announce *Mil.* — *ɣtam-bsdúr* v. above. — *ɣtám-dpe* a proverb, a saying *Cs.* — *ɣtam-rtsúb* rough speech, **abusive language.** Note. In *W.* *(*s*)*pé-ra** is more in use than **tam**.

གཏམ(ས)་པ་ *ɣtám(s)-pa* 1. adj. **full,** *spú-gri ɣtám(s)-pa* quite full of razors *Thgy.*; also *Lexx.*; more frq. it is spelled *(b)ltám(s)-pa.* — 2. vb. to appoint, to commission, of rare occurrence. — 3. sbst. *Cs.*: a term for a thousand billion, yet v. the remark to *dkrigs-pa.*

གཏའ་(མ་) *ɣtá(-ma) Lexx.* (cf. *ɣté-pa*) **pawn, pledge,** *ɣtá-mar ˳júg-pa* to pawn, to give as a pledge, *ɣtá-ma blú-ba* to redeem a pledge *Cs*; **nór-ta** *W.* jewels, precious stones, given as a pledge (*Cs.:* 'pecuniary security, bail'); *mí-ɣta* a hostage *Cs.*

གཏར་བ་ *ɣtár-ba*, with *k̀rag*, **to bleed,** to let blood *Med.*; *ɣtár(-bar) byéd-pa, rtsá-ba-la* from a vein, or also *ɣtár-ga ˳débs-pa* id.

གཏི་ཁེ་ *ɣti-k̀é* a kind of louse *Sch.*

གཏི་ཐུག་ *ɣti-t̀ug* insane, mad *Sch.*, = *ti-t̀ug.*

གཏི་མུག་ *ɣti-mug* (तमस्) **gloom, mental darkness, ignorance, stupidity,** *glén-pa ɣti-mug-c̀an* infatuated fools *Dzl.*; *mts̀án-mo ɣti-mug-ɣnyid-du soṅ* at night I fell into a profound sleep *Mil.*; in a special

sense: the lowest of the three *guṅa* or psychological qualities of animated beings, सत्त्व, रज, तमस्, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: *ₒdod-čágs, že-sdáṅ, yti-mug,* voluptuousness, anger, inconsiderateness (*Köpp.* I, 33); *yti-mug,* as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wdṅ.* Note. The philosophical term *ma-rig-pa* is altogether different from *yti-mug.*

གཏིག(ས)་པ་ *ytig(s)-pa Lex.* **to fall in drops, to drop, to drip.**

གཏིང་ *ytiṅ, Ld.* **ltiṅ**, **bottom,** *rgyá-mtsoï ytiṅ-dkrugs* he turned up the bottom of the sea; *ytiṅ-du núb-pa* to sink to the bottom *Cs.*; **depth,** hence *ytiṅ záb-po Dzl., ytiṅ riṅ-ba* deep, *ytiṅ nyé-ba* not deep, shallow; *rgyá-mtso-bas ytiṅ-záb-bo* it is deeper than the sea *Dzl.*; *ygáṅ-sa ytiṅ-riṅ-ba* a deep abyss *Thgr.*; *čú-bo ytiṅ-záb-po žig* a deep river *Dzl.* ༢༧༣, 1. (in the third line however *záb-bo* would be the correct reading for *zab-po*); *ytiṅ-zab-kyád kru-brgyád-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* ༡༢༥, 5; fig. *ytiṅ-nas* from the bottom of the heart, *ṅá-la dád-pa ytiṅ-nas gyis* believe in me with all your heart *Mil.*; *ka-grógs* and *ytiṅ-grógs* v. *grogs*; *ka-dkar-ytiṅ-nág* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rgyá-mtso čé-la dpe lóṅ-la ka-ytiṅ-méd-pai sgom čig gyis,* is not perfectly clear, yet the real sense seems to be: resembling the ocean, be so lost in contemplation, that you do not know any longer a difference between surface and bottom; *ytiṅ-rdó* a stone or piece of lead (*žá-nyei ytiṅ-rdó Pth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; **ču nyóg-po-če-la tiṅ med** *W.* a very muddy water has no depth; *ytiṅ-čan* deep, *ytiṅ-méd* shallow *Cs.*; also fig. deep, reserved, covert, difficult to fathom, to form an opinion of, and the contrary: shallow, superficial; *ytiṅ-mi-lóṅ C.* of unknown depth; *ytiṅ-dróṅs-pa* fathomed, penetrated, ascertained *C.*

གཏིབ(ས)་པ་ *ytib(s)-pa* 1. **to be gathering,** of clouds, *sprin-púṅ ytib-pa* thick clouds gathering *Wdṅ.*; *bdug-spós sprin-bžin ytib* incense wafts along like clouds *Glr.*; *mún-pa ytib Lex.*, col. also **nam-ka tib-tib yod** cf. *ₒtib-pa.* — 2. sometimes for *rdib-pa.*

གཏིམ་པ་ *ytím-pa* v. *tím-pa.*

གཏུག་པ་ *ytúg-pa,* pf. *ytugs,* also *btúg-pa,* cognate to *túg-pa,* 1. **to reach, to touch,** *yi-dam-gyi túgs-kar ytúgs-nas* putting or pressing (his forehead) against the breast of the image *Glr.*; *mi žig-gi žábs-la mgó-bos ytúg-pa,* or only *žábs-ytug-pa* to touch as a supplicant a person's feet (or skirt) with the brow, to cast one's self at another's feet, frq.; *btug túg-pa daṅ* was explained: when it (the danger) draws quite near *Ma.*; **to overtake, to reach,** ni f., e.g. *mta* the end *Lex.*; **to meet with, to join** *Tar.* 172, 14. — 2. to bring an action against a person, **to sue** *Sch.*, thus prob. *Dzl.* ༢༢༩, 3, and *Pth.* — 3. = *zád-pa* to be exhausted, to be consumed(?) *Zam. zád-pai ytúgs-pa.*—

Note. Not only *ytúg-pa,* but also many of the following words have b as well as g for their initial letter, and moreover a corresponding form beginning with *t*, of the same or nearly the same signification.

གཏུན་ *ytun, Sch.* also *rtun,* col. **gog-tún** (spelling dubious) 1. **pestle;** there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *ytun-kúṅ*; *ytun(-gyis) rdúṅ-ba* to pound with a pestle *Dzl.*; *ytún-po* mortar *Cs.*; *ytun-bu, ytun-šiṅ* pestle *Cs.* — 2. **mallet, knocker** *Dzl.*

གཏུབ་པ་ *ytúb-pa,* more frq. *btúb-pa,* = *túb-pa,* **to be able,** *pyir ₒóṅ-du btúb-pa-am* shall you really be able to come

back? *Dzl.*; *mi btúb-pa* very frq. not to be able to prevail upon one's self, **to be unable**, also: **to be unwilling, to have no mind** (to do a thing).

གཏུབ(ས)་པ་ *γtúb(s)-pa, btúb(s)-pa, Ld.* **stúb-če*, = ˳túb-pa,* **to cut to pieces, to cut up**, meat, wood etc.; in *W.* also **to mince**; (in *C. btsáb-pa*); *γtubs-spyád* chopper *Sch.*

གཏུམ་པ་ *γtúm-pa* 1. **ferocity, rage**; also adj. **furious**; *kró-žiṅ γtúm-la snyiṅ-rje-med* in furious wrath, merciless *Dzl.*; *γdúg-čiṅ γtún-pai klu* a Lu in a deadly rage *Sambh.*; *γtúm-pai sgra sgróg-pa* to roar furiously *Pth.*; *kró-γtum-pa* furious with rage *Glr.*; *γtúm-žiṅ rgód-pa* obstinate and unmanageable, of a boy; *γtúm-po Mil., γtúm-čan, γtum-ldán* cruel, fierce, furious *Cs.*; *blá-ma tugs-γtúm-po ˳oṅ* the Lama grows angry *Mil. nt.*; *γtúm-mo* fem. a fury of a woman *Dzl.* ༢༠, 10; *Sch.* also: hangman (?); *rluṅ γtúm-mo Cs.* a furious wind, a hurricane — 2. = *btúm-pa, ˳túm-pa*, **to veil, to cover; to wrap up**, e.g. the head; with the instr. to wrap up or cover with a thing.

གཏུམ་པོ་ *γtúm-po* 1. v. *γtúm-pa* 1. — 2. चण्ड (hot) in the more developed mysticism the power which meditating saints by dint of long continued practice may acquire of holding back their breath for a great length of time, by which means the air is supposed to be drawn from the *ró-ma* and *rkyáṅ-ma* (two veins, v. *rtsá-ba*) into the *dbú-ma* (*sróg-rtsa, dhú-ti,* aorta?) thus causing a feeling of uncommon warmth, comfort, and lightness inside, and finally even emancipating the body from the laws of gravity, so as to lift it up and hold it freely suspended in the air, *Mil.* frq.; v. also *Tar.* 186, 20; *γtúm-poi bde-dród* the feeling of warmth just mentioned *Mil.*; *γtúm-po ˳bar* the warmth of meditation commences *Mil.* The three above-named veins are symbolically represented by *a-shád*, i.e. the second half of an ཨ, viz. ་, hence *a-šad-γtúm-po* the three veins'-meditation-warmth, *Mil.* — 3. n. of the goddess Durga or Uma.

གཏུར་བུ་ *γtúr-bu Lex.* w.e.; *Cs.* **bag, sack, wallet.**

གཏུལ་བ་ *γtúl-ba* **to grind, to pulverize,** colours, medicinal substances etc.; cf. *˳tág-pa.*

གཏེ་པ་ *γté-pa W.* (*Ld. *sté-pa**) *γtẹ́-ba, γté-ma C., γtéṅ-pa Lexx.*, **pawn, pledge, bail** (*Sch.* also: a present); cf. *γtá-ma*; *γteu* id.? hostage? *Tar.*

གཏེར་ *γter* (निधि, कोश) 1. **treasure,** frq. — 2. symb. num. for 9. — *γter-mdzód* **a treasury.** — *γtér-ka* **a mineral vein, mine,** *nór-gyi γtér-ka rnyéd-pa* to find a mine of precious metals.

གཏོ་ *γto Lt., Thgy.* a magic ceremony for the purpose of averting misfortune; *γto-bčós* id.

གཏོག་པ་ *γtóg-pa* 1. also *btóg-pa, ˳tóg-pa,* **to pluck off, gather, crop, tear out** (one's hair) *Lex.* — 2. v. *se-gol.*

གཏོགས་པ་ *γtógs-pa* **to belong, appertain to; belonging,** *rgyál-poï γdúṅ-la γtógs-pa yin* you belong to the royal blood or family *Dzl.*; *deï náṅ-du mi γtógs-sam* am I not included in them? *Dzl.*; *˳dzam-bui-gliṅ-la γtógs-pa* belonging to Dzambuling *Glr.*; **di lẹ́-ka daṅ ma tog* W.* do not meddle with that! *ma-γtógs-pa*, gen. adv. *ma γtógs-par* **except, besides.** — *γtogs-˳dód Sch.*: 'to love, to like, to wish; a good-for-nothing fellow' (?).

གཏོང་བ་ *γtóṅ-ba*, pf. *btaṅ*, fut. *γtaṅ*, imp. *toṅ* (*W. *taṅ-če**, imp. **toṅ**) त्यज 1. **to let** a. **to let go**, to permit to go, **to dismiss**, *čii pyir bdág-čag-rnams-kyis γtoṅ* why should we let you go, suffer you (our teacher) to go? **to let escape** (a prisoner) *Dzl.*; **to let loose** (a dog against a person) *Mil.*; **to let go,** to quit one's hold *ma γtoṅ*, col. **ma taṅ** don't let him go, stop him! **to leave, abandon, renounce,** *čos* one's religion; more definitely: *blos γtóṅ-ba,* v. *blo*; *yóṅs-su γtóṅ-ba* to abandon altogether *Dzl.*; to leave off, to abstain from, *γsód-par byá-ba γtóṅ-ba* to leave off killing *Dzl.* b. **to let in, to admit,** *sgó-nas* through

the door *Dzl.*, *nán-du γtóṅ-ba* to permit to enter. — 2. **to let go,** i.e. to make go, **to send,** *mi* a man, a messenger, very frq.; *ₒdzam-bui-gliṅ kún-tu btáṅ-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyél-du γtóṅ-ba* to dispatch for conveying (a message); *lén-du γtóṅ-ba* to send (a person) for (a thing); *ₒtsól-ba btáṅ-ba-las* he sent out searchers (people in search) *Dzl.* ༢༠, 18., unless this passage should be read *ₒtsól-bar.* — 3. **to let have, to give,** so in *W.* almost exclusively; *sman γtóṅ-ba* to give medicine, *γtóṅ-ťsul* the way of giving medicine, for 'a dose' *Med.*; *γtóṅ-ṗod-čan* liberal, bounteous *Mil.*; *γtóṅ-sems-ldan* id. *S.g.*; *γtóṅ-sems* liberality, bounty; **tóṅ zer** he says, give me! he wants to have, he tries to get *W.*; *čós-la γtóṅ-ba* to give a person up to religion, i.e. to destine him for the priesthood, to make him take orders. — 4. **to make, to cause,** e.g. a smoke by lighting a fire *Glr.*; with the termin. **to turn into,** *byé-ťaṅ néu-ťaṅ-du* sandy plains into meadows *Glr.*; *rims(-nad) γtóṅ-ba* to cause, **to send down,** epidemies, plagues (of gods); **to construct, fix, place,** chains before a building *Glr.*; in *W.* **(s)kad táṅ-če** to utter sounds, **kú-čo, bọ́-ra táṅ-če** to raise, to set up a cry; **kug** or **kum táṅ-če** to make crooked, to bend; in forming intensive verbs: **go čád táṅ-če** to decapitate; **tón toṅ, ṗiṅs toṅ** take out! throw out! **ťsa toṅ** put salt into it! **ču táṅ-če** to water (the garden); **lud táṅ-če** to manure (the fields). The participle **taṅs-pa** is used adverbially in *Ld.*; **ī-nẹ táṅs-pa ȧ tsúg-pa** from here to there, from this place to that place (= *bzuṅs-te*).

གཏོད་ *γtod?* *γtód-la mnán-pa*, of the sun *Pth.*, of the galaxy *Mil.*, evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = *γdos*, or to be explained by *γtód-pa* II.

གཏོད་པ་ *γtód-pa* I. also *γtád-pa*, pf. *btad, γtad*, fut. *γtad*, imp. *btod* (*Mil.*; *Cs. ťod?*) 1. **to deliver up,** *lág-tu* into the hand, to hand over *Glr.*, to hand to a person the subject for a theme or problem *Glr.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *dge-ₒdún-la dbaṅ* to confer important offices on the priesthood *Glr.*, *ríg-pa* to teach; *γčig snyiṅ γčig-la γtád-pa* to communicate one's feelings to one another *Glr.* — 2. **to lean against** or **upon** c. dat., e.g. to rest one's head on one's arm; to lay or put against, to, or on, one's mouth to a person's ear *Thgr.*, the tip of the tongue against the palate *Gram.* — 3. **to direct, to turn,** *mí-la mgó-bo*, one's face towards a person *Lt.*, *mí-la mdzúb-mo*, or *sdig-mdzúb* to point at a person (with the finger) *Glr.*; *sgo nub-ṗyógs bál-poi yúl-du γtod Glr.*, the door points south, towards Nepal; *ₒbém-la* to take aim, to aim at *Lex.*; *rná-bai dbáṅ-po γtód-pa* to listen to, to give a person a hearing *Mil.*; *sems*, resp. *ťugs, γtód-pa Mil.* id.; *ₒod-zér-la γtád-nas γzígs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Glr.*; also used absolutely: *dkar-ķúṅ γtód-pa* the projecting windows *S.g.* (?) — *ķa γtód-pa Glr.?*

II. inst. of *rtód-pa*, **to fasten** (cows etc.) to a stake (driven into the ground), **to tedder.**

གཏོམ་པ་ *γtóm-pa* **to talk, to speak** *Sch.*, cf. *γtam* (?).

གཏོམས་པ་ *γtóms-pa* **filled up, full,** for *bltáms-pa*, *γtáms-pa*, *Sch.*

གཏོར་བ་ *γtór-ba* (*Lexx.* क्षपण) cf. *ₒtór-ba*, 1. **to strew, to scatter** ccirdp., *mé-tog-gis γtór-ro Dzl.* they strewed flowers, also *γtór-to Dzl.*; *ṅá-la sas γtór-ba* they that threw earth upon me *Dzl.*; *sá-la γtór-ba* to scatter over the ground *Glr.* — 2. **to cast, to throw,** ccar., books into the water *Glr.*, a ring into the air *Glr.*; to throw out, e.g. spittle into a person's ear, for healing purposes (= *ₒdór-ba*); **to cause to circulate** the chyle through every part of the body *Med.*; **to waste, to dissipate** *Dzl.*, occasionally with the accus. of the vessel containing the substance thrown out: *nú-*

ma γtór-ba Glr. (a cow) emptying its udder by discharging the milk. — 3. Sch.: 'srub γtór-ba **to rend,** to tear to pieces'.

གཏོར་མ་ *γtór-ma* **strewing-oblation,** an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; *mčód-pa dan γtór-ma sbyin-pa* to offer such an oblation, *γtór-mar snó-ba* to devote something for it. The ceremonies are similar to those used in *sbyin-srég Schl. Buddh.* 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the *drí-za* q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (*ču-* or *čab-γtor, pye-γtor*; *lhag-γtor,* an oblation of the fragments of a meal *Mil.*), or according to the time at which (*dgu-γtór* v. *dgu*), and the purpose for which they are offered (*mtsun-γtor* v. *mtsun*). Other names of Torma-offerings are: *blud-rgyá, mar-me-rgyá, tin-lo(?)-rgyá, ča-γsúm* etc. Tormas in general belong to the ceremonies most frequently performed; *γtor-čá* are the vessels and other implements used for that purpose; *γtor-sdéb Sch.*: 'a bowl for these offerings'(?). — *γtor-zán Lex.* बलि oblation of the remnants of the daily meal to creatures of every description.

གཏོལ་ *γtol,* only in *γtol-méd,* = *ča-méd,* **not known, dubious,** *pó-am mó-am γtol-méd-do* one does not know yet, whether it will be a boy or a girl *Dzl.*; *či byá-bai γtol méd* not knowing what to do *Dzl.*; *gar tál-bai γtol med* not knowing where she had gone to; *bdág-la γtol méd* I do not know any thing about it *Dzl.* — (*Sch.* has a verb *γtól-ba* to perforate, pierce; to discover, disclose; v. *rtól-ba*).

གཏོས་ *γtos* **size, width, quantity,** *ri-boi γtos tsam* as high as a mountain *Lex.*; *rim-gro γtos-čé-ba,* like *rgya-čé-ba,* great marks of honour, extraordinary homage.

བཏག་པ་ *btág-pa* v. *ₒtág-pa.*

བཏགས་པ་ *btágs-pa* v. *ₒdógs-pa,* and *ka-btágs.*

བཏང་བ་ *btán-ba* v. *γtón-ba.*

བཏད་པ་ *btád-pa* v. *γtód-pa.*

བཏབ་པ་ *btáb-pa* v. *ₒdébs-pa.*

བཏང་སྙོམས་ *btan-snyóms* (cf. *snyoms*) उपेच complete **indifference,** perfect **apathy** (acc. to *Schr.* prop. 'a liberality perfectly impartial'?).

བཏང་བཟུང་ *btan-bzún Lex.* मुचिलिन्द n. of a hill where Buddha was teaching.

བཏིག་པ་ *btíg-pa,* pf. *btigs, Cs.* **to drop,** to let fall in drops, *rná-bar sman,* medicine into the ear, v. *ₒtíg-pa.*

བཏིང་བ་ *btín-ba* v. *ₒdín-ba.*

བཏུ་བ་ *btú-ba* v. *ₒtú-ba.*

བཏུང་བ་ *btún-ba* v. *ₒtún-ba.*

བཏུག་པ་ *btúg-pa* v. *γtúg-pa.*

བཏུད་པ་ *btúd-pa* v. *ₒdúd-pa.*

བཏུད་མར་ *btúd-mar Glr.* in rapid or close succession, **tụ-tụ-pa-la** *C.* id.

བཏུབ་ *btub, Lex.* = *run,* **fit, convenient, practicable, becoming,** *btúb-bo* it is convenient etc.; *btúb-pa* v. *γtúb-pa.*

བཏུམ་པ་ *btúm-pa, γtúm-pa,* 1. **to wrap round, to envelop;** hence 2. in *W.* **to shut,** a book, valuable books being wrapped up in a cloth before being laid by; *btum-póg* **bunch** or **knot,** produced by money and the like being tied up in the girdle.

བཏུལ་བ་ *btúl-ba* v. *ₒdúl-ba, γtúl-ba.*

བཏེག་པ་ *btég-pa* v. *ₒdégs-pa.*

བཏོད་པ་ *btód-pa* 1. = *rtód-pa,* **to fasten** (grazing horses or cattle) by a rope to a stake, **to tedder;** *Mil.* declares relations to be the *btod-tág* (the tedder) in the hands of the devil. — 2. **to erect, raise up, produce, cause, occasion;** *srol-btód-*

pa (*Lex.* w.e.) may accordingly imply: to introduce a custom.

བཏོན་པ་ *btón-pa* v. *ₒdón-pa*.

བཏོལ་བ་ *btól-ba Sch.* = *γtól-ba*.

རྟ་ *rta* (*rtá-po C., Mil.*), resp. *čibs*, 1. **horse**, *p̔o-rta* a gelding, *mó-rta*, or *rta-rgód-ma*, a mare; *rta ₒdúl-ba* to break in, train, a horse; *rta rgyúg-pa* to gallop; to run horses for a wager, to race *Glr.*; **sta šrul-če* Ld.* id.? — 2. the lower front part of a pair of breeches, *dór-rta*, *ăṅ-rta*.

Comp. *rta-rkyá(-pa)*, or *-skyá(-pa)* one skilled in horsemanship. — *rta-bskrágs* (**stab-rágs* Ld.*) a clattering train of horsemen. — *rta-gál Ts.* pouch or bag of a horseman, saddle-bag. — *rta-grás* = *rta-rá*. — *rta-bgád* a horse-laugh, *rta-bgád-kyis ₒdébs-pa* to set up a horse-laugh *Sch.* — *rta-mgó* a horse's head; *rta-mgó-ma* v. *go-ṫsém*. — *rta-mgrín* (हयग्रीव) n. of a demon (*Schl.* 110), a terrifying deity. — *rtá-sga*, *W.* **tẹ-ga**, **saddle.** — *rta-sgám* a large box or chest. — *rtá-sgo* v. *sgo*. — *rta-sgyél*, gen. connected with *mi-bsád*, the slaughtering of men and killing of horses. — *rta-ṅán* Tibetan horses, small, strong, unshod, v. *Hook.* II, 131, and so already in *Marco Polo's* travels. — *rta-rṅa* **horse-tail,** **tẹ ṅá-ma yod* W.* it is (made) of horse-hair. — *rta-lčág* horse-whip; whip in general. — *rta-čág* dry fodder or provender given to horses, corn, oats. — *rta-mčóg* the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. *Glr.* chp. 6, where it partakes of divine properties (*rtai rgyál-po čan-šés bá-la-ha*; acc. to *Schl.* p. 253 *rlúṅ-rta* is the same). — *rta-mčóg-k̔a-ₒbab* = *γyas-ru-γtsán-po* = *mṅá-ris-ču* n. of the principal river of Tibet. — *rta-ljáṅ* he with the green horses, the sun, po. *Glr.* — *rta-rná* horse-ear, n. of one of the seven gold-mountains, surrounding the Rirab. — *rtá-pa* horseman, rider, **tá-pa ta-žón* Ld.* a balancing-board, **see-saw;** *rtá-pai dpúṅ* horse, **cavalry** *Cs.* — *rta-lpágs* a horse's skin; n. of a medicinal herb *Med.* — *rta-bábs* 1. a large stone or raised place for alighting from a horse(?) *Cs.* 2. the superstructure of a large door or gate, the arch of a gate-way, *Lex. twa-ra-ṇa*, द्वारण? — *rta-dbyáṅs* अश्वघोष n. of a great scholar *Thgy.* — *rta-bél* a horse's front-hair *Cs.* — *rta-sbáṅs* **horse-dung.** — *rta-rmig* a horse's hoof; n. of a plant *Med.* — *rta-rmig-ma* a lump of silver bullion like a horse's hoof *Cs.* — *rta-rdzí* one that tends horses; **a groom** *Glr.* — *rta-žún* a good horse. — *rta-zám* 1. **post-station,** *rta-zám-gyi ṫsúgs-pa* a post-house; *rta-zám gyi spyi-dpon* postmaster-general *Cs.* 2. in *Ld.* also for *rta-zám-pa*. — *rta-zám-pa* **postillion, courier, express, estafet.** An estafet rides day and night, mounting fresh horses at certain stations, and making the way from Lé to Lhasa (for ordinary travellers a journey of 4 months) in 18 days. — *rta(i)-ₒú-lag* a compulsory service consisting in the supply of horses. — *rta-rá*, *rta-grás* **inclosure, stable,** for horses. — *rta-šá* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *rta-šád* **curry-comb** *Sch.* — *rta-γsár* a horse not yet broken in or dressed *Schr.* — *rta-bséb* **stallion.** — With regard to the colour of horses (*spú-k̔a*), the following distinctions are made: *rta-dkár* a gray or white horse; *rta-rkyaṅ-nág*, or *k̔am-nág Sch.* a dark-brown horse; *rta k̔ám-pa Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *rta-k̔am-dmár Sch.* a light-bay horse, a sorrel horse; *rta k̔rá-bo* a piebald or a dappled horse *Ld.-Glr.*, *Schl.* fol. 26, a; *rta-gró Sch.* a gray horse, *rta gro-dkár* a light-gray horse, *rta gro-sṅón Sch.* a dapple-gray horse, *rta gro-dmár* a roan horse, a roan; *rta rgya-bo Sch.* a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *rta ṅáṅ-pa* an isabel *Ld.-Glr.*; *rta rṅog-dkár* a bright bay horse; *rta-sṅo-k̔ra*, *rta-sṅo-ṫig-čan Sch.* a dapple-gray horse; *rta-sṅo-nag Sch.* a dark-gray horse; *rta-ṫig-k̔ra Sch.* a spotted horse; *rta nag* a black horse; *rta-brau* = *rgya-*

bo *Sch.*; *rta-mog-ro Glr.* a yellowish-brown horse; *rta zag-pa Sch.* a horse having gray and white spots; *rta ˛ól-ba Mil., Ld.-Glr.,* a black horse; *rta ra-rá Sch.* a yellow-dun horse; *rta rág-pa Ld.* a tawny horse (*Sch.*: 'a white and red spotted horse'); *rta rag-rág* an ash-gray horse; *rta rag-sér*, or *rta ser-sér Sch.* a yellowish-red horse; *rta sram-srám Sch.* a gray horse with a black mane and tail.

རྟག་པ་ *rtág-pa* (नित्य) 1. **perpetual, constant, lasting, eternal.** 2. **perpetuity, duration** to all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the *stoṅ-pa-nyid; mi rtág-pa* not durable, perishable; *de yaṅ mi-rtag ṫsul-du yda* this, too, is subject to the law of perishableness *Mil.; mi rtág-pai č̓os* the principle of transitoriness; *rtág-par ˳dzín-pa* to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded *Glr.*; as partic. one that is earthly-minded, a worldling; *nyál-ba-la rtág-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Stg.; rtag-č̓ad* lasting and transitory, frq.; *rtag-par*, or more frq. *rtag-tu*, **always**, i.e. 1. continually, 2. at each time (*Dzl.* ༢༥, 5); *rtág-tu-ba* perpetuity, eternity *Cs.* — *rtág-po, Ld.* **stágs-po**, **lasting**, durable, reliable, *rtag-brtan* id. *C.; rtag-snyóm-la C.* adv. uniformly, equally. — *rtag-rés ˳k̓ór-ba Sch.*: a constant change(?).

རྟགས་ *rtags* (cf. *rtógs-pa*) 1. resp. *p̓yag-rtágs*, **sign, token, mark, characteristic,** **tag-ži** *W.*, **tags-pa** *Ld.*, id.; *rtags byéd-pa*, vulg. **tag rgyáb-pa** to make a mark; *ráb-tu byúṅ-bai rtags yód-pa* (partic.) one having the outward marks of an ecclesiastic *Glr.*; *bkra-šís rtags* v. *bkra-šís;* **omen, prognostic,** = *ltas*, *bú-mo skyé-bai rtags* a prognostic of a girl being born *Med.*; **proof** of a thing, c. genit., frq.; *mṅon-rtágs Dzl.* id.; **proof, argument, evidence,** **či tágs-pa-ne̥ zum** *Ld.* upon what evidence have they seized him? **tágs-pa žig gos** you must prove it, **ṫágs-pa-aṅ mi dug** there is no trace, no evidence, left. — 2. **inference, deduction** *Was.* (320). — 3. **the black, the centre** of a target, *W.* **tág-la čúg-če** to take for a mark. — 4. **sexual organ,** organ of generation, *rtágs-sam bhá-ga* as two synonyms for the same thing *Wdṅ.*, *p̓ó-rtags, mó-rtags* frq. — 5. **gift, present,** resp. *p̓yag-rtágs.* — 6. any mark for denoting grammatical distinctions, such as terminations etc., ni f.; *rtags ˳júg-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtags-yig* 1. **stamp, type**(?) *Cs.* 2. letter of recommendation, **credentials** *W.* — **tag-ril** *W.*, **lot**, **tag-ril táṅ-če** to cast or draw lots (a half-religious proceeding) cf. *rgyan.*

རྟབ་པ་ *rtáb-pa*, also *rtab-rtáb-pa*, and *stáb-pa*, **to be in a hurry, to be confused, frightened,** in a state of alarm, e.g. of fowl frightened by some cause (*Zam.* = *bréd-pa*); *rtáb-po* adj.; *stab-stáb-por sóṅ-nas* having become quite startled and confounded *Pth.*; *rtab-rtób* sbst., *rtab-rtób-tu náṅ-du p̓yin-te* she ran into the house in haste (full of joy) *Mil.*; *rtab-rtáb-la ra mi ˳dren* I cannot help you with such speed *Mil. nt.* It is also spelled *brtabs-pa.*

རྟས་པ་ *rtás-pa* v. *brtá-ba.*

རྟིག་གི་ *rtíg-gi Ts.* for *rtéu*, **foal, colt.**

རྟིང་ *rtiṅ* (in more recent literature and col.) what is **behind** or **after**, with regard to space, and more particularly to time, *rtíṅ-du, rtíṅ-la, rtíṅ-na* adv. **afterwards,** *rtíṅ-du bčós-so* they were made afterwards, were added later *Glr.*; postp. c. genit., or less corr. c. accus., after; *byon rtíṅ-la* after their appearance *Pth.*, *byuṅ-rtíṅ* after he has come *Mil.; de-rtíṅ-la* after that *Glr.;* **tíṅ-ne̥ d̥áṅ-če** *W.* to follow, to come after or later; *rtíṅ-ma* adj. and sbst. the last *Tar.; ytám-gyi rtíṅ-ma yin* this is my last, my farewell-speech *Glr.*; without *ma*: **dus tíṅ žig-na** *W.* some day hereafter, some future day; **tíṅ-ma žag, tíṅ-ma nyi-*

ma' *W.* the following day; '*tiṅ-ǰúg*' remaining part, the last remainder, **dí-riṅ ǰa tiṅ-ǰúg len soṅ** *W.* to-day I have used the last of my tea. — *rtíṅ-pa* 1. the end, extremity, lowest part, e.g. of a stick *Glr.*; gen.: 2. the heel of the foot, *rtíṅ-lčags* a spur, *rtiṅ-lčags rgyáb-pa* to prick with the spurs, to spur; *rtíṅ-ču* the Achilles-tendon.

རྟིབ་པ་ *rtíb-pa*, pf. *brtibs*, fut. *brtib*, imp. *rtib(s)* **to break** or **pull down** (cf. *rdib-pa*).

རྟིའུ་ *rtiu*, sometimes for *rteu*, **a foal.**

རྟུག་པ་ *rtúg-pa* 1. **excrement, dirt** *rtug-skám* or *-skèm* dry excrements *Med.*; *rgyal-srid rtúg-pa bžín-du dór-ba* to throw off royalty like dirt *Pth.*; *rtúg-pa pʼyis-pai rdo* a stone for wiping one's self *Mil.* — 2. *C.* **wind, flatulence.** — 3. *(b)rtug* v. sub *ṫógs-pa.*

རྟུང་བ་ *rtúṅ-ba*, pf. *brtuṅs*, fut. *brtuṅ*, also *stúṅ-ba*, **to make shorter, to shorten, to contract,** e.g. a rope, a dress; *ɣnyá-ba brtuṅs* his neck is contracted *Mṅg.*

རྟུན་ *rtun* v. *ɣtun*; *rtun-ríl* **a trituration-bowl** *Sch.*

རྟུན་པ་ *rtún-pa*, *brtún-pa*, **diligence,** *rtún-pa skyed-pa* to be diligent *Zam.* Cf. *dún-pa.*

རྟུལ་པོ་ *rtúl-po*, or *rtúl-ba*, **blunt, dull,** *mṫson-rtúl* a blunt weapon *Cs.*; gen. fig.: *dbáṅ-po rtúl-po* (opp. to *rnón-po* or *rnó-ba* sharp, and *ˬbríṅ-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtúl* weak intellect. — *(b)rtul-pʼód-pa* (वीर) boldness, courage; bold, brave *Dzl.*

རྟེའུ་ *rteu* **foal, colt,** *rteu ˬbraṅ-ba* to bring forth a colt, to foal *Cs.*

རྟེན་ *rten* (cf. the next article) that which contains, keeps, or supports a thing, 1. a **hold, support,** esp. in compounds: *ka-rtén* the plinth or base of a pillar *Cs.*; *rkaṅ-rtén* (resp. *žabs-rten*) a foot-stool *Cs.*; *žu-rtén* a present given to support a supplication, and never omitted by Orientals when making a petition; **sem-tén** *W.* token, keep-sake; — esp. a **visible representation, a statue** or **figure** of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in *Glr.* chp. II, init.) — 2. **receptacle,** resp. *ɣduṅ-rtén*, for the bones or relics of a saint, *mčód-rten* for oblations, v. *mčód-pa*, compounds; *ríg-pai rten* receptacle of the soul, i.e. the body *Schr.*; *ríg-pa rtén-med-pa*, *rten daṅ brál-ba* the houseless, bodiless soul *Thgr.*; *ˬjig-rtén* v. *ˬjig*; *snyiṅ ni ṫse srog séms-kyi rten* the heart is the seat of life and of the soul *Mṅg.*; **seat, abode, residence,** of a deity, **sanctuary, temple** (*Dzl.*), **shrine,** *rtén-gyi ɣtsó-bo* the deity residing in a shrine *Glr.*; **visible representation, symbol,** of divine objects or beings, esp. the *rten ɣsum: skú-rten* an image of Buddha, *ɣsúṅ-rten* symbol of the doctrine, gen. consisting in a volume of the holy writings, *ṫúgs-rten* symbol of grace, a pyramid, *Köpp.* II, 294. Hence *rten* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. **present, gift,** prop. for *žú-rten* (v. sub no. 1), and then in a more general sense, resp. *pʼyag-rtén*, *W.*, for *pʼyag-rtágs*; also **offering, oblation.** — 4. **sex,** specified as male, female, or hermaphrodite, independently of age *S.g.*; sometimes comprising age *S.g.*; or denoting age alone, as child, man, old man *Lt.*; **calling, situation** in life *Tar.* 163, 15 (where *gyi* ought to be changed into *ni*) 176, 15; 178, 18; some compounds follow still at the end of the next article.

རྟེན་པ་ *rtén-pa* 1. vb., pf. and fut. *brten*, imp. *rton* (*brten?*), **to keep, to hold, to adhere to, to lean on,** *ˬkʼár-ba-la* on a staff *Pth.*; *ká-ba-la* against a pillar; *lág-pa ˬgrám-pa-la* to lean one's head on one's hand, in meditating *Dzl.*; fig. **to depend** or **rely on,** *brtén-pai blá-ma* the priest to whom one holds; *snúm-la rtén-pa* to keep to the fat, i.e. to eat much fat *Med.*; *ˬkrig-pai čós-la* **to be given, addicted,** to sensuality; **ču táṅ-wa màṅ-po-la tèn-ne** *C.* if

one is intent on watering; *ₒtsó-ba dka-śúb-la* v. *dká-ba* compounds; *k̔yéd-kyis γsúṅ-ba-la brtén-nas* following, obeying (your) orders *Glr.; ṅai nús-pa-la rtén-nas* relying on my strength, i.e. by the help of my strength (you will be able to get to that place) *Mil.;* hence *(b)rtén-nas* is frq. used for: in consequence of, with respect to, concerning etc.: *rkyen dé-la rtén-nas* in consequence of this event (the doctrine spread) *Tar.* 8, 1; **gha-la tén-nas** why? wherefore? *C.*; *yul k̔yád-par-čan-la rtén-nas* (to sin) with regard to a noble object *Thgy.*; **to hang on, to depend on, to arise** or **issue from**; *rtéṅ-par ₒbrél-ba* v. *rten-ₒbrél;* **to be near, to border on,** **tén-te yod* W.* (the two villages) are contiguous to each other; = *γtád-pa, stón-pa* to be directed, to be situated, to lie towards, *lhó-p̔yogs-la* to be situated towards the south *Sambh.; ₒod-zér-la rtén-nas γzígs-pa* to look after or pursue with one's eye a ray of light, like *γtód-pa* I. 3. Cf. *stén-pa.* — 2. sbst. **that which holds, keeps up,** *rgyál-poi rtén-pao* (these) are **the supports** of kings *Dzl.*; *brtén-pa rús-pai γnás-lugs bstán-pa* 'the doctrine of the hold-giving bones', osteology *Mṅg.* 3. adj. attached to, faithful *C.*

Comp. *rtén-grogs, tse hril-por ₒgrógs-pai rtén-grogs* perh. erron. for *γtán-grogs.* — *rtén-γnas Gram.:* the case which denotes the place of a thing or person, **the locative.** — *rten-ₒbrél,* or in full: *rtén-par ₒbrél-bar ₒgyúr-ba* or *ₒbyúṅ-ba* 'the coming to pass in continuous connection' (the explanation of *Burn.* I, 623 is grammatically not quite correct) i.e.: 1. in a general sense: **the connection between cause and effect**; in a special sense, the Buddhist doctrine of the *rten-ₒbrel bču-γnyís,* निदान, the twelve causes of existence *Wdk.* 551 (with illustrations); *Schl.* 23, *Burn.* I. 485, *Köpp.* I., 609. 2. **the auspices** of an undertaking, in as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; *rten-ₒbrél rtóg-pa* to investigate the auspices, *śés-pa* to know them, (a physician e.g., when treating a patient, must try to find out the auspices) *Med.; rten-ₒbrél bzaṅ* or *legs* good auspices, *ṅan* bad auspices, frq.; so also frq. col. — *rtén-ma* **prop, support, pillar** *S.g., *tén-śiṅ* W.* a pole used as a prop; *rtén-sa Mil.?*

རྟོག་གེ་བ་ *rtóg-ge-ba* (तर्क) the act of **arguing, reasoning; dialectics** *Cs.*; *Sch.* distrust, suspicion (?); *k̔a-bśád rtóg-geï slób-dpon* seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom. — *rtóg-ge-pa* an arguer, disputer, reasoner, dialectician *Cs.*

རྟོག་པ་ *rtóg-pa* I. vb., pf. *brtags* (*rtogs* q.v.), *brtag,* imp. *rtog(s),* 1. **to consider, examine, search into, look through,** c.a. (also dat.), *brtágs-na mi śes* though one meditates (upon the soul), one cannot understand or fathom it *Mil.;* frq. with a single or double indirect question: to examine whether (or whether not); *brtag-dpyód* (or *rtóg-γzig*) *γtóṅ-ba Pth*, *Mil.* id.; *brtags-dpyód* examination, trial *Zam.*; c. termin. **to discern, to recognize** as, e.g. *mk̔rís-par brtag* it is ascertained to be bile, to be caused by bile *Med.*; *so-sór rtóg-pa Stg.* prob. to recognize as being different. — 2. **to muse, to ruminate,** to trouble one's head about a thing, which is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly directed and entirely devoted to the one subject in question; hence *ma-rtóg tiṅ-ₒdzín Mil.* contemplation without any disturbing reflections and by-thoughts; cf. no. II. — 3. v. *dog-pa.*

II. sbst. 1. **consideration, deliberation, reflection,** cf. I., 2; *rtóg-pa skyé-ba, rtóg-pa-la ₒjúg-pa* to reflect on a thing, to indulge in musings *Dzl.* — 2. **scruple, hesitation,** *rtóg-pa skyés-te* to grow doubtful, hesitating *Mil.; rtog(-pa)-med(-pa)* simple, unsophisticated; simplicity; singleness of heart. — *dé-la rtog-ₒjúg mi byed Glr.* he does not meddle with that.

རྟོགས་པ་ *rtógs-pa* (prop. the pf. of *rtóg-pa,* like *novi* of *nosco*) 1. vb. **to per-**

ceive, to know, to understand, *dpyád-na ma rtógs-so* they did not understand, though they inquired into it *Dzl.*; *rtógs-par ₒgyúr-ba* to obtain information, to convince one's self of a thing *Dzl.*; *rtógs-par byéd-pa* to teach, to demonstrate, to convince a person of *Dzl.*; *má-rtógs-pa* stupid, ignorant; ignorance *Mil.* — 2. sbst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit., and with an adv. inst. of an adj.) **knowledge, perception, cognition,** frq.; *sems rtógs-pa* the knowledge of (one's own) soul *Mil.*; *mṅón-par rtógs-pa* (अभिसमय) clear understanding or perception, in modern Buddhism the same as *stoṅ-pa-nyid Trig.* 21. — *rtógs-pa-čan*, *rtogs-ldán* rich in knowledge *Mil.* — *rtógs-(pa) brjód(-pa)*, for अवदान cf. *Burn.* I. 64, a moral legend. — *rtogs-spyód* theory and practise, *rtogs-spyód byéd-pa* to know and to do, *rtogs-spyód la mk̔ás-pa* theoretically and practically religious. — *rtógs-ₒdod-čan* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *t̔ogs-pa*.

རྟོད་པ་, གཏོད་པ་, བཏོད་པ་ *rtód-pa, γtód-pa, btód-pa* 1. sbst., also *rtod-p̔úr*, **a stake,** in the ground, for teddering a horse, for securing a boat etc.; **a peg,** in a wall, for hanging up things; *rtod-t̔ág* a tedder (v. *btod-pa*); *rtód-pa brgyáb-pa* to drive in a stake or peg. 2. vb. **to tedder, fasten, secure** *Dzl.*

རྟོན་པ་, བརྟོན་པ་, བརྟན་པ་ *rtón-pa, brtón-pa, brtán-pa*, with or without *yid*, ccd., **to place confidence in** a person, **to rely on.**

རྟོལ་ *rtol? čos-rtól Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtól-skyes-kyi šés-pa Mil.?* — *brtól-šes-pa Tar.* 197, 8, *Schf.* to know thoroughly.

རྟོལ་ *rtol Cs.*, *rtol-góg Lex.* w.e.; *Sch.*: **a bastard,** an animal of a mixed breed, *rtól-po* a male, *rtól-mo* a female bastard *Cs.*; acc. to Desgodins the cross-breed of a yak-bull and a *ₒgar-mo*. Cf. *ltor*.

རྟོལ་བ་ *rtól-ba*, pf. *brtol* (*Ld.* **stól-če**) 1. **to bore, to pierce,** to bore into, cci. & t., *Stg.*; to bore through, **to perforate** cca., a board etc., *sgo-ṅa* the shell of an egg (of chickens creeping out) *Sch.*, **to open** (an abscess) by a puncture; **to make an incision;** **bi-gaṅ** *W.* to bore a hole. — 2. **to come to, to get to, to arrive at,** *γnás-su* to (at) a place *Lex.* (cog. to *t̔ál-ba, t̔él-ba*); *yoṅs-ₒdus-brtol Lex.* w.e.; *Tar.* 30, 22, *Schf.*: पारिजातक, the coral-tree, Erythrina indica; also a tree of paradise. (In *Dzl.* ༡༦༣, 13 the manuscript of Kyelang has: *dé-dag-las rtól-ba* it outpassed them).

ལྟ་ *lta* 1. more correctly *blta*, v. sub *ltá-ba*, I. 1., **we will see,** *Mil.*, frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: a. *lta či smos Dzl.* and elsewh., the most frq. form, *lta smos či dgos Thgy.*, *lta smos či ₒtsal* (eleg.) *Stg.*, *W.* more distinctly: **lta dgos či yod**, also **zer dgos či yod**, **far from, not to mention, to say nothing of, how much less, how much more;** with a preceding infinitive or noun: *ₒdi-dag ₒdul-ba lta či smos* to say nothing of the conversion of these! how much easier is it to convert these! *Dzl.*; *ₓó-skol lta či smos* how much more we! *Thgy.*; *lta žog* is much the same: *lo zlá-ba lta žog* to say nothing of years and months; **tar žog, tá-la žog** *C.* id. — b. the word is frq. used after participles or adjectives ending with *pa*, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: **evidently, indeed, thus then** etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. *Dzl.* ༡༠༠, 18, ༡༧༦, 2 (where a shad ought to be added), ༢༣, 7 (where *ste* means though), ༣༥༦, 18; *Tar.* 7, 17, 19. In *Dzl.* ༡༠༣, 7 *lta*, in accordance with the manuscript of Kyelang, is to be omitted. — c. **like, as,** (*ltá-ba* sbst. abstr., *ltá-bu* adj., *ltá-bur* or *ltar* adv.), *dú-ba ltá-bur yód-*

pa žig one having the nature or the colour of smoke *Glr.; rta bčus rgyúg-pa ltá-bui sgra* a noise as if ten horses were galloping *Glr.;... ltá-bu mkás-pa žig* a man as wise as ... *Dzl.; pa-má ltá-bur gyúr-to* he was (to him) like a father *Dzl.; bai dzí-ma ltá-bú dan ldán-te* having eyelashes like those of a cow *Stg.; rán-la mi-mkó-ba bú-la byín-pa ltá-bu ma yin* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *žés-pa ltá-buo* is the usual expression for quoting a passage from an author, and always follows the quotation; *kyod ná-lta-bu min* you are not my equal, and also: you are not in my situation *Mil.; ₒdí-lta-bu, dé-lta-bu*, one like him, such a one as he; *čí-lta-bu* what sort of? *sans-rgyas šes byá-ba čí-lta-bu yin* the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? *Dzl. čí-lta-bu-la bskal-pa žes bgyi* what sort of a thing is called 'Kalpa'? *ǰí-lta-ba* v. *ǰi*; *ǰi-lta-bu* of what kind, as a rel. pron. Sometimes *lta* alone is used for *lta-bu: kyód-lta* your equal *Mil.*; so prob. also in the passage *Dzl.* ༡༦༤, 8, where *yód-pa lta či mton* would be = *yód-pa ltá-bu gan mton* (better than taking *lta či mton* for *lta či smos Schf.*). In *Dzl.* ༢༤༦, 13, and ༢༤༤, 3 *ltá-žig* is prob. to be altered into *ltá-žog*, v. sub a, 2, above. — d. *lta* is sometimes a mere expletive, e.g. in *dá-lta* (v. *da*), and after the conditional *na* (*Dzl.* ༡༦༩, 1; ༤༩, b; ༡༢, 16, ༢༡༣, b.).

ལྟ་བ་ *ltá-ba* I. vb., pf. *bltas*, fut. *blta*, imp. *ltos, blta*, resp. *gzígs-pa* (cf. *ltos-pa*) 1. **to look** (as an act of the will, cf. *mtón-ba*), **to view**, often with *mig*, or *míg-gis* (v. below); *bltás-na mi mton* though you look (for it) you do not see it *Mil.*; **nán-tan žib-ča ltos* Ld.* look at it accurately! **to šig* C.* look (before you)! have your eyes open! **to šig nyon čig* C.* attention! mind! be careful! *ltá-bas čog mi šés* I never can look enough at it; with *nas:* to look from or through, *sgo-sén-nas* (to peep) through the narrow opening of a door *Tar.*; *bltá-na sdúg-pa* pleasing when looked upon, charming to look at; also n. of the city of gods on the Riráb *Stg.*, and of one of the seven golden mountains around the Riráb *Glr.; ltá-ru son* go there and look (at it)! **lta-la ton* W.* let me look (at it)! show it me! *pan-tsun-du ltá-ba* to look around *Dzl.; *čog-čóg-la**, or **ye-yón-la** col. id.; *pyi mig*, or *pyir* (to look) back *Dzl.; *pi mig log lta-če**, or **ǰín-pa gyúr-te ltá-če* W.* id.; **to inspect**, ccd., rarely *c.a.*, frq. *Glr., Dzl.; kyed mi-nús-pa-la bltás-na* if one views, considers, your inability *Dzl.; nas ma bltas-na* if I do not inspect it *Glr.; *ghán-la te run* C.* whatever one may fix his eyes upon = whatever it may be; **to look after** or **into, to revise, to examine, to try,** *rtsa ltá-ba* to feel a person's pulse *Med.*; *pán-nam blta* I will see, if I can help *Mil.*; also: I will see, whether it has done good; *su če blta* let us see who is taller *Mil.*; *e' tsud ltos šig* see, if you can put it through *Glr.; rtín-sor blta* we shall see that afterwards *Mil.; yán-dag-par ltá-ba* to examine or search into minutely *Mil.; *tsod ltá-ba** in col. language is the expression most in use for **to examine,** to put to the proof, **to test, to try, to sound** etc. Lastly, as a mere act of the mind: **to meditate, reflect, muse, ponder, investigate,** *du ₒdug blta* let us see how many there are *Mil.*; *lta rtog byéd-pa*, or *gtón-ba Mil.* to investigate closely. Also in a mystic sense, v. *sgóm-pa* I, 2. — 2. ccd. (or accus.) and termin., to look upon a thing as, *šés-pa-la zóg-tu* to look upon knowledge as deceitful; *dkon-mčóg gsum mi bdén-par ltá-ba* to think the three treasures to be untrue, not real, = not to believe in them. — 3. c. dat. (rarely termin.): **to have regard to, to pay attention to, to take notice of,** and with a negative: **to be indifferent to, not to care about,** *sróg-la mi ltá-ba* not to care about one's life (from heroism or desperation). — 4. **to be situated** or **directed towards,** *mdo ni núb-tu lta* the lower part of the valley is situated towards the west. — 5. *nas bltás-pa* in my opinion;

ňá-la bltás-na(s), or *rtén-nas*, with regard to me, as for me, for my sake *Glr.*; *γžán-ma-rnams-la bltás-pas* as far as the others are concerned, with regard to the others *Glr.* —

II. sbst. 1. the act of **looking, beholding,** v. I, 1. 2.; *ltá-ba yáňs-šiň* circumspect *Glr.* — 2. **contemplation** (mystical) v. *sgóm-pa* I, 2. — 3. (दृष्टि) **opinion, doctrine, theory, philosophical system, school** (in Tibetan a verb, cf. *rtógs-pa* II), *rtág-par ltá-ba* the theory of perpetual duration (of earthly things); *ňán-par ltá-ba* a false opinion, = *lta-lóg.*

Comp. *lta-nyúl-pa* a **spy, scout,** *lta-nyúl byéd-pa* to spy, to explore, v. *nyúl-ba.* — *lta-stáňs*, resp. *γzig-stáňs Pth.* **the look,** or manner of looking, air, mien, *ži-bai lta-stáňs* a mild look, or countenance, *Cs.*; *kró-bai lta-stáňs* an angry or fierce look *Cs.*; esp. the magical and powerful look of a saint, *lta-stáňs šig mdzád-pa* to cast such a magical look *Mil.*; *lta-stáňs-la bžúgs-pa, lta-stáňs-kyi ňáň-nas čá-ba Mil.* to sit, or stride along, with such a look, i.e. with great solemnity of deportment, as of one in a trance; *lta-stáňs-bži* the four magical looks, viz.: *ₒgúgs-pai lta-stáňs* the attracting look, *skród-pai lta-stáňs* the repulsive look, *lhúň-bai lta-staňs* the precipitating look, *réňs-pai lta-stáňs* the paralyzing look *Cs.*; also *séň-geï, gláň-po-čeï lta-stáňs-kyis γzígs-pa* to look at a person with a lion's look, with an elephant's look. — *lta-lóg,* in later lit. and col. *lóg-lta,* **false sentiment,** not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *lóg-lta skyés-te* is used for conspiring against a person's life *Glr.*, giving way to doubt or weakness of faith *Glr.*, falling in love with a woman *Pth.*; *mí-la lóg-lta byéd-pa* to slander, to abuse a person *Glr.*

ལྟག་ལྤིན་ *ltag-lčin* **puff-ball** *Sch.*

ལྟག་པ་ *ltág-pa* 1. the back part of the neck, **nape** *Med.* and elsewh., frq. — 2. **the upper part** or **place,** *grál-gyi* of the divan, the seat of honour *Dzl.* — 3. **the back,** *grí-ltag* the back of a knife. — 4. *ltag ₒog-sgyúr-ba* to turn upside down *Dzl.*; *ltág-na(s), ltag,* **above,** *sgó-ltag* above the door, *gróň-ltag dgón-pa Mil.* the convent above and behind the village, the front-side of the houses being gen. turned towards the valley and the river; thus 'behind' is equivalent to 'higher up'; *ltág-na-med-pa* (of rare occurrence) for *blá-na-med-pa* the highest, अनुत्तम; *ltag skór-ba* to strangle, to suffocate *Glr.*; *ltag γčód-pa* 1. *Cs.* to cut off a man's neck, to behead. 2. *W.* to make a person change his mind, to alter his sentiments; **ňe kó-la gyóg-pa tag čad yin** I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyal-ba* to lie backward *Sch.*

Comp. *ltág-sgo* the back-door of a house, v. above. — *ltag-γčód* or *-čód* 1. **decapitation,** 2. *Sch.*: **changeable, fickle, inconstant.** *ltag-čú Med.; Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mdúd Sch., ltag-sdúd Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltág-spu* neck-hair, **mane,** of the horse, of the lion *Ld.-Glr.* — *ltág-ma* what is uppermost, e.g. words written over other words.

ལྟང་ *ltaň* 1. a **bale** of goods, carried on one side of a beast of burden, half a load, *ltaň γnyis* two bales, or a whole load. — 2. also *lteň, W.*: **through, quite through,** **pí-sta-ne ňáň-la ltaň toň dug** one sees from the outside into the interior; **ltaň bug toň** bore through! **ltaň tón-te ča dug** he is passing through, he does not make a stay here. — Cf. *toň.*

ལྟད་མོ་ *ltád-mo,* col. also **ltán-mo**, resp. *γzígs-mo*, the looking on, **a sight, scene, spectacle,** *ltád-mo-la ₒtsogs* they came together in order to look on *Glr.*; *ltád-mo ltá-ba* to look at a scene, to be an eye-witness; *ltád-mo ltá-bai sa* a place where there is something to be seen; a theatre. — *ltád-mo-kaň* a playhouse, exhibition, puppet-show etc. — *ltád-mo-pa Pth.*, **ltád-mo-lta-mi**, **ltád-mo-la yóň-kan**

W., a spectator, a visitor; *ltád-mo-mḱan*, *ltád-mo stón-pa* a showman, actor, mimic etc. — *gróṅ-yul-gyi ltád-mo ma dran žig Mil.* forget the scenes of village life!

ལྟབ་པ་ *ltáb-pa*, pf. *bltabs*, fut. *bltab*, imp. *ltob* (*W.* **ltabs toṅ**), **to fold** or **gather up, to lay** or **put together**, **kyaṅ-tab, nyi-tab tab-ċe* W.* to fold single, to fold double; *γsúm-ltab byéd-pa* to fold or bend together threefold, e.g. a corpse previous to cremation; *ltáb-ma Cs.* **a fold, crease, plait;** *ltab-gri* a clasp knife.

ལྟམ(ས)་པ་ *ltám(s)-pa*, pf. *bltams*, fut. *bltam*, 1. **to be full**, also *γtáms-pa*. — 2. resp. **to be born**, *skyéd-pai yab daṅ bltáms-pai yum* the father by whom one is begotten, and the mother by whom one is born *Pth.*

ལྟར་ *ltar* 1. also *bltar*, supine of *ltá-ba*, **in order to see**; *bltár-ruṅ-ba* visible; *Sch.*: 'pleasing to the eye'; *gaṅ ltár-na yaṅ, ċi ltár-na yaṅ*, be that as it may *Glr.* — 2. postp. c. a., **like, as**, after the manner of, *rí-ltar* like a mountain; *ṕyag byéd-pa ltar byéd-pa* to make a saluting gesture *Glr.; ṅo-šes ruṅ mi šés-pa ltar byas* although they knew . . ., they affected not to know . . . *Mil.; ₒbral mi ṕód-pa ltar yód-na yaṅ* being like one that cannot part with, = being scarcely able to part with, *Glr.*; *ltar snáṅ-ba* to appear like, hence prob. *ltar-snáṅ* appearance, similarity *Sch.*, (*Lex.* w.e.); *lúṅ-bstan-pa ltar* (to do a thing) in conformity with a prediction *Tar.*; also *ltár-na*, and *ltár-du*, *mi-lo ltár-na . . . yod* computed by human or terrestrial years it amounts to . . . *Thgy.; bód-rnams ltár-na* according to Tibetan (sources) *Tar.; ċi-ltar(-na)* how? in what manner or way? *ċí-ltar* also serves to paraphrase the English 'so that', e.g. 'he played so that all were enraptured' is thus expressed: he played — how did he play? — all were enraptured; *ǰí-ltar(-na)* as *ǰí-lta ǰí-ltar . . . dé-lta dé-ltar Sambh.* even as . . . so; *ₒdí-ltar, dé-ltar(-na)* so, thus, in that manner; *ₒdí-ltar mi rgan ḱyod* such an old fellow as you are; frq. also in referring to the words of others, where we use 'that': *dé-ltar bdén-na* if that is true.

ལྟར་ལྟར་པོ་ *ltár-ltar-po Lex., Cs.*: of a liquid nature, as an embryo first in the womb.

ལྟས་ *ltas* **prognostic, omen**, more distinctive *ṅá-ltas;* **miraculous sign, miracle, prodigy**, more accurately: *ṅo-mťsár-bai ltas*; *bkra-šís-pai ltas* a propitious omen; *rmí-ltas bzáṅ-po* a good sign in a dream *Pth.*; *dgé-ltas* a favourable sign; *ṅán-ltás*, or *ltas-ṅán* a bad sign *Dzl.; ltás-mḱan* a soothsayer, fortune-teller; *ltas stón-pa* to soothsay *Cs.*

ལྟི་རི་ *ltí-ri* **pitcher** *Sch.*

ལྟིག་ཐུང་ *ltig-ťúṅ C.* a person of small stature, perh. a corruption of *lte-ťúṅ*.

ལྟིབ་པ་ *ltib-pa* to fall through *Sch.*

ལྟིར་བ་ *ltír-ba* v. *ldír-ba*.

ལྟུང་བ་ *ltúṅ-ba* 1. vb., pf. *lhuṅ*, **to fall, to fall off, down, into**; fig.: *mťó-ba de yaṅ mťar lhúṅ-ṅo* what is high will finally fall down *Dzl.*; more esp. to fall into sin, to commit sin, hence *nyés-ltuṅ* an actual sin, a sinful deed, *ltúṅ-byed* a transgression, crime; also *ṅán-soṅ-du* (v. *ₒgró-ba* I, 5), or *dmyál-bar* to fall into damnation. — 2. sbst. **the fall**, esp. the moral fall, *ltúṅ-bas gós-pa* polluted by sin; *ltúṅ-ba bšágs-pa* confession of sin.

ལྟེ་བ་ *lté-ba* 1. **navel-string, umbilical cord**, *γċód-pa* to cut it *Med.* — 2. **navel**, *lté-bai ḱúṅ(bu) Lt.* id.; *glá-bai lté-ba* musk-bag. — 3. the middle of a thing, **centre**, *dkyíl-ₒḱor-gyi* of a circle; *mu-ḱyúd γsúm-gyi lté-bar* in the middle of three (concentric) circles *Lt.*; *raṅ-ťág-gi lté-ba* the axle-tree of a water-wheel *Glr.*; *sai lté-ba* the centre of the earth, in the opinion of the natives: *Tibet*; also cognomen of several fabulous kings of Tibet *Köpp.* II., 52. — *lté-ba γžuṅ-ráṅ* Lhasa, or, in a more special sense, the palace of the Dalai Lama — *lte-ťúg W.* = **tig-ťúṅ* C.*

ལྟེང་ *lteṅ* 1. v. *ltaṅ*. — 2. *lteṅ-rgyás* n. of a Buddha.

ལྟེང་ཀ་ *ltéṅ-ka* **pool, pond** *Dzl.*

ལྟེབ་པ་ *ltéb-pa* (cog. to *ltáb-pa*), **to double down, to turn in,** *mťa*, or *snė́-mo* to hem, by turning in the edge, cf. *snė́-mo.*

ལྟེམ་རྒྱང་ *ltem-rgyáṅ* **humour, whim, caprice,** *ltem-rgyáṅ byėd-pa* to be whimsical or capricious *Cs.*

ལྟེམ་པ་ *ltém-pa* the state of being full, e.g. a vessel full of water; **full, overflowing,** *ltém-po* full; *ltem-ltém* so full that it runs over.

ལྟོ་ *lto*, seldom *ltó-ba* (*C.*, *Mil.*) 1. **food, victuals,** *lto(b)za-ba* 1. to eat, *lto yaṅ ma zos* he did not eat anything *Glr.*; 2. to gain or get one's living *C.*; *ltó-la byin* give him to eat! *Lt.*; *lúg-la lto ster* feed the sheep; *lto γyó-ba* to prepare food *Mil.*; **to nyo šrog ťsoṅ** *C.* he risks his life in order to procure food; *gla-ltó* wages and food; *lto-gós, lto-rgyáb,* food and clothes *Mil.*; *lto-rgyab-skyíd Lex.* prob. food, clothes, and good health (comfort); **dha tó-če za gyu yin** *C.* now I will go and eat (something). — *lto-čúṅ, lto-rán Sch.*: a person temperate in eating. — *ltó-ₒdun-čan* **an epicure, parasite, sponger.** — *lto-žiṅ* provision ground which a person receives for his subsistence. — *žim-lto-čan* dainty-mouthed, lickerish. — 2. **goat's beard,** Tragopogon, used as a kitchen-vegetable.

ལྟོ་བ་ *ltó-ba* **belly, stomach;** also the belly of a bottle; *ltó-ba sá-la ₒbébs-pa* to prostrate one's self.

Comp. *lto-gáṅ* a full belly, also: with a full belly or stomach. — *ltó-ₒgro, ltós-ₒgró* 1. moving or creeping on the belly, **a worm, a snake.** 2. symb. num.: 8. — *lto(-ba)-ₒgróg(-pa) Cs.*: 'belly-fretting, a nervous excitement of the belly'. — *lto-stóṅ* with an empty stomach, **jejune, empty.** — *lto-ldir* belly of a vessel, *ltó-ldir-čan* swelling out, bellied, like vessels. — *ltó-na-ba, ltó-zug* stomach-ache. — *lto-ₒpyé* crawling or creeping on the belly, a snake; *lto-ₒpye čén-po*, महोरग, a fabulous monster of the serpent kind, similar to the klu.

ལྟོག་འདྲེ་ *ltog-ₒdré* a demon *Sch.*; *ₒdre-ltógs* prob. the same.

ལྟོགས་པ་ *ltógs-pa* I. vb. 1. **to be hungry,** *ltógs-so* I am hungry *Cs.*, *ltógs-su ₒbór-ba* to suffer a person to hunger, to starve *Dzl.* — 2. *Sch.*: **to regret,** *ltogs nyal ma byeb* do not always lie in grief and regret! *Sch.(?)*; *ltógs-par bžúgs-pa* resp. to be full of regret.

II. sbst. **hunger.**

III. adj. **hungry,** *séms-čan ltógs-pa-rnams Dzl.*; *ltógs-par ₒgyúr-ba* to grow hungry; *ltógs-gri Mil*, col. **ltóg-ri** *W.* hunger, **ṅa(-la) ltóg-ri rag** I am hungry, **ḱyod (-la) ltóg-ri rag** you are hungry, **ḱo ltóg-pa yod** he is hungry. — *ltogs-p̓yúg* hunger (i.e. poverty) and wealth *Glr.* — *ltog-ťsór* the feeling of hunger, *ltogs-ťsor če* I am very hungry *Mil.*

ལྟོང་ག་ *ltóṅ-ga* **notch, incision, indentation,** *mdá-ltoṅ* the notch in an arrow; **a depression,** *ri-tóṅ* in a ridge of mountains, *la-tóṅ* the indentation of a mountain-pass.

ལྟོངས་ *ltoṅs* **summit** *Mil.*, frq.

ལྟོབ་ *ltob* v. *ltáb-pa.*

ལྟོར་ *ltor*, *sras-ltór* a bastard prince *Glr.*

ལྟོས་ *ltos* 1. v. *lta-ba.* 2. *Sch.* = *γtos.*

ལྟོས་པ་ *ltós-pa* 1. vb., = *ltá-ba*, **to look** at, on, or to, ccd., *γnyén-po-la ma ltós-par* without looking to a spiritual guide *Thgy.*; *ḱyod dé-la ltos mi dgos-pa žig yin* you need not care for that *Mil.*; *ré-žiṅ ltós-pa Glr.* to look at (a thing) hopefully; *dé-la ltós-na* if I look at, consider, this *Mil.*, if one compares this with... *Thgy.*; **(s)ṅá-ltos či-čug (?) tsáṅ-ma čó-ḱan** *W.* a person acting with great circumspection. — 2. sbst. **the looking at or on,** *ltós-pa méd-par* without looking at it (e.g. in playing at dice); **relation, respect, regard** *Cs.*

སྟ་གོན་ *sta-gón* **preparation, arrangement,** *sta-gón byéd-pa* to make preparations, to prepare, arrange, fit out; *ₒťsó-*

bai sta-gón-la bžeṅs he rose to make preparations for dinner *Mil.*

སྟ་ཟུར་ *sta-zúr* **hip, hip-bone,** e.g. as the seat of strength *Mil.*; *stá-zúr yan-čád* from the hip upward *Dzl.*

སྟ་རི་ *sta-rí W.*, originally *sta-grí Mil.* and *C.*, *sta-ré B.*, **axe, hatchet;** *dgrá-sta* battle-axe *Lex.*; *star-ltág Cs.* the back of an axe or hatchet, *star-míg* the hole for putting the handle in, *star-yú* the handle, *star-só* the edge of an axe.

སྟག་ *stag* 1. **tiger,** *rgya-stág* the Bengal tiger *Mil.*; *stag-p̔rúg* a young tiger, *stág-mo* a tigress; *stag-ťsán* a tiger's den; *stag-rís* the stripes of a tiger's skin. — 2. *Tar.* 166, 2?

སྟག་ཆས་ *stag-čás Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

སྟག་པ་ *stág-pa* **birch-tree;** *stág-ma* n. of another tree.

སྟག་གཟིག་ *stag-γzíg* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *ta-zíg*, **Persia, Persian.**

སྟག་ཤ་ *stag-ša* a medicinal herb, *Glr.*, *Med.*; *stag-ša-dé-ba Glr.*

སྟག་ཤར་ *stag-šár* **a youth, young man** *C.*, *Mil.*

སྟང་ཟིལ་ *staṅ-zíl Cs.*: n. of a black stone, acc. to *Zam.* a silver-ore.

སྟངས་ *staṅs, Sch.* also *stáṅ-k̔a*, **manner, style, posture,** *góm-pai staṅs* manner of walking, gait; *brdég-staṅs byéd-pa* to assume a fighting posture *Mil.*; *ltá-staṅs* v. *ltá-ba* comp.; *stón-pai bžúgs-staṅs* the sitting posture of Buddha; *C.: *k̔o ghó-ghon-taṅ dé-mo** his style of dressing is fine, he is well dressed; **tám-zer-taṅ k̔é-pa** eloquent; even like a mere termination for forming verbal substantives: **zá-taṅ**, or **túṅ-taṅ lég-mo** good eating, drinking.

སྟད་པ་ *stád-pa*, pf. and fut. *bstad*, imp. *stod*, **to put on, to lay on,** *rtá-la sga* to put the saddle on a horse, to saddle; *rtá-la ˳gró-čas* to load the baggage on a horse.

སྟན་ *stan* **mat, carpet,** esp. a carpet for sitting on, also **a cushion,** resp. *bžúgs-γdan;* **saddle-cloth;** *stan ˳díṅ-ba* to spread a mat (on the ground), *˳gébs-pa* to lay (a mat) on; **ču-stán** swaddling-cloth *W.*; **bol-tén** mattress, **ṭul-tén** (lit. *p̔rul-stán*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *γtsub-stán*, *btsab-stán*.

སྟབ་ *stab* 1. v. *rtab.* — 2. *Sch.: stab stáṅs-pa* to suffer, to tolerate, to yield.

སྟབས་ *stabs* (cog. to *ťabs*, also syn. of *staṅs*), **mode, manner, way, measure,** *sén-gei stábs-kyis* (or *su*) *˳gró-ba* to walk in the manner of a lion; *gar-stábs* v. *gar*; **opportunity,** *˳byón-stabs* an opportunity for going; **tábs-si k̔á-na** (also **k̔á-ne*, or *k̔á-la**) *W.* when an opportunity offers; *ríṅs-stabs-su* hastily, speedily *Mil.*; **kón-stabs** dearth, famine, want *Ld.*; **ríṅ-stabs** a describing at full length, copiousness (*stabs*, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

སྟར་ *star*, for *sta-rí* q.v.

སྟར་ཀ་ *stár-ka Sch.*, *stár-ga Lex.*, *stár-k̔a Glr.*, **walnut,** *star-(gai) šiṅ*, *ljón-šiṅ stár-k̔a* walnut-tree *Glr.*; *star-skógs* nutshell; *star-sdóṅ* trunk of a walnut-tree. *stár-ka byéd-pa Ld.-Glr. Schl.* f. 15, b (?).

སྟར་བ་ *stár-ba*, pf. and fut. *bstar*, imp. *stor*, 1. **to file** on a string, e.g. pearls; **to tie fast, to fasten to,** e.g. sheep to a rope, in a bivouac, *stár-la rgyúd-pa* id. — 2. **to clean, to polish** *Lex.* — 3. *Sch.:* **to ornament, decorate** (?).

སྟར་བུ་ *stár-bu*, or *star-žún Med.*, frq., the berries of Hippophaë rhamnoides, a shrub or tree very frequent in Tibet; acc. to a *Lex.* also a kind of Rumex in India.

སྟི་བ་ *sti-ba*, pf. *bstis*, fut. *bsti*, imp. *stis*, 1. **to rest, to repose, to refresh** one's self, *sti-(bai) γnas* resting-place. — 2. **to honour** (?); *(b)sti-stáṅ* **honour, respect, reverence,** *byéd-pa* ccd., to show a person honour, frq.; **k̔ó-la ti-táṅ čaṅ med* W.* he is not esteemed at all, he enjoys no credit whatever; *bkúr-sti* id., v. *bkúr-ba*.

སྡིང་བ་ *stíṅ-ba*, pf. *bstiṅs*, fut. *bstiṅ*, imp. *stiṅs*, **to rebuke, scold, abuse** *Lex.*

སྡིབ(ས)་པ་ *stib(s)-pa* to offer (sacrifice), rarely used.

སྡིམ་པ་ *stím-pa*, pf. *bstims*, fut. *bstim*, imp. *stims*, prop. vb. causative to *₀tím-pa*, gen. = *₀tím-pa*, **to enter, penetrate, pervade, to be absorbed in**, *tugs čos-nyid-kyi klóṅ-du stim Pth.* the soul is absorbed in the expanse of the *čos-nyid*.

སྟུ་ *stu* **cunnus**, orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

སྟུག(ས)་པ་ *stúg(s)-pa* 1. abstract noun and adj., **thickness, density, thick**; *stugs-po* adj., = *₀túg-pa*, *₀túg-po*, **thick, dense**, e.g. a forest, *Dzl.*; **sound, heavy** (sleep, clouds etc.); *dpal-stúgs* right noble, most noble *Cs.*; *stugs-po-bkód-pa Pth.* one of the heavens of Buddha. — 2. **a wind**, flatulence *C.*

སྟུང་བ་ *stúṅ-ba*, pf. *bstuṅs*, fut. *bstuṅ*, imp. *stuṅs* = *rtúṅ-ba*.

སྟུད་པ་ *stúd-pa*, pf. and fut. *bstud*, **to repeat, to reiterate**, to give or offer repeatedly (medicine, food, beer etc.), *bstúd-na* if it is repeated *Mṅg.*; *sbrid-pa máṅ-po stúd-ciṅ ₒoṅ* repeated sneezing ensues *Lt.*; *bstúd-nas ná-ba* to be always ill *Sch.*; cf. *btúd-mar*.

སྟུན་པ་ *stún-pa*, pf. and fut. *bstun*, prop. causative to *₀tún-pa*, gen. = *₀tún-pa*, **to agree**, *dgé-ba bčú-la bstún-pai rgyal-k̔rims* a law agreeing with the ten virtues *Glr.*; *₀dod-yón lṅa daṅ stún-pai loṅs-spyód* a life of pleasure in accordance with the five enjoyments *Glr.*; *dus-skábs daṅ stún-te* agreeably to the (proper) time, in due time *Glr.*; *ṅai žiṅ rmó-ba ₀di daṅ stún-pai mgúr-ma* a song having reference to this my labour in the fields *Mil.*; *γžuṅ daṅ stún-pa Lex., Cs.*: 'to confer, to make agree with the original text'.

སྟུབ་པ་ *stúb-pa*, or *sté-pa*, *Ld.*, for *btúb-pa*, *γté-pa*.

སྟེ་ *ste* an affix for the gerund, inst. of *te*, after *g*, *ṅ*, and vowels, v. *te*. — As *ste* contains the copula, it may be added also to other words than verbs, e.g. *kyod rigs čé-žiṅ mt̔ó-ba-ste* as you are of high and noble extraction *Dzl.*; like *₀di-lta-ste* it is also used for **namely, to wit, videlicet** (viz.), that is to say, esp. before translations of foreign words and names: *śi-ra-ste mgó-bo žes-byá-ba Tar.* 11, 11; 4, 11; 189, 2 and elsewh. In the latter case it may also be rendered by **or** (Lat. *sive*). After an enumeration of several things, it serves to point back, or to comprise: *ža, za, a, ya, śa, sá-ste drug-ni* the six letters *ž*, *z* etc.; *γsum ná-ro kyi-gu gréṅ-bu-ste* three signs, o, i, and e *Glr.*, *Tar.* 188, 16; *dá-ste žag bdún-na* as to the being now, in seven days, i.e. in seven days from to-day *Dzl.*; sometimes *ste* seems to stand in the place of a preceding verb, *Feer Introd.* 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

སྟེ་པོ་ *sté-po*, or *steu*, carpenter's **axe, adz**, an axe with its blade athwart the handle (*Cs.*: 'paring axe'), used by Indian and Tibetan carpenters, *Hind. basūla*, *ste-ltág* its back, *ste-yú* its handle, *ste-k̔á Cs.* its edge, though in *S.g.* 32 *sté-k̔a so-γnyis-pa* it must be the name of the tool itself. — *ste bžog γtóṅ-ba* to pare, to smooth, to hew with the axe. — **p̔ág-ste* W.* a plane.

སྟེགས་ *stegs*, also *stégs-bu*, any contrivance for putting things on, **a stand, board, table, stool** etc.; *ká-stegs* the pedestal or base of a pillar *Cs.*; *rkáṅ-stegs* foot-stool, jack, horse (wooden frame with legs); **kyóṅ-stag* W.* candlestick; **čós-stag; čó-tag* W.*, book-stand; *₀dug-stegs* a board, stool, bench, to sit on *Cs.*; **do-tég* C.* a stone-seat, whether artificial or natural; *snód-stegs Cs.* 'a board to put vessels on'; *p̔ór-stegs* a cupboard *Cs.*; **p̔ó-stag* W.* a bench; *žábs-stegs* resp. for *rkaṅ-stegs*; **žúṅ-teg* C.* candlestick; *γžag-stegs* a board to place things on *Cs.*; *zá-stegs* dining-table *Schr.*; *γsól-stegs* id resp., and table in general, col. **sol-tág**; *lám-stegs* seat, resting-place by the road-side *Glr.*; **ŏṅ-teg* C.* candlestick.

སྟེང་ *steṅ* **that which is above, the upper part, top, surface,** *sai steṅ ťams-čád* the whole face of the earth *Glr.; sén-moi stéṅ-gi sa* the earth here upon my finger nail *Dzl.*; *stéṅ-gi nám-mk̔a* the heavens above *Dzl.*; *stéṅ-gi p̔yogs* the zenith; *steṅ-˵óg* above and below, *steṅ-˵óg-gi γdon* demons of the upper and lower regions; *stéṅ-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stéṅ-du* adv. and postp. 1. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotos, to throw down to the ground, to send a thing or a messenger to a person *Dzl.,* frq. 2. above, over, moreover, besides, in addition to, *rgás-pai stéṅ-du* in addition to my old age *Dzl.*; *byás-pai stéṅ-du* he made it and besides... *Dzl.; bdag čós-la mi mós-pa méd-pai stéṅ-du bón ráṅ-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stéṅ-nas* down from. — *stéṅ-ka* (*W.* *tán-ka*), also *stéṅ-tse* a terrace. — *stéṅ-k̔aṅ* upper story of a house, garret. — **steṅ-dúṅ** (?) *W.* pestle, pounder.

སྟེན་པ་ *stén-pa*, pf. and fut *bsten*, imp. *sten*, **to keep, to hold; to adhere to, to stick to, to rely** or **depend on,** almost like *rtén-pa*, but c. accus., *blá-ma mk̔ás-pa stén-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly, frq.; even *sdug-bsṅál* to have to taste misfortunes *Thgy.*; **to addict one's self** (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stén-pa* = *spáṅ-ba* to avoid, shun, abstain from *Glr.*; *Cs.* also: *γyog stén-pa* to keep a servant in pay.

སྟེམ་པ་ *stém-pa,* pf. and fut. *stems* (= *stén-pa*?), **to hold, to support** *Mil. nt.*; **to shut** or **fasten** a door, **to secure** it by a beam or bar. *C.*

སྟེམས་ *stems* **curse** (?) *Tar.* 181, 20. Cf. *byad.*

སྟེའུ་ *steu* v. *sté-po.*

སྟེར་བ་ *stér-ba*, pf. and fut. *bster*, ccdp. 1. **to give** *B.*, *C.*, frq.; **to bestow, present, grant, concede, allow;** with the supine or root of a verb: **to let, permit,** *náṅ-du ˳gro(r)*, *náṅ-du ˵óṅ-du* to let enter to grant admission *Dzl.* — 2. *W.* in a special sense: to give to eat or to drink, **to feed** (infants, animals). — 3. **to add** (in arithmetic) *Wdk.* — **tér-go** **aid, contribution** *C.*

སྟེས་དབང་ *stes-dbaṅ Lex.*, where *staṅs-legs* is added for explanation; in *Tar.* 134, 7 *stes-dbaṅ-gís* is translated by *Schf.*: power of fate.

སྟོ་ཐག་ *sto-ťag* **rope** *Sch.*

སྟོ་བ་ *stó-ba*, most frq. in the col. phrase *čaṅ mi sto* it does not matter, it makes no difference, it is all the same (also *čaṅ mi rtog*); *Mil.*: *ši ruṅ mi stó-ba ˳dug* it does not matter if they die; *ši yaṅ či stó-ste* what does it matter if they die?

སྟོ་ར་ (?) *stó-ra W.*, a circle of dancers.

སྟོང་ *stoṅ* 1. **thousand,** *stoṅ-p̔rág* id., *stoṅ-p̔rag-brgyá-pa* (the work) containing ten thousand (viz. Sloka) *Köpp.* II, 272; *Burn.* I, 462. — *stóṅ-dpon* a commander over a thousand; *stoṅ-˳k̔ór-lo* a wheel with a thousand spokes; *las stoṅ byed Med.* that is a remedy producing a thousand good effects. – 2. **a fine for manslaughter,** to be paid in money or goods to the relatives of the person killed; *če-čúṅ-gi stoṅ byéd-pa Glr.*, to proportion this fine to the rank of the man killed. — 3. v. *stóṅ-pa.*

སྟོང་གྲོགས་ *stoṅ-grógs* v. *stóṅs-pa.*

སྟོང་པ་ *stóṅ-pa* (शून्य) **empty, clear,** *k̔áb-kyi rtsé-mo tsam γzúgs-pai sa stóṅ-pa* about so much clear space, as to allow the point of a needle to be stuck in *Dzl.*; **hollow,** not charged or loaded (of a gun); not written upon, **blank; indifferent,** having no distinct or definite quality, e.g. as to taste or smell; *rlúṅ-gi raṅ-bžin ni stoṅ mód-kyi* though wind (or air) in itself is without smell *Dzl.;* **waste, deserted,** *brag-stóṅ* a rocky desert, *luṅ-stóṅ* a desolate

valley *Mil.*; **žaṅ-stóṅ* *Ld.*, **dom-stóṅ* *Pur.*, bare-bottomed, having the bottom bare, vulg.; **mi tóṅ-pa* *W.*, = **mi kyaṅ*, v. *rkyaṅ-pa; k'aṅ-stóṅ* a desolate house, as a place suitable for enchantments; fig. **sem tóṅ-pa rag* *W.* I feel lonely. — *stoṅ-pa-nyid.* शून्यता, **emptiness, vacuity, the void,** the chief product of the philosophical speculations of the Buddhists, and the aim and end of all their aspirations, v. *Köpp.* I, 214; *Burn.* I, 442; 462. (Five synonyms v. *Trig.* f. 20). *stóṅ-zád-la skyél-ba* to squander, to waste, *ťse* one's life *Mil.*; *stoṅ-saṅ-ṅé* absolute vacuity, *stóṅ-saṅ-ṅé byás-nas* making tabula rasa, keeping, retaining nothing whatever *Thgy.* — *stoṅ-ysál* v. *ysal-po.* — Adv. *stóṅ-par* in vain(?) *Mil.*

སྟོང་ཟིལ་ *stoṅ-zíl*(?) *W.* Corydalis meïfolia.

སྟོངས་པ་ *stóṅs-pa* 1. pf. *bstaṅs* (*Dzl.*), fut. *bstaṅ*(?), **to accompany,** **tóṅ-te ḍó-wa* *C.* to go along with a person; *čis kyaṅ mi stóṅs-par ᵒči* I die without any thing following me *Thgy.*; more frq. *stoṅ-grógs byéd-pa* ccgp. (also dat.?) **to help, to assist** a person *Mil.* — 2. **to make empty; to be empty, to become waste** or **desolate,** *ráṅ-gi ynas stóṅs-šiṅ S.g.*, *raṅ-šúl stóṅs-nas Mil.*, your own place becoming desolate; *stóṅs-su nyé-bar gyur* it had become nearly empty, was almost spent or exhausted *Pth.*; *mis stóṅs-pai k'áṅ-ro* ruins forsaken by men; *saṅs-rgyás-kyis stóṅs-pa Thgy.* the period during which no Buddha appears, a *mi-k'óm-pa* v. *k'óm-pa*; *sa-yžir stóṅs-pa* to level with the ground, to raze, to demolish entirely.

སྟོད་ *stod*, *Ssk.* उत्तर, I. **the upper, higher, former part** of a thing, **the upper half** opp. to *smad;* 1. esp. the upper part **of the body,** resp. *sku-stód Pth.; stod-k'óg* the upper part of a carcase *Sch.*, also *stód-po Mil.; stod-k'yébs* a sort of frill or ruffle of the Lamas; *stod-ᵒgág* doublet of the Lamas, without sleeves; *stod-ťúṅ* a short coat, jacket. — 2. the upper or higher part **of a country,** *stód-pa* an inhabitant of it, highlander. — 3. with respect to time: **the first part,** of the night *Dzl.*, of life *Glr.*, of winter and the like; *stód-la* at the upper part of, above.

II. v. *stád-pa*, and *stód-pa.*

སྟོད་པ་ *stód-pa* 1. vb., pf. and fut. *bstod* ('to raise, to exalt', opp. to *smád-pa*) **to praise, commend, laud,** *bdág-stod-pa*, *W.* **ráṅ-tod-če*, to praise one's self, **raṅ-tod-čan* a self-admirer, self-flatterer; **to extol, to glorify,** men, gods etc., frq.; *stod-(čiṅ) bsṅags-pa* id.; *stod-ťsig* an epithet of praise, a commendable quality. — 2. sbst. **praise, eulogy,** also **tód-ra* *W.*; **compliments,** complimentary phrases e.g. in letters; hymn of praise, also *stod-bsṅágs, stod-dbyáṅs, stod-glú; stód-pa(r) byéd-pa*, *W.* **pul-če*, ccd. (the former also c. accus.) to praise, to extol; *stod-ᵓós* laudable, commendable, worthy of praise.

སྟོན་ *ston* 1. **autumn** (more about it v. *dus*), *ston brgya mťóṅ-bar gyúr čig* may he live to see a hundred autumns! *Lt.* — 2. **in autumn,** during autumn *B.*, frq. — 3. = *ston-ťóg.*

Comp. *stón-ka, stón-k'a,* **autumn,** **stón-ka-na, stón-ka-la* in autumn, during autumn. — *ston-ťóg* autumnal fruit, **harvest,** *ston-ťóg sdú-ba* (*W.* also **dóg-če*) to gather in the produce of the fields, to harvest. — *ston-dús* **harvest-time, autumn,** — *ston-zlá* autumnal month.

སྟོན་པ་ *stón-pa* I. vb., pf. and fut. *bstan*, at the end of a sentence *bstán-no* (so prob. also in *Dzl.* ༢ᵒ, 10 the correct reading), *W.* *(s)tán-če*, 1. **to show,** *lam stón-čig B.*, *(s)tán toṅ* *W.*, **ten rog ǰhe šig* *C.* show me the way! *stón-mk'an žig yod* somebody has shown *Glr.*; *bú-mo sgo stón-mk'an* the girl that has shown the door *Mil.*, *mťsán-mk'an-la bu stón-pa* to show the soothsayer a child *Dzl.*; *lus stón-pa*, applied to deities etc.: to show one's self, to appear *Dzl.*; *rdzu-ᵒp'rúl stón-pa* to show, to exhibit magic tricks, v. *rdzu*; *dmág-pa yin-no žes bstán-te* 'this is the bridegroom!' with these words showing, i. e. introducing him as the bridegroom

Dzl. ꝟꜱ, 3. — 2. = *ytód-pa*, **to face, to front, to look towards,** *sgo lhó-p̓yogs-su ston* the door faces the south *Glr.* — 3. **to point out, to indicate, describe, explain,** *č̓é-ba* the greatness or superiority of a thing *Mil.*; *bú-mo skyé bar ₒgyúr-bar stón-pa yin* it indicates that a girl will be born *Wdṅ.*; *či-ₒdra žig (yod) ston dgos* give me a description of her person *Glr.*; *bstán-par byao* now I will explain that, frq.; *ǰi-ltar byón-pa bstán-pai leu* the chapter describing the arrival; hence **to teach,** *č̓os* religion; *luṅ* v. *luṅ.* — 4. *W.* **to make** one **undergo** or **suffer, to inflict** (just as **t̓óṅ-če** to suffer), **mí-la nag stón-pa** to torture a person, **dug-ṅálstón-pa** to plague, torment, grieve. — 5. *W.* as a vb. nt., **to show one's self, to appear,** *'*i-ru tán-te yod** this appears here, this turns up or occurs here.

II. sbst. **a teacher,** frq., *lúṅ-ston-pa* **a prophet,** v. *luṅ;* the *stón-pa* par excellence is Buddha, frq.; — *ston-mín,* and *tse-mín* two false doctrines *Glr.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

སྟོན་མོ་ *stón-mo* **feast, banquet** (v. also *yá-tra*), *stón-mo bzáṅ-po, č̓én-po,* a grand, splendid feast *Dzl.*; *šóm-pa* to prepare, arrange (a feast), *byéd-pa* to give, hold, celebrate it, also c. dat. in honour of; *stón-mo ₒdrén-pa* to serve it up *Mil.*, *ₒgyéd-pa* to distribute the dishes, *dmáṅs-kyi stón-mo ₒgyéd-pa* to distribute of the viands of the table to the common people *Mil.*, *zá-ba* to eat, or partake, of such a festive entertainment *Dzl.*; *stón-mo-ynaṅ-sbyin* a present of meat, of provisions *Glr.*; *dgá-ston* festive entertainment, frq.; *rná-bai dgá-ston* a feast or treat to one's ears *Glr.*; *č̓ós-ston* a religious feast *Glr.* (might be used for agapē, love-feast, feast of charity); *dús-ston* a periodical festival, one connected with certain times or periods *Tar.*; *bág-ston* wedding-feast, frq.; *míṅ-ston* feast given at the solemnity, when a name is given to a child; *ráb-ston* a feast after settling some important business *Cs.*; *btsás-ston* a feast given after the birth of a child; *t̓sógs-ston* sacrificatory feast; *ysíd-ston* funeral feast.

སྟོབ་པ་ *stób-pa*, pf. *bstab* (*Cs. bstob*), fut. *bstob Cs.*, imp. *stob*, (causative to *t̓ob-pa?*), to put into another's mouth, esp. food, **to feed;** also applied to a mare that shoves the grass to her foal *Dzl.*; *nán-tan-gyis stób-pa* to press a person to accept of a dish etc. *Dzl.*; in a more general sense: *láṅ-ste stan stób-par byéd-pa* rising to offer one's own seat *Stg.*; to make a donation *Dzl.*; also capir.: *yo-byád t̓ams-čád-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

སྟོབས་(པོ་) *stóbs(-po)* **strength, vigour, force,** frq.; *lús-stobs* bodily, *snyíṅ-stobs* mental strength; *ₒǰú-stobs* digestive power *Med.*; *stóbs-po č̓e* of great physical strength *Dzl.*; *stóbs-kyis* by virtue, by means of; *stobs-ₒp̓el-nyams-brtás byéd-pa* strengthening, nourishing, of food *Med.*; *stóbs-čan, stobs-ldán,* strong, robust; *stobs-č̓úṅ, stobs-méd,* powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *dbaṅ bču.* — *stobs-č̓én* 1. n. of a Lu-king, *S.O.* — 2. **rammer, pile-driver,** (or *rdob-č̓én?*) *C.*

སྟོར་བ་ *stór-ba* **to be lost, to perish, to go astray,** *bu stór-ro* a child has been lost *Dzl.*; *lus daṅ srog* (to lose) one's life *Dzl.*, *sems* one's senses, *lam* one's way (also fig. to err from true religion *Pth.*); **tor ma čug** *W.* do not lose it, do not drop it, carry it carefully; *stór-sa med* it cannot be lost or antiquated *Mil.* — *stór-k̓uṅ* for *ytór-k̓uṅ* drain, gutter *Lex.*

བརྟ... *brt...* v. chiefly sub *rt.*

བརྟ་བ་ *brtá-ba*, pf. *brtas, Lex.*: *lus sems brtas,* explained by *rgyás-pa*, **to grow wide, to extend;** gen. **to grow stout,** esp. with *nyams Dzl.*; cf. also the expression for strengthening sub *stóbs(-po)*; also *rtas byéd-pa Med.*; fig. strong or great: *ₒgyód-pa rtas* the greatest, the sincerest repentance *Pth.*; *bág-č̓ags rtás-pa* high passion *Thgy.*

བརྟག(ས)་པ་ *brtág(s)-pa*, v. *rtóg-pa;* as sbst., preceded by a genit., **inquiry, examination,** *Stg.*, frq.; gen. c. accus. *rmí-lam brtág(s)-pa* examination of dreams *Stg.; rín-po-če brtág(s)-pa-la mḱás-pa* connoisseur of precious stones *Dzl.*; *brtágs-pa brgyad Tar.* 21, 2.?

བརྟད་ *brtad* a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; *brtad ˳júg-pa* to perform that ceremony *Mil.*

བརྟད་པ་ *brtád-pa* 1. *Lex.* = *bló-bur* **new, recent.** — 2. *Sch.* **haste, speed,** for *rtáb-pa* (?) (*Tar.* 180, 2 it should prob. be *ɣtád-na.*)

བརྟན་པ་ *brtán-pa* adj. and abstract noun; *brtán-po* adj., **firm, steadfast, safe; firmness** etc.; *brtán-par ɣnás-pa, *tán-po dád-če* W.*, to last, hold out, abide, continue, frq.; *brtán-pa ťób-pa* to become firm or durable (lit. to acquire firmness or durability) *Mil.; brtáṅ-par ˳gyúr-ba, *tán-po čá-če* W.* id.; *brtán-gyi skyid* a continued or abiding happiness *Mil.; dbaṅ brtan* their strength is holding out *Med.*; *brtán-du ˳júg-pa Glr.*, **tán-po čó-če* W.*, to watch, keep, preserve carefully; **tán-po kur* W.* carry it carefully or safely! *dám-bčas-pa brtán-par šes* he knew his word to be inviolable *Dzl.*; *yi-dam-la brtán-pas* because he firmly kept his word *Dzl.*; *dus brtán-gyi bdé-ba* eternal welfare, everlasting happiness *Mil.* (perh. this ought to be *ɣtan*).

བརྟན་མ་ *brtán-ma,* or *bstán-ma,* and *bstán-pa-mo,* n. of the goddess of the earth, (also *skóṅ-ma, yá-ma*), used in practising magic.

བརྟུལ་བ་ *brtúl-ba* 1. **deportment, behaviour** *Cs.* — 2. *Sch.* also diligence, painstaking (?). — *brtul-žúgs,* व्रत 1. *Cs.* manner, way of acting. 2. *Sch.* and gen.: exercise of penance, *brtul-žugs byéd-pa* or *spyód-pa,* to perform such exercises, to do penance. 3. penitent. — *brtul-žugs-čan* penitent (adj. and sbst.) — *brtul-ṕód-pa* v. *rtul-ṕód-pa.*

བསྟང་བ་ *bstáṅ-ba* v. *stóṅs-pa.*

བསྟན་པ་ *bstán-pa* 1. v. *stón-pa.* — 2. sbst. **doctrine,** a single doctrine, or a whole system of doctrines; *saṅs-rgyás-kyi bstán-pa* the doctrine or religion of Buddha, *ťub-bstán,* for *ťúb-pai bstán-pa,* id.; *ɣnás-lugs bstán-pa* the doctrine of the position of... *Med.*; *bstán-pa ɣnyis* with Urgyan Padma etc., the same as *mdoi* and *sṅágs-kyi lam,* v. *mdo* extr. — *bstán-˳gyur* the second great literary production of Buddhism, containing comments on *Kan-˳gyur,* and scientific treatises (v. *bka-gyur* in *bka*) *Köpp.* II, 280. — *bstan-bčos* (शास्त्र) a scientific work. — *bstan-rtsís* a chronological work relative to the year of Buddha's death. — *bstan-˳dzín* follower, adherent of a doctrine, *saṅs-rgyás-kyi bstan-˳dzín Mil.*, Buddhist; also frq. used as a noun personal. — *bstan-(b)šig* col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — *bstan-srúṅ* 1. **a keeper, guardian of the doctrine;** perh. also = *bstan-˳dzín.* 2. **keeper, warden, guardian** in general, *lha-ḱáṅ-gi bstan-srúṅ; lhá-sai bstan-srúṅ* the tutelar goddess of Lhasa, acc. to *Glr.* = *dpal-lhá-mo.* 3. in general the contrary to *bstan-bšig.*

བསྟིར་ *bstir* supine of *sti-ba; bstir-méd* 'restlessness', one of the infernal regions.

བསྟུགས་པ་ *bstúgs-pa* **to make lower, to lower** *Sch.* (?).

བསྟེན་པ་ *bstén-pa* 1. vb. v. *stén-pa.* 2. sbst. **confidence,** = *brtón-pa Bhar.*

བསྟོད་པ་ *bstód-pa* v. *stód-pa.*

ཐ

ཐ་ ťa, the letter **t** aspirated, like the English t in 'tea'.

ཐ་ ťa 1. num. fig.: ten. — 2. **every thing, all, total** *Sch.* (?).

ཐ་སྐར་ *ťa-skár* a certain star, *ťa-skár-zla-ba* a month, prob. = वैशाख (April-May); *ťa-skár-gyi bu* अश्विनी twin half-gods.

ཐ་ཁབ་ *ťa-ḱáb Lh.* a large **needle.**

ཐ་ག་པ་ *ťá-ga-pa* **a weaver** *Dzl.*

ཐ་གུ་ *ťá-gu,* vulg. *ťi-gu,* 1. a short **cord** or **rope.** — 2. **string, twine,** for making garlands *Stg.*; a bell-rope *Dzl.*

ཐ་གྲུ་ *ťa-grú,* originally *ťag-grú Pth.,* **extension, width, breadth,** *ₒdzam-bu-glíṅ-gi ťa-grú kún-la Glr.* in the whole extent of Dzambuling; *ťa-grú čé-ba Pth.* extensive.

ཐ་རྒོད་ *ťa-rgód* 1. **obtuse, rounded off** *Sch.* — 2. *Mil.?*

ཐ་ཆད་ *ťa-čád* **very bad, mean** *Cs.*

ཐ་ཆུང་ *ťa-čúṅ* **the last month** of a season (v. *dus*), e.g. *dpyíd-zla ťa-čúṅ* the last month of spring, opp. to *rá-ba,* (and *ₒbríṅ-po*); **the youngest** of three or more sons, opp. to *rab* (and *ₒbríṅ-po* the middle one).

ཐ་སྙད་ *ťa-snyád* 1. **appellation,** *žes ťa-snyád-du grags* so it is called *Wdṅ.; Tar.* 96, 13; 178, 3; *Was.* (296): **supposition; condition,** *ťa-snyád-pai bdén-pa* conditional truth. — 3. *Schr.*: **etymology,** *Cs.* only: part of grammar; so frq. used by grammarians, e.g. *ťsig daṅ ťa-snyád slób-pa* to learn spelling and etymology. — 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in *Mil.* — *Lex.* in conformity with each of these significations = व्यवहार, from व्यवहृ to distinguish, to name; to dispute. — *ťa-snyad-γčig-pa* n. of a school, of a system or doctrine *Tar.*; *ťa-snyad-grúb-pa* n. of a literary work.

ཐ་དད་པ་ *ťa-dád-pa* **different, various, sundry,** gen. opp. to *γčig* or *γčig-pa; dgós-pa ťa-dád-pa* the various wants of a man *Dzl.; ťa-mi-dád-pa* alike, equal.

ཐ་ན་ *ťá-na* **even, so much as, up to,** *ťá-na-srog-čágs gróg-sbur yan-čád* even the smallest insect *Stg.*; *ťá-na yig-ₒbru re-ré yan-čád* even every single letter *Thgy.*; at the close of an enumeration: **finally also** *Ld.-Glr. Schl.* 20, 6.

ཐ་པི་ཐུ་པི་ *ťa-pi-ťú-pi* **confusion, disorder** *Sch.*

ཐ་པག་ *ťá-pag* v. *ťár-dpag.*

ཐ་བ་ *ťá-ba* (= *ťú-ba*) **bad** *Mil.*

ཐ་མ་ *ťá-ma* **the last** of several things, with respect to number, time, rank, the lowest, meanest, most inferior, often opp. to *rab* and *ₒbríṅ,* and also to *ḱyád-par-čan*; it appears somewhat singular, that *γčan-zán-gyi ťá-ma* signifies a cat, and *ₒdab-čágs-kyi ťá-ma* a hen *Glr.*; *dús-kyi ťá-ma-la* in the last times *Glr.*, prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: **in the last place, finally, at last** *Glr.,* like *ťá-mar Dzl.* ༢༩, 11; last = parting (parting-cup, parting-kiss); for the last time: *γnyén-gyi ťá-mas bskor* he sees his relations for the last time around him, *zás-kyi ťá-ma za* he eats for the last time *Thgy.*; *ťá-ma-la* c. genit. at the end of, after. — *ₒprád-pai ťá-ma ni ₒbral, γsón-pai ťá-ma ni ší-ba yin* the end of every meeting is parting, the end of every living is dying.

ཐ་མ་ཁ་ *ťa-ma-ḱa Cs.*, vulg. *W.* **ťá-mag*,* **tobacco,** *ₒťuṅ-ba, W.* resp. **dón-če** to smoke (tobacco).

ཐ་མལ་པ་ ta-mál-pa (ta-mál abbreviated from tá-ma-la) 1. **mean, vulgar, plebeian**, ta-mál-par ₒdúg-pa to live like the vulgar *Dzl.* — 2. **ordinary, usual**, ta-mál-pa ma yin that is no usual thing *Dzl.*; ta-mál adv. = pal-čér.

ཐ་ཚིག་ ta-tsig *Sch.* 'oath'; but in two passages of *Dzl.* či ta-tsig can only mean: **'what signifies?'**

ཐ་ར་ཐོ་རེ་ ta-ra-to-ré *W.* **wide asunder, wide**, *ta-ra-to-ré žág-pa* *C.* to scatter, to throw loosely about.

ཐ་རམ་ ta-rám 1. *Sch.:* 'the breadth of a plain'. — 2. a medicinal herb *Med.*, in *Lh.* Plantago major.

ཐ་རུ་ ta-rú *Tar.* 20, 17, *Schf.:* 'the utmost limits', or it may be a p. n.

ཐ་ལི་ ta-li *W.*, *te-li* *C.*, *Hind.* थलिया, a **tin plate.**

ཐ་ལོང་ ta-lóṅ *W.* a sort of red cloth.

ཐ་ཤལ་ ta-šál *Sch.:* 'the end, the consequence; bad'; *Bhar.:* skyés-bu ta-šál nyid *Schf.:* homo nequam, a good-for-naught.

ཐག་ tag 1. sometimes for ₒtag, *Glr.* — 2. **distance** a. relatively (prob. from tág-pa measuring-cord, surveyor's chain) only in: tag-riṅ-ba adj. and abstract noun, tag-riṅ(-po) adj., *W.* *tag-riṅ-(mo)* **distant, a great distance**, sa tag-riṅ(s) a far country *Glr.*; with daṅ or las far from; tag-mi-riṅ-ba not far *Pth.*; tag-riṅ(-po)-nas from afar, from a distance *Thgy.*; tag-nyé-ba **near; proximity**; *W.* adj. *tag-nyé-mo*; tag či-tsam how far? *Cs.*; tag-grú v. ta-gru. b. absolutely, only with respect to time, in: ma-tág **but just, just now**, gen. with a verbal root, sleb ma-tág yin-pa he that has arrived just now *Glr.*; sṅar bšad ma-tág-pa (the passages) that have been explained just now *Gram.*; as an adv. gen. ma-tág-tu, or only ma-tág, frq., e.g. tos ma-tág-tu as soon as he had heard; de ma-tág-tu directly, immediately, in *W.* *ma-tóg-tse*. — 3. tag-tóg v. tog-tág. — 4. tag-γčód-pa v. tág-pa I.

ཐག་ཐག་ tag-tág, with *jhé'-pa* *C.*, *čó-če* **to knock**, sgo at the door.

ཐག་པ་ tág-pa I. **rope, cord** (in *Lh.* hempen ropes, as a foreign manufacture, are often distinguished from other ropes, by being called བལ་ཐག, bal-tág rope made of wool, ral-tág rope of goat's hair, rtsid-tág rope of the long hair of the yak, rtsa-tág, or pon-tág *Glr.* rope of grass; lčágs-(kyi) tág-pa chain, wire-rope, used as fetters or otherwise; *ras-tág* *W.* **bandage;** tag-míg **mesh** of a net *Sch.*; tag-zó **rope-maker's work** *Pth.* — tág γčód-pa vb. a. (tag čód-pa, or čád-pa vb. n. or pass.) 1. to cut a cord, bdag nyé-du daṅ ₒbrél-tag bčád-pas bde I am glad of having cut the cord (tie) which united me with my family *Mil.*; gen. with re, the cord of hope, e.g. ₒgró-bai ré-tag čad the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.; Schr.:* ₒó-tag γčód-pa to wean (a child); bló-tag-čod deliberation is cut off, the matter is decided or resolved upon; hence frq. without blo: 2. **to decide, resolve, determine**, rgyal-po bkróṅ-bar tag-bčád it was determined to murder the king *Glr.*; kyod γnyis ńá-la čúṅ-ma mi len tág-čód-pa-na if you positively refuse to give me a wife *Pth.*; *tag-čád mi kyud* *W.* I have no right to decide on that point; tag-čód-pa byéd-pa to decide, pass sentence, give judgment *Mil.*; **to be sure, decided, certain**, . . . gróṅs-par tag-bčád-de (cf. above) as it is quite certain that he has died *Mil.*; . . . yod tag-čód there are certainly . . . *Glr.; čos dar* ₒóṅ tag-čód it is quite certain that religion will spread *Mil.*; ltá-bas tag-bčád-nas being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, ráṅ-sems čós-skur tag-čód-čiṅ knowing one's own mind to be vain and frail (v. čós-sku sub sku 2) *Mil.; snáṅ-ba séms-su* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; tag-čód **certainty, surety, evidence**, ₒóṅ-kyaṅ tag-čód byed dgos but one should know it for certain, one must be sure of it *Mil.;* ltá-ba tag-čód-kyi rnál-ₒbyor-pa you, the ascetic, firm in meditation! *Mil.* — *tag-čo'-rbe'-čo'* *C.* resolute.

II. prob. = *dág-pa*, in *snyiṅ* (or *že*, or *bsám-pa*) *ťág-pa-nas* with a faithful heart, with all my heart, **heartily**, *že ťág-pai žú-ba Mil.* a sincere prayer or entreaty.

Note. In *ťag-pa* and other words beginning with *ť*, (e.g. *taṅ*, *ťo*), *d* sometimes takes the place of *ť*, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the media first began to be adopted in *C.*, and was not yet generally introduced.

ཐགས་ *ťags* **texture, web**, *ťags ₒťág-pa* to weave *Dzl.*, *ťágs-ₒťag-mkan* col. for *ťá-ga-pa*, also *ťágs-mkan Pth.* a weaver; **ťser-ťág* W.* thorn-hedge, fence consisting of thorn; *ťags-ḱri* (weaver's) loom *Ld.-Glr.*; *ťágs-gra-ₒbu Cs.*, **ťágs-ḱan-bu* W.*, **spider**; *ťágs-ča* weaver's implements; *ťágs-γnas*, *ťágs-ra*, a weaver's place or shop *Cs.*; *ťags-brán byéd-pa Mil.*, **ťag rán-če* W.*, to begin the warp.

ཐགས་ཐོགས་ *ťags-ťógs* **impediment** *Cs.*

ཐང་ *ťaṅ* 1. also *ťáṅ-ma Mil.*, *ťáṅ-bu Dzl. Ms.*, **ťáṅ-ka* W.*, flat country, **a plain, steppe**; also fig. like *žiṅ*, *bde-čén-gyi ťaṅ* land of bliss *Mil.*; *ťáṅ-la* (from the house) into the plain or steppe, = into the open air *Dzl.*; *ťáṅ-la ltúṅ-ba* to fall to the ground; **ma-ťáṅ* W.* the unfloored bottom of a room; *gram-ťáṅ* a fenny or swampy plain *Cs.*; *spaṅ-ťáṅ* a green grassy plain or steppe, meadow, prairie; *byaṅ-ťáṅ* the northern steppes or plains of Tibet (used as a noun proper); *bye-ťáṅ* a sandy desert or plain; *ₒol-ťáṅ* ground covered with (snail-) clover, **pasture ground**, grassy plain; *šag-ťáṅ* a gravelly plain; *ťáṅ-du byéd-pa Cs.* to lay waste, to make a desert of, *ťáṅ-du ₒgyúr-ba* to become a desert. — 2. *Cs.* **price, value**, perh. also amount; *rin-ťáṅ* id. *Dzl.*; *rín-ťaṅ-čan* **dear, precious**, *Mil.*; *yoṅ-ťáṅ* 1. *W.* **income, profit**, 2. *C.* = *yón-tan* **talent**, natural gift, faculty; *lo-ťáṅ* yearly tribute, *γčód-pa* to fix, to order it *Tar.*; *za-ťáṅ* (a person's) capability of eating *Thgy.* — 3. *W.* for *dwaṅs* **clear, serene**, **nam ťaṅ** a cloudless sky, fine weather; **daṅ pí-ro ťáṅ-te yod** (the sky) was cloudless last night. — 4. **potion** *Med.* — 5. = *bka-ťáṅ*, **order, command**, (*bka*) *ťaṅ-yig* **decree**; *pad-ma-ťaṅ-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (**resin?**) *ťaṅ-čú* **resin, gum**, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), **a moment, a little while**, gen. *ťaṅ γčig*, not seldom joined with *skad čig* and *yud tsam*; *ťaṅ tsam* id. *Pth.*; *čig-ťaṅ*, *bži-ťaṅ* one moment, four moments; *Lt.*, *ťaṅ-ré S.g.*, one after the other *Sch.* — 8. v. *ťaṅ-ka*. — In a few instances the meaning of *ťaṅ* is not quite evident.

Comp. *ťaṅ-ḱrúṅ* bastard *Sch.* — *ťaṅ-čú* v. *ťaṅ* C. — *ťaṅ-stóṅ* uninhabited, desolate; wilderness. — *ťaṅ-ₒbrú Sch.* 'cedar-nuts', perh. = *ko-nyon-tsé* q.v. — *ťaṅ-már* tar *Cs.* — **ťaṅ-ma-la-la-tsé** a small lizard *Ld.* — *ťaṅ-γží* market-price, **ťaṅ-ži čag* C.* the market-price abates. — **ťaṅ-zi* W.* fata morgana — *ťaṅ-rág* cedar (?) *Sch.* — *ťaṅ-šiṅ* fir, pine.

ཐང་ཀ, ཐང་ག་ *ťáṅ-ka*, *ťáṅ-ga*, resp. *žal-ťáṅ*, *W. *sku-ťáṅ**, *Tar. ťáṅ-sku*, **image**, prop. of human beings, at present = picture, **painting**, in a gen. sense, also of landscapes etc.

ཐང་དཀར་ *ťaṅ-dkár* the white-tailed eagle *Sch.*

ཐང་ཐང་ *ťaṅ-ťáṅ* v. the following word.

ཐང་པོ་ *ťáṅ-po*, **tense, tight, firm** (= *ₒťáṅ-po?*); *ťaṅ-lhód* tight and loose; also tenseness fig. *Mil.*; *ťáṅ-ša γčód-pa* to strain, to stretch, *čód-pa* vb. n. or pass. *Stg.*, *Mil.*, *C.*; **zúg-po ťaṅ-ṅam* C.* are you well? — *rkaṅ-ťáṅ-du* or *la* **on foot**, v. *rkáṅ-pa* comp.; *ťaṅ γčod-pa* **to tire, to fatigue** *Mil.*, *ťaṅ čod-pa* or *čad-pa* to be tired, wearied *Pth.*; **gom-ťáṅ láb-če (ṭú-gu-la)* W.* to lead a child in walking, to teach a child to walk; *ša-ťáṅ-ťáṅ* to the utmost of one's power *Sch.*

ཐང་སྤྲོམ་ *ťaṅ-próm* a medicinal herb *Med.*, *Wdṅ.* = *dha-tu-ra* thorn-apple (?).

ཐང་ཤ་ *táṅ-ša* v. sub *taṅ-po; taṅ-šiṅ* v. *taṅ* comp.

ཐད(ཀ) *tád(-ka)* 1. **the direction straight forward,** *steṅ daṅ ˏog daṅ tád-ka tams-čád-du* upward and downward, and in every other direction *Stg.; steṅ-ˏog-tád-kar* straight upward and downward *S.g.*; *po-bráṅ-gi tád-kar pyin* they came straight towards the castle; *tád-ka-na* directly before *Thgy.; deï nub-tád-kyi* that which is situated to the west of it *Tar.;* most frq. *tád-du* c. genit. **towards,** in straight direction; **over against; in presence of** e.g. to assemble, to propound, to lay before one, to study under a professor *Dzl.*; **exactly in the place** of a thing *Tar.* 17, 1; *šai tád-nas čod Tar.* 159, 4 prob.: cut off only from the flesh; **tẹ̀-kya, tẹ̀-kaṅ-la* Ts.* **straight on;** *tad-draṅ-na* **directly before** *Wdṅ.; *tad-nyá* W.* **over against, opposite, facing;** *tád-so-na = tád-ka-na Mil.* — 2. *tád-kar* **each for himself** *Glr.* — 3. **entire, whole, untouched, safe** (integer) *C.* and perh. *Thgy.*

ཐད་ frq. abbreviation for ཐམས་ཅད་ *tams-čád,* **whole, all.**

ཐན་ *tan, Hind.* थान्, = *yug,* **a piece of cloth.**

ཐན་ཀོར་ *tan-kór, tan-skór Lex.,* surrounding country *Sch.*

ཐན་ཐུན་ *tan-tún* (*Schr. tad-tún*) **a little** *Sch.*

ཐན་པ་ *tán-pa* **dry weather, heat, drought** *Glr.*

ཐབ་ *tab* 1. resp. *ysol-táb,* **fire-place, hearth,** *me-táb,* id.; also for **stove,** *lčags-táb* iron stove; *tab šor* 'the hearth is running over', i.e. the food placed on it runs over in boiling, a mis-hap the more serious, as the household god is offended by the evil smell caused thereby. — 2. v. sub *čaṅ.*

Comp.: **táb-ka* W.* fire-place, **táb-ka tsam yod** how many fire-places, i.e. households, are there? — *tab-kúṅ* opening or mouth of a stove, furnace, or fire-place; v. also *Schl.* 249. — *tab-ynás* fire-place, furnace, oven *Cs.* — **tab-tsáṅ* W.* kitchen. — *tab-pyis, W. *tab-pís** clout, dish-clout, wiper. — *tab-yžób* burnt smell. — **tab-lás čó-kan* W.* cook. — *tab-yyóg* kitchen-boy, scullion *Pth.* — *tab-šiṅ* fire-wood, fuel. — *tab-lhá* deity of the hearth.

ཐབ་ཐོབ་ *tab-tób W.* = *tom-tóm.*

ཐབས་ *tabs* (cog. to *stabs*), **opportunity, chance, possibility,** **tóṅ-*or *ḍúl-táb ma juṅ* W.* I had no opportunity of seeing or going; **tab šig nyi-ráṅ-ne mi júṅ-na* W.* if you offer no chance, if on your part it is not made possible; *tabs mi tub Dzl.* and col. I am not able, I cannot; *ydan-dráṅs-pai tabs med* I then shall lose the opportunity of meeting (the princess) *Glr.; ˳brós-pai tabs med* there is not any chance of escape *Glr.; lám-la yžól-tabs med* there is no occasion for stopping or tarrying on the road *Mil.;* **way, manner, mode,** *klog-tabs* way of reading, e.g. Sanskrit; *rkún-tabs-su* in a thievish manner, by theft *Stg.; rgyál-poi tabs ytóṅ-ba* to give up the way (of life) of a king, to resign the crown *Dzl., tabs yčig-tu* together, in company, jointly, e.g. to sit down with one another, to go together to a place, frq.; **means, measures.** *tabs byéd-pa, W. *čó-če, kyóṅ-če** to use means, to take measures; *blo tabs ˳tsól-ba* to contrive means *Ma.*; *tabs stón-pa* to show means or ways, to give directions, to instruct *Glr.; ˳tsó-tabs* **livelihood, subsistence;** *tabs zad* there is nothing else to be done *Glr.; ži-bai tábs-kyis* in a fair way, amicably, not by constraint or compulsion *Glr.*; *tábs-kyis* by various means, by artifice, cunningly, craftily; *tábs(-la)-mkás-pa, tábs-šes-pa, W.* also **táb-čan*,* **skilful, dexterous, clever, full of devices;** *da bód-du ˳gró-tabs gyis šig* now take steps, make preparations, for a journey to Tibet *Glr.*; *de ysón-poi tabs yód-dam* is there a means of recalling those men to life? *tabs-čág Mil.,* **tab-šág** or **teb-šág** vulgo, a shift, make-shift, surrogate; *tabs* (*daṅ*) *šes* (*-rab*) the mystical union of art and science, or (*Sch.* less correctly) of matter and spirit, cf. *Was.* (144).

ཐམ་ག, ཐམ་ཀ་ *tám-ga, tám-ka* **a seal, sign** *Cs.,* v. *dám-ka.*

ཐམ་ཐམ་ *tam-tám Sch.* 1. also *tám-me-ba*, **unconnected, scattered, dispersed.** — 2. *tam-tám (byed) -pa* = *ₒtám-pa*.

ཐམ་པ་ *tám-pa* (sometimes *tém-pa*) **complete, full,** almost exclusively used as a pleon. addition to the tens up to hundred.

ཐམས་ཅད་ *tams-čád* **whole, all;** added to the singular number: *rgyal-kʼáms tams-čád* the whole empire *Glr.*; *lus tams-čád na* the whole body aches (opp. to one part of it); *bód-kyi zaṅs tams-čád* all the copper of Tibet *Glr.;* more frq. added to a plural (though usually in the form of the singular number): all (the persons or things), *de tams-čád*, rarely *dé-dag tams-čád*, all those; *tams-čád-kyis so-só-nas* all of them one by one, each.

ཐམས་པ་ *táms-pa* (= *ₒtám-pa?*), *sa*, or *bye-táms-su ₒjug-pa* to suffer (a person or beast) to stick fast in the mud, in the sand (?) *Glr.* 84.

ཐའུ་ *tau Wdṅ.* **capsule** (?), *Wts.* **peach** (?).

ཐར་ *tar* v. *tar-tór.*

ཐར་ཐོར་(ལ་) *tar-tór(-la)* = *ta-ra-to-ré* (cf. *ₒtór-ba*); **tar čós-se dug* Ld.* sit wide asunder, not too close together! *tar byed-pa Mil.* **to break to pieces, to smash, to crush.**

ཐར་ནུ་ *tár-nu* a purgative *Med.*

ཐར་དཔག་ *tar-dpág, C.* **tar-ₒbág*, W.* **tá-bag** a large **plate, dish, platter.**

ཐར་བ་ *tár-ba* **to become free, to be saved,** **tar gos*, or *goi* W.* he must become free, *las* from; to be not hindered or prevented, **to get through, to get on, to be able to pass,** *čú-la* through the water *Mil.; zas mi tar* the food cannot pass through *Med.*; to be released, acquitted, discharged, **ṭim-na* C.* by a court of justice; *tár-du ₒjúg-pa* to set at liberty, to acquit, with *tse* (col. **tse-tár-la táṅ-wa**) to pardon (a malefactor), to grant him his life, frq., to let live (animals) *Mil.;* often in a religious sense (with or without *rnám-par*) **to be saved, freed, released,** viz. from the transmigration of souls; more frq. the pf. *tár-pa* 1. to be free etc., *lam tar* the road is free, passable. 2. sbst. **freedom, liberty, happiness, eternal bliss,** मोक्ष, *tár-pai rgyur ₒgyur* it will be serviceable for (my) liberty; *tár- (pai) lam* the road to happiness (a common expression); *tar-méd-kyi dmyál-ba* hell without release. 3. adj. **free,** *tár-par ₒgyúr-ba* to become free, *byéd-pa* to make free, to liberate, to save; *tár-sa* place of refuge, asylum *Thgy.*

ཐལ་ *tal*, sometimes for *ta-lí*; *tál-gyis* v. *tál-ba* II. 3.

ཐལ་བ་ *tál-ba* I. sbst. 1. **dust** (cf. *rdul*), **ashes,** and similar substances; *gog-tál* ashes; **tug-tál** (ʻsoup-dustʼ) roasted barley-flour *C.* — *tal-kár* a kind of elephant, *Cs.*, perh. the ash-coloured. — *tál-ču* lye. — *tal-čén* ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades *Mil.* — *tal-tág Ld.* unleavened bread. — *tal-mdóg* ash-coloured, cinereous. — *tal-pyágs* broom *Sch.* — *tal-byí* the gray or cat-squirrel. — *tal-tsá* a sort of salt *Med.* — 2. *bya-tal* **dung of birds** *Glr.*

II. vb. (*Cs.* also *ₒtál-ba*) 1. **to pass, to pass by,** **tal ča dug* W.* he goes past, he does not come in; **zám-pa tal ča dug**, he goes past the bridge, does not pass over it; to **miss** the mark, of an arrow or ball; *rba tal-tál ₒoṅ* the waves flow past *Mil.* — 2. **to go, step, pass beyond,** *lo lná-bču tál-nas* when the age of fifty has been passed *Wdṅ.;* **ču-tsód γčig tsá-big tal* W.* a little past one o'clock; *sṅo-ba-las tal-nas dmar-žíṅ* Thgy., prob. inclining from blue to red; **to be in the advance** *C.*; **to project, to be prominent,** hence *tal-túṅ* different lengths, one object projecting beyond another; **to play a prominent part, to take the lead** *W.; tál-čes-pa* **to exceed the due measure** *Sch.*; **ka tal-wa** to be forward in speaking, bold. — 3. **to go or pass through,** *brág-la yar tal mar tal,* and *par tal tsur tál-du ₒgró-ba* to soar up and down before a rock, and

to pass actually through it (the saints not being subject to the physical laws of matter) *Mil.*, *Thgr.*; **to shine, to light through**; *tal-°byúṅ-du ₒgró-ba* to go straightforward, to act without ceremony or disguise *Dzl.* ༧༥༢, 3; *tál-ma Sch.*, *tál-le C.*, **through and through**; *tál-gyis* **directly, straightway, unhesitatingly** *Mil.* — 4. **to come or get to, to arrive at** (*W.* **tél-ce**), *tál-nas lo ysum lon* three years have elapsed since they arrived; *pa-má gar tál-bai ytol-méd*; *bzaṅ-tál* safe arrival *Thgr.*; *yár-gyi bzáṅ-tal čén-por ₒgró-ba* to arrive at, attain to (a blessed state) in a pleasant and speedy manner *Thgr.* — 5. **to be over, past, finished, done,** *tál-lo* of a song: it is over, finished *Mil.*; *drúg-ču tál-lo* the number of sixty is full; *yál-nas tál-ba Mil.* having disappeared, vanished; *stór-te* (or *stór-nas*) *tal* he is undone, it is all over with him *Mil.* frq.; *rím-gyis je nyúṅ je nyúṅ tal* by degrees it vanishes, dies away *Mil.*; *sṅar čad-tsig tal* the former agreement is no longer valid; *tal soṅ* col. = *tsar soṅ.* — *Tar.* 46, 5.12? 172, 5: *tál-gyur-pa Schf.* **follower, adherent,** or the name of a certain sect.

ཐལ་མོ་ *tál-mo* **the palm of the hand,** *tál-mo sbyár-ba* to hold together the palms of the hands, as a gesture of devotion; *tál-mo snún-pa Dzl.*, more frq. *tal-lčág rgyáb-pa* to give a slap on the face, a box on the ear; *tal-brdáb-pa* to clap with the hands *Sch.*

ཐི་ *ti* num. fig.: 40.

ཐི་གུ་ *ti-gu* v. *tá-gu*; *ti-gu-kró-bo* (?) *C.* = **'ar-gón* W.*

ཐི་བ་ *ti-ba* 1. **wood-pigeon, stock-dove** *Sch.*; *ti-bo* **plover, peewit, lapwing** *Sch.* — 2. *C.* = *té-ba.*

ཐིག་ *tig*, prob. from *ti-gu*, 1. **carpenter's cord** or string to mark lines with, **marking-string**, *tig(-gis) ₒdebs-pa* to use such a string, to draw lines. — 2. any instrument used in drawing lines; *skor-tig* a pair of compasses, *yya-tig* slate-pencil, lead-pencil; also a line drawn with a lead-pencil; **tig-ta taṅ-če* W.* c. genit. to examine, try, test. — 3. **a line,** *tig-ₒdebs-pa*, *rgyag-pa*, *rgyab-pa*, to draw lines; *guṅ-tig* the meridian line *Cs.*; *nag-tig* or *snag-tig* a black line, *tsal-tig* a red line; *tsaṅs-tig* diameter; equator *Cs.* — 4. symb. numeral for **zero.** — 5. v. *tig.*

Comp. *tig-skód* string to mark lines with. — **tig-nyá* W.* **over against.** — *tig-nág Stg.*, *Sch.*: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — *tig-tsám* **a little.** — *tig-tsád Cs.* **proportion, symmetry,** *Ld.-Glr.* f. 27, 6, *tig-tsad byéd-pa* to proportion; **tig-tsád zúm-če* W.*, to determine the relation or proportion of things. — *tig-šiṅ* **a ruler,** to rule lines with.

ཐིག་ལེ་ *tig-le* 1. **a spot** like that of a leopard's skin, *tig-le-čan* **spotted, speckled;** *tig-ma* W.* id., of variegated woolen fabrics; *čos tig-le nyag čig Mil.*, the centre of all religion, in which finally all the different sects must unite. — 2. **zero, naught** *Wdk.* — 3. **semen virile.** — 4. **contemplation.** The two latter significations are mystically connected with each other, as will be seen from a passage of *Mil.*, which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: *yoṅs lús-la ytúm-mo ₒbár-bas bde; rluṅ ro rkyaṅ dhú-tir čúd-pas bde; stod byaṅ-čub-sems-kyi rgyún-ₒbab bde; smad dáṅs-mai tig-le kyáb-pas bde; bar dkar dmar tug prad brtsé-bas bde; lus zag-med-bdé-bas tsím-pas bde; de rnál-ₒbyor nyáms-kyi bde drug lags*, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. *ytúm-mo*) in his body; he feels well, when the air enters through *ró-ma* and *kyáṅ-ma* into the *dhúti*; he feels well in the upper part of his body by the flowing down of the *bódhi*; he feels well in the lower parts by the spreading of the chyle (chylous fluid, semen); he feels well in the middle, by being affected with tender compassion, when the red (the blood in the *kyáṅ-ma*) and the white (the semen in the *ró-ma*) unite; the whole body is well, being per-

vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

ཐིགས་པ་ *tígs-pa* **a drop**, *tígs-pa re-ré-nas* in drops, by drops *Glr.*; *čar-tígs* a drop of rain; *ysér-tig-po* (sic) *Mil.* seems to denote a drop or globule of molten gold, which in this form is offered for sale by gold-washers.

ཐིང་ *tiṅ* v. *ₒdiṅ-ba.*

ཐིབ་པ་ *tib-pa* v. *ₒtib-pa* and *ytib-pa*; *tib-tib* **very dark** *Sch.*; *byin-rlábs tibs-tibs Pth.* seems to imply the descending of a blessing upon a person; *tib(s)-po, mo* **dense,** *Cs.* or perh. nothing but **obscure, dark,** *nags Stg.*

ཐིམ་པ་ *tím-pa*, also *ₒtím-pa, ytim-pa* and *stím-pa*, gen. with *la* or *náṅ-du*, **to disappear** by being **imbibed, absorbed; to evaporate,** of fluids; of a snake: **to creep away,** to disappear in a hole; frq. of the vanishing of rays of lights, of gods etc.; **to be melted, dissolved** (salt or sugar in water); **to sink,** *dran-méd-du* into unconsciousness *Mil.*

ཐུ་ *tu* 1. num. fig.: 70. — 2. **tu gyáb-če* W.* **to spit,** with *la*, to spit at or on. — 3. often erron. for *mtu.*

ཐུ་བ་ *tu-ba* 1. also *tú-pa*, **skirt, coat-flap** *Glr.* — 2. rarely *ₒtú-ba*, **bad,** e.g. wood *Mil.*; **gyal-tú* W.* good and bad promiscuously; *sdug-bsṅál tú-ba* a bad accident *Thgy.*; **malicious, wicked, vicious** *Glr.* — 3. vb., v. *ₒtú-ba.*

ཐུ་བོ་ *tú-bo* ज्येष्ठ **a chief; an elder brother,** *Dzl.*, *Tar.*; *tú-mo Cs.*: mistress, lady (?).

ཐུ་མི་ *tu-mi* p. n., v. *ton-mi.*

ཐུ་རེ་ *tu-ré* **uninterrupted** *Sch.*

ཐུ་ལུམ་ *tu-lúm* **a lump of metal** *B.*; *W.* **cannon-ball:**

ཐུག་ *tug*, *C.* also **túg-pa**, c. accus. **until, to,** in reference to time and space; **žag zib-ču tug** for forty days; only col.

ཐུག་ཚོམ་ *tug-čóm Sch.*: **'dreadful noise'**; *Thgr. tug-tsóm; Mil. tug-sgrá* id.

ཐུག་པ་ *túg-pa* I. sbst. **soup, broth,** *ₒbras-túg* rice-soup, *bag-túg* meal-soup, gruel, *rgya-túg* Chinese soup, a sort of vermicelli-soup *C.*; *tug-tál* v. *tál-ba.*

II. vb. 1. **to reach, arrive at, come to,** c. dat. or termin., *tseï mtar túg-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *rús-pa-la túg-pa* to pierce to the quick *Dzl.*; *ši-la tug tse Mil.*, *ₒči-bar túg-pa-la Lt.* when one is near death; ... *la túg-gi bár-du* till, until *Dzl.*, *Tar.*, *Pth.*; *bzúṅ-la tug* he was just on the point of seizing her *Dzl.*; **sád-da tug* W.* going to kill; *ší-la* (or *bsád-pa-la*) *túg-pa* often means deserving death (of culprits) *Dzl.*; *tse ₒpó-ba-la tug kyaṅ* though life is at stake *Dzl.*; in like manner *W.*: **lus šrog daṅ túg-te ča dug** he goes at the peril of his life; *tug-yas* not to be reached, endless *Cs.* — 2. **to meet, to light upon,** c. *la* or *daṅ*, = *ₒprád-pa*, esp. col. **nyi-ráṅ-la túg-ga-la yoṅs* W.* he has come to see you; **tug yin* W.* we shall meet again, = till we meet again! à revoir! *jág-pa daṅ túg-pa Mil.* to fall in with robbers; *ydoṅ túg-pa* = *túg-pa*; *čí-la tug ruṅ Mil.*, **ghá-la tug kyaṅ* C.* whatever may happen to me; *tug-čád* agreement to meet *Sch.* — 3. col. **to touch, to hit or strike against,** *W.*: **ʼi-ru túg-kan** here it touches, or strikes against; here is the rub; **lag-pa mi tug yin** I shall not touch it, I shall not come near with my hand; **dé-la tug kyaṅ ma tug* W.* do not even touch it!

ཐུགས་ *tugs*, resp. for *snyiṅ, yid, sems, bsám-pa, blo* etc., and whenever mental qualities or actions are spoken of in respectful language, v. below. 1. **heart, breast,** in a physical sense, gen. *túgs-ka*; *túgs-kyi sprúl-pa* the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity *Glr.* — 2. **heart,** in a spiritual sense, **mind, soul, spirit, will,** v. below; **design, purpose, intention,** *sbyin-pai tug zlóg-tu ysol* we beg to desist from the intention of giving *Dzl.*; **understanding, intellect** *Glr.* (v. *sgám-pa*); *túgs-*

su čúd-pa = *kóṅ-du čúd-pa*; *túgs-su ₒbyón-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ˏóṅ-ba* ni f.; cf. *ₒgró-ba.* — 3. *túgs-la btágs-so* v. *ₒdógs-pa.* — 4. for *túgs-rje* or *bka-drín*, *tugs mdzád-pa* **to grant or show a favour** *Dzl.* — 5 in the phrase *tugs mi túb-pa*, with the genit. of the inf., it is used without ceremonial distinctions for **to venture, to risk, to dare** *Dzl.*

Comp. *túgs-ka* v. above — *tugs-mkyén* resp. for *mṅon-šés Mil.* — *tugs-ₒkrúgs* resp. for *koṅ-ₒkrúgs Ma.* — *tugs-dgóṅs* = *dgóṅs-pa* II.; *tugs-dgóṅs γtóṅ-ba* = *bsam-bló γtóṅ-ba* **to muse, meditate, reflect** *Mil.* — *túgs(-su) ₒgró-ba* resp. for *yid-du ˏóṅ-ba* **to be agreeable; agreeable, pleasant, delightful; pleasure, delight,** ... *la* in (a thing) *Mil.* — *tugs-rgyál* resp. **anger, wrath, indignation** *Mil.*, *tugs-rgyál bžeṅs* anger arises, is roused. — *tugs-ṅán* **grief, sorrow, affliction** *Dzl.* — *túgs-čes-pa* resp. for *yid-čes-pa* to believe. — *túgs-rje* prop. respectful word for *snyiṅ-rje* **pity, commiseration, compassion;** gen. **grace, mercy, generosity,** *ṅa-la túgs-rje(s) γzigs* pray, look graciously upon me! *Mil.*; even thus: *sá-bon žig túgs-rje γzigs dgos*, pray, be so kind as to send me some seeds! *W.* — *túgs-rjes ₒdzín-pa, túgs-rje mdzád-pa* id. — *túgs-rje-čan* **gracious, merciful, generous.** — (*lha*) *túgs-rje čén-po* the All-merciful, Awalokiteswara. — *tugs-dám*, prop. resp. for *yi-dam*, 1. **oath, vow, solemn promise,** e.g. *bčá-ba* to take (an oath), to make (a vow). 2. **a prayer,** a wish in the form of a prayer, = *smón-lam.* 3. **contemplation,** the act of contemplating a deity (cf. *sgóm-pa* and *sgrúb-pa*); **meditation** in general, *Mil.* frq., *tugs-dám ₒpel* meditation increases, proceeds successfully; **devotion.** 4. **a deity, a tutelar god or saint, a patron** *Glr.* — *tugs-nyid* v. *sems-nyid*, sub *sems.* — *tugs-múg* resp. for *yi(d)-múg* despair. — *tugs bdé-ba, mi bdé-ba*, v. *bdé-ba.* — *tugs-γtsígs-pa* to be cautious *Sch.*; v. however *γtsigs-pa.* — *tugs-brtsé-ba* **love, affection of the heart, compassion,** resp. for *snyiṅ-brtsé-ba*, frq., *tugs-brtse-bar dgóns-pa, γzígs-pa,* with *la*, to look upon compassionately, to remember in mercy. — *tugs-ráb Sch.* = *šes-ráb.* — *tugs-rús Mil.* = *snyiṅ-rús.* — *tugs-(kyi) srás Mil., Tar.*, **spiritual son,** an appellation given to the most distinguished scholars of saints.

ཐུང་ང་ *tuṅ-ṅa* **three years old,** of animals *Sch.*

ཐུང་བ་ *túṅ-ba*, col. *túṅ-ṅu, Ld.* **túṅ-se**, **short,** relative to space, time, quantity of vowels etc.; *tuṅ-ṅu ₒgro-ba* to become shorter; but the word is not so much used as 'short' is in English; *yid túṅ-ba Dzl.*, *spro túṅ-ba Wdṅ.* **passionate, hot-tempered, hasty.**

ཐུད་ *tud* **cheese** made of buttermilk, or of *čúr-pe*, butter and milk *Ld., Glr., Pth.*; *ˏo-túd* milk-cheese, made of curd, or of milk coagulated with runnet.

ཐུན་ *tun* I. a regular amount, a fixed quantity 1. of time, a certain length of time, as long as a man is able to work without resting, **a shift,** six, four, or three hours; *Schf.* translates *Tar.* 67, 17 even by one hour; **a night-watch,** *mel-tse tun ₒkor* the night-watch is over *Dzl.*; *tun bžii rnal-ₒbyor* the meditation of a whole day *Mil.*; **tun čád-če** *W.* (the cock) announces the watch (by crowing); *tun bzuṅ-ba Pth.* prob. to have the watch; *nam-gyi guṅ-tun-la* at or about midnight; *sród-kyi gúṅ-tun-la Mil.* prob. id. — 2. **a dose of medicine** *Med.* frq. — *tun-log?*

II. **in sorcery:** bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., *tun-dóṅ* a hole in which such substances are concealed; *tun-rá* a horn to carry them; *tun γsó-ba* to revive a charm *Mil. nt.*

III. one who collects, **a gatherer** (from *ₒtú-ba*), *šiṅ-tún* one who picks up or gathers sticks *Mil.*; *rtsa-tun* a gatherer of grass, *snye-tún* a gatherer of ears of corn *Cs.*; *tun-zór* reaping-hook, sickle *Sch.*

IV. *tun*, or more frq. *tun-móṅ(s)*, **usual,**

daily, what is done or is happening every day; **common, general,** *dṅos-grub ťun-moṅs* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *ťun-mín, ťun-moṅs ma yín-pa* **unusual, uncommon,** not for every body; **ċig-la ċig ťun-móṅ ċo** take good care to live together in harmony *W.*; *ťun-móṅ-du* or *su* **in common, in company, jointly;** *ťun-moṅ* by itself is also used as adv., = *ťun-spyír,* **in general.**

ཐུབ་པ་ *ťúb-pa* (शक्) I. vb., c. accus., sometimes c. dat., 1. **to get the better of, to be able to cope with, to be a match for** (an enemy), **to be able to stand or bear** (the cold etc.), **to be able to do one harm, to get at one,** *dug-gis ma ťub-ċiṅ* as the poison could not do him any harm *Dzl.*; **to be able to quench, extinguish, keep off** e.g. fire, hail *Glr.*; *γžán-gyis mi ťúb-pa* **invincible,** not to be overcome; *ṅan dgu ťúb-pa* to be able to subdue every thing that is bad *Lt.*; **to have under one's command** or **control, to keep under,** e.g. one's own body; **to be able to bear,** e.g. *mis ťúb-par dka* (water from a glacier) is not easily borne by man, i.e. does not agree with him *Med.*; *ras rkyaṅ ťub-pa* to be able to bear a simple cotton dress *Mil.*; *lo brgya ťúb-pa* to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, **to be able,** col. the usual word, in B. gen. *nús-pa*; cf. *γťúb-pa.*

II. sbst. 1. शाक्य **a mighty one, one having power and authority,** *śā-kya-ťub-pa* Buddha; a wise man, a sage, a saint in general, मुनि. — 2. symb. num. for 7.

ཐུམ(ས)་ *ťum(s),* also *ťúm-pa Cs., ťúm-po Sch.,* 1. **cover, covering, wrapper,** of a book or a parcel; *rgyáb-pa Sch.* to put (a cover round a thing), to wrap up; **śíg-pa* C., W., *sáṅ-pa* C.* to take off (a covering); *ťúm-ċan* having a cover. — 2. **a parcel wrapped up** (in paper etc.); *ₒbru-ťaṅ-ťúm bċas* together with a small parcel of tea.

ཐུམ་པ་ *ťúm-pa* 1. v. *ťum.* 2. v. *γnyid.*

ཐུམ་བུ་, ཐོམ་བུ་ *ťúm-bu, ťóm-bu* **a large spoon, a ladle;** *rag-ťúm* a brass ladle, *zaṅs-ťúm* a copper ladle.

ཐུར་ *ťur* 1. *Cs.* **a declivity** (?), prob. only adverbially: **down;** *ťur-lám* a downhill road; *ťúr-la, ťúr-du* down, downward, *ₒgró-ba* to go down, *núb-pa* to sink down; *mgo ťúr-du bstán-te* head down, head over heels *Stg.*; **ťí-pi ťúr-la súb-ċe* W.* to uncock one's cap. — 2. v. *ťúr-mgo,* and *ťúr-ma.*

ཐུར་མགོ་ *ťúr-mgo* 1. **the tip of a spoon,** *ťúr-mgo tsam* as a measure *Mil.* — 2. also *ťór-mgo* halter, **ťúr-go ċúg-ċe* W.* to bridle, to bit (a horse); **ťúr-la ťén-ċe* W.* to strive, to struggle against; to rear. — *ťur-ťág* the rein, *ťur-mťa* the end of the rein.

ཐུར་བུ་, ཐུར་རུ་ *ťúr-bu, ťúr-ru* **foal, colt, filly.**

ཐུར་མ་ *ťúr-ma, W. *ťur-maṅ*,* 1. **spoon.** — 2. Chinese **chopsticks.** — 3. **a pole** *Dzl.* ༢༠༧, 4. — 4. a whole class of surgical instruments *S.g.*

ཐུལ་ *ťul* 1. **egg** (acc. to Cunningham a Cashmiri word), *ťúl-ta-gir* pancake. — 2. v. *ₒdúl-ba,* also substantively: *ťul de min* besides this **way of converting** (people) *Pth.*; *ťul ₒóg-tu ₒjúg-pa Tar.* 25, 16 to keep a tight hand over a person, to discipline one; *žiṅ-gi ťul ₒdébs-pa Ld.-Glr.* to clear land for tillage, ni f.

ཐུལ་པ་ *ťúl-pa, Cs.* also *ťúl-po,* dress made of the skins of animals, **a furred coat** or **cloak** *Mil.*; *lúg-ťul* dress of sheepskin, *rá-ťul* dress of goat-skin, *ťúl-lu* the common sheep-skin dress; **ťúl-ċan* W.* wide, not fitting close or tight.

ཐུལ་བ་ *ťúl-ba* 1. pf. to *ₒdúl-ba,* **to tame, curb, check, restrain,** *Mil.*: *ṅás ₒdré-rnams ťúl-nas* the goblins having been subdued by me; *las nyon-moṅs ťúl-ba dka* it is difficult to check a sinful deed *Mil.*; participle: tamed, civilized; converted. — 2. **to roll** or **wind up** *Lh.*

ཐུལ་ལེ་ *ťúl-le Ld.* **impressive,** nearly the same as *ťúr-re.*

ཐུས་པ་ *ťús-pa* 1. **bad** = *ťú-ba,* prov.; 2. v. *ₒťú-ba.*

ཐེ་ *te* 1. for *té-mo*; 2. num.: 100.

ཐེ་རྟོག་ *te-rtóg* **scruple, doubt, uncertainty, hesitation,** occasionally used for *te-tsóm.*

ཐེ་བ་ *té-ba, C.* also **tí-ba**, pf. *tes Sch.,* the col. syn. of *ɣtógs-pa,* seldom in *B.,* 1. **to belong, appertain to,** c. *la.* — 2. **to occupy one's self** with a thing, **to meddle with, to interfere,** c. *dan* (= *ₒdri-ba*); *té-mkan* belonging together, c. *la,* belonging to a thing; **ma-té-a* W.* for *ma-té-bar,* = *ma-ɣtógs-par*; *te-rég* the connexion or relation of ownership, *dí-la yáb-kyi te-rég med* to this my father has no claims *Mil. nt.*

ཐེ་བོ་, ཐེ་བོང་ *té-bo, te-bón W.* **thumb,** v. *téb-mo.*

ཐེ་མོ་ *té-mo,* col. *té-tse,* diminutive *teu,* resp. *pyag-té* **seal, signet, stamp,** **té-tse gyáb-ce,* or *nán-ce** to seal, to stamp; *sa-té Tar.* 79, 12(?); **té-tse lag-kór tán-wa** to engage, to bind one's self by a seal in some common concern.

ཐེ་ཚོམ་ *te-tsóm* **doubt, scruple, uncertainty, perplexity,** *te-tsóm skyes, byed* (*W.* **co**), *za, te-tsóm-du gyur* I am doubtful; *te-tsom za-ba-rnams* scrupulous, irresolute persons *Pth.*; **te-tsom man-po rag* W.* I am in great perplexity, I am quite at a loss; *te-tsom zig ₒdri-ba* to utter a doubt *Dzl.*

ཐེ་རང་ *te-ran* v. *teu-ran.*

ཐེ་རེ་ *te-ré* col. **straight, upright, firm; smooth,** without folds or wrinkles; *te-ré tín C.* draw (the carpet) smooth.

ཐེ་རེལ་ *te-rél W.* **incomplete, defective, unfinished,** *te-rél-la lus son* (the loaf) is not whole, there has already been cut from it.

ཐེ་ལི་ *te-li* v. *ta-li.*

ཐེག་པ་ *tég-pa* I. sbst. **यान, 1. vehicle, carriage, riding-beast,** *rtai tég-pa-la zon* he mounted on horseback *Dzl.; tég-pa lna-brgyá bsams* he procured five hundred conveyances (horses, elephants, carriages) *Dzl.* 2. for attaining to salvation, *tég-pa ɣsum* **three conveyances** are generally mentioned, but in most cases only two are specified, viz. *tég-(pa) dman(-pa),* हीनयान, and *teg(-pa) čen-po,* महायान, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a *snágs-kyi tég-pa,* मन्त्रयान *mantrayāna,* e.g. *Tar.* 180, 13. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of *Köppen* and esp. *Wasiljew* may be consulted.

II. vb. 1. **to lift, raise, hold up, support** *Mil., Glr.*; hence *kri-tégs* leg of a table *Sch.*; *teg-kúg C.* knapsack, travelling-bag. — 2. **to raise, set up** fig. *bsad-gád* to raise a loud laugh *Mil.* — 3. most. frq. **to be able to carry,** *ji tég-pa* as much as you are able to carry *Dzl.*; *mis teg-tsád ɣcig* as much as one man is able to carry *Tar.;* esp. with a negative: *ma teg* he was not able to hold him up *Dzl.; mi-teg kur* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, *Med.*; to endure, tolerate, stand, *kón-rnams-kyi nan ma teg-par* not being able to stand their urgent demands *Mil.*; **to bear, to undergo without detriment,** *skyid teg sdug teg* to be able to bear good fortune and ill fortune. Cf. *ₒtégs-pa, ₒdégs-pa.* —

ཐེང་ *ten* 1 *ten-ró Mil.,* **sa-tén* Ld.,* the dead body of an animal killed by beasts of prey. — 2. **tén-la* C.* **down, downward,** e.g. **kyúr-wa, yúg-pa, bór-wa**, to fling down.

ཐེང་པོ་ *tén-po Pth., tén-bu Sch.,* **tén-kan* W.,* **lame, hobbling, limping.**

ཐེངས་ *tens* **time, times,** *tens lna* five times *Pth.; dbugs-tens cig-la* in one breathing, at a stretch; without intermission *Pth.*

ཐེན་ *ten* 1. **a little while, a moment.** — 2. v. *ₒten-pa.*

ཐེན་པ་ *tén-pa* **tax, duty, impost** *Sch.*

ཐེབ་ *ťeb* 1. for *ťem*, **full** *Glr.* — 2. for *ťabs Glr.*, *C.* — 3. *ťéb-mo*, *ťeb-čén* the thumb, *ťeb-čúṅ* the little finger; v. *mťe-boṅ*.

ཐེབས་ *ťebs* **series, order, succession** *Sch.*, *ťebs-re byed-pa* to do successively; *ťébs-pa* v. *₀ťebs-pa*.

ཐེམ་པ་ *ťém-pa* I. 1. **threshold**, *rgál-ba* to cross it *Glr.*; *sgo-ťém* door-sill, threshold; *yá-ťém* head-piece of a door-frame, lintel, *ma-ťém* sill, threshold *Glr.* — 2. **staircaise, stairs, flight of steps**, *ťem-skás* id.; **ťem-só** *W.* **step, stair**; *ťem-rím Cs.* 1. the several steps of a staircase. 2. **rank, dignity.** — *rdo-ťém* stone staircase; *ḱor-ťém* winding stairs *Cs.* — II. 1. **to be full, complete**, *zla-dus ťem-pa daṅ* when the time of the months was fulfilled *Glr.* frq.; *žag γčig ma ťém-pa-la* one day being still wanting *Glr.*; *brgya ťém-pa* v. *ťam-pa Glr.* — 2. *W.*: **to be sufficient, enough.** — 3. **to receive** (?) *Sch.*

III. *Sch.* = *ťén-pa*, **tax, impost, tribute.**

ཐེམ་བུ་ *ťém-bu*, *ťem-tsaṅs* **stopping, closing, shutting up; a stoppage** *Sch.*

ཐེམས་ཡིག་ *ťems-yig Sch.* **memorial.**

ཐེའུ་རང་ *ťeu-ráṅ Glr.*, *ťe-bráṅ Lt.*, *ťe-ráṅ Ma.*, a sort of **demons.**

ཐེར་ *ťer* 1. **bald, bare**, *spyi-ťér Thgy.* a bald head; a bald-headed person; *ťer-ťér C.* flat. — 2. = *ťe-ré* (?) *p̓yi ťer naṅ gog* strong and hale outside, decayed within *Mil.*; *ťer-zúg-pa* = *rtág-pa Thgr.*

ཐེར་འབུམ་ *ťer-₀búm Sch.* 1000000000; *ťer-₀bum-čén-po* 10000000000.

ཐེར་མ་ *ťér-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ťer* made of shawl-wool, *bal-ťer* of common wool.

ཐེལ་ *ťel* for *ťe-li*, *rag-ťél C.* a plate made of latten brass.

ཐེལ་བ་ *ťél-ba W.* frq. = *sléb-pa* **to arrive**, cf. *ťál-ba* II., 4.

ཐེལ་སེ་ *ťél-se Sch.* and *Wts.* **a seal, stamp**, = *ťe-tse*.

ཐེས་པ་ *ťés-pa Sch.* pf. to *ťé-ba*; = *ťes-bsún Lt.?*

ཐོ་ *ťo* 1. num. for 130. — 2. **register, list, catalogue, index**; *ťo ₀brí-ba* to register, to make out a list or catalogue *Schr.*; *sléb-ťo*, *₀byúṅ-ťo* account of receipts, *sóṅ-ťo*, *búd-ťo*, *skyág-ťo* account of expenditures; *btáṅ-ťo* account of money or goods lent out; *nyó-ťo* account of goods bought, bill; *lo-ťo* **calendar, almanac**; *dei lág-tu p̓rin-bor-ťo* list of orders or directions given to him (lit. laid down in his hands); *dei rgyúd-la ťób-ťo* a list of things which his relations shall receive.

ཐོ་གར་ *ťo-gár Pth.*; acc. to *Sch.* **the Turkomans**; *Tar.* 18, *Schf.*: **Tukhara**, name of a people in the northwest of India; prob. the **Togarmah** of the Bible.

ཐོ་ཅོ་ *ťo-čo Mil.*, **a foolish joke**, unbefitting a sensible man.

ཐོ་ཕྱི་ *ťo-p̓yi Schr.* **love** (?), in *Pth.* it seems to signify the **sky.**

ཐོ་བ་, མཐོ་བ་ *ťó-ba*, *mťó-ba*, **a large hammer**, *ťó-bas rdúṅ-ba* to hammer, to forge; *rdó-ťo* a stone hammer, *śíṅ-ťo* a wooden hammer, mallet; **ťo-čúṅ** 1. an ordinary hammer. — 2. **the cock of a gun.** — 3. **a soldering-stick.** *Lh.*

ཐོ་འཚམ་པ་ *ťo-₀tsám-pa* **to scorn, scoff, jeer, sneer at, vex, insult, mock**, c. *la*, by words *Dzl.*, also by actions *Dzl.*; *sṅan-čud ťo-₀tsám-pa bzód-par γsol* pardon our having sneered at you before! *Mil.*; also *mťo-mťsám-pa*, *-btsám-pa*, *-brtsám-pa*.

ཐོ་ཡོར་ *ťo-yór* **stone pyramid, heap of stones** (cairn).

ཐོ་རངས་ *ťo-ráṅs* 1. **dawn, break of day, early morning**, *ťo-ráṅs(-kyi) dús-su* early in the morning; 2. **the following, the next morning**, c. genit.; both also adverbially: *de daṅ mǰal-bai ťo-ráṅs* on the morning after having met him.

ཐོ་རེ་ *ťó-re W.* **to-morrow** (*B.*, *C. saṅ*).

ཐོ་རེ་བ་ *ťó-re-ba*, *ťor-tsál Cs.*: **a few**; *Mil.*, *ťog-re-tsal* **a little while.**

ཐོ་ལུམ་ *ťo-lúm* v. *ťu-lúm*.

ཐོ་ལེ་ *ťo-lé* 1. *ťo-lé ₀débs-pa* **to spit**, c. *la*, at or on *Pth.* (cf. *ťu*). — 2. **button** *C.* — 3. *ťo-lé dkár-po C.* **chalk.** — 4. *ťo-le-rgyal Mil.?*

ཐོ་ལོག་ *to-lóg C.* **mule, hinny.**

ཐོག་ *tog* I. **what is uppermost** 1. **roof,** *tog ₒbúbs-pa* to cover with a roof, to roof (a house) frq.; *tog ₒgél-ba* id.; also fig. **to complete, to crown a thing** *Mil.*; **tóg-sa nán-če* W.* **to roof, to finish a roof** by beating and stamping down the earth or sods, of which the covering consists; *tog-rdzís ytóṅ-ba Mil.* id.; also fig. **to impress,** c. genit., *Mil.* — **tog-kár* W.*, the opening for the smoke in a roof. — *tog-čan* having a roof, **tóg-yog* W.* under cover. — 2. **ceiling;** *yá-tog* ceiling, *má-tog* floor of a room. — 3. **story,** *dgu-tóg* having nine stories or floors, frq. — 4. in a general sense: *tog ₒdrén-pa Mil.* **to be at the head, to lead, direct, govern;** *tog-kar, W. *ka-tóg-la*,* **on, upon,** *kyág-tog-kar* on the ice *Glr.*; *tóg-tu,* and *tog-tóg* adv. **up, up to; above;** *yáṅ-tog-tu* in the uppermost place, quite at the top, *Glr.;* postp. c. genit. (or accus.) 1. **on, upon,** e.g. to lay on, to place upon *Pth.; sems tóg-tu lǰí-bar byúṅ-nas* lying heavy, weighing heavily, upon one's mind *Glr.; ṅai tóg-tu byuṅ* my heart was smitten (by that); that has touched, has grieved my heart *Mil.*; *tog-tu kel-ba Mil.*, vb. act. to it. 2. **above** *Glr.* 3. **towards,** in the direction of, e.g. running towards, *mai tog-tu Dzl.*; *yá-tog, má-tog* ad. **above, below,** or **up to, up stairs,** and **down, down stairs** *Mil.* 4. **to,** e. g. to send to *Dzl.* 5. *dmag-tog* **at the head of** the army, or only **with** the army. 6. **during, as long as, throughout; whilst** (*tog* gen. without *-tu*), *dgun-tog* throughout the whole winter; **dir á-ku sem tser tog** whilst her husband is here in great anxiety *Ld.; bgros-tog* during the walk. Cf. also *ṅa-og, pi-tog* as sbst.: **morning, evening, forenoon, afternoon** *W.* 7. **directly after,** *bžos-tog ₒó-ma* fresh milk, *S.g.* (s.l.c.). — *tog-nas* 1. **above, more than,** **lo ṅab-ču tog-ne ma lus* Ld.* they remained, i.e. lived not more than fifty years. 2. **on the part of,** *Thgy.*, analogous to *pyógs-nas.*

II. **thunderbolt, lightning;** *tog daṅ sér-ba* lightning and hail, *tog-sér-gyi ynód-pa* damage done by the elements; *tog ₒbáb-pa* lightning descending, *rgyab-pa* striking, *tog-bábs-su ₒbyón-pa* to arrive, to approach quick or suddenly like lightning *Tar.*, resp.; *tóg-gis ysód-pa S.g.*, *tog báb-ste ₒči-ba Do.* to be killed by lightning.

III. 1. **fruit, produce,** *dkár-tog* v. *dkár-po; žiṅ-tog* produce of the fields *Dzl.*; *lo-tóg* a year's produce; *šiṅ-tóg* produce of a tree or other plant, fruit; *ysar-tóg* this year's crop *S.g.*; *tog-pʼúd* first-fruits, as an offering; *tog-šás* id.(?). — 2. *W.* **fortune, wealth, property,** **ṅúl-li tog** property in money, cash in hand; *(s)pi-tog* common property, property belonging to a community.

IV. in *ma-tog(-tse)* for *ma tag*, col. and *Thgy.*, s.l.c., v. *tag.* Cf. also *tog-tág, tóg-ma, tógs-pa.*

ཐོག་ཐག་ *tog-tág*, prob. augmentative of *tog*, v. *tóg-tu* 6, also *tag-tóg,* **during, as long as, throughout; quite,** *mtsan tog-tág-tu* all night long; *nyi-ma-ycig-gi bár-du tog-tág* during a whole day; *lam tog-tág gáṅ-ṅo* the roads were quite full (of snow) *Dzl.*

ཐོག་མ་ *tóg-ma* **what is uppermost,** 1. **the upper end, the uppermost place,** *grál-gyi tóg-ma-la ₒdúg-go* they sat down in the first, or uppermost, place *Dzl.*; gen. 2. **origin, beginning;** *tóg-mai saṅs-rgyás kun-tu-bzáṅ-po* Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; *tóg-ma čo-rigs mtó-ba* of noble birth, as regards his origin *Dzl.*; *tóg-ma btsás-pai tsé-na, tóg-ma btsás-nas, tóg-ma skyés-nas* already at his birth, from his very birth *Dzl.*; *tog-ma méd-pa-nas, dus tog-méd-nas* time out of mind, from eternity; *tóg-ma-nas* from the very beginning; of itself; as a matter of course *Dzl.; bsúbs-pai tog-tág-la* as soon as they began to fill up *Glr.; tog-mta-bar-du* at first, later, in conclusion (lit. in the beginning, end, and middle) *Lt.*; most frq. *tóg-mar* 1. **at first, first,** the Lat. primum,

primo, and primus. — 2. postp. c. genit. **before**, with respect to time *Mil.* — *t́og-draṅs-pa Pth., Glr., Sch.*: 'at first, begun'; our Lama explained it by **'to lead, to guide'**, v. *t́og* I, 4.

ཐོག་ཚད་ *t́og-tsád W.* **story** (of a house); *t́óg-so Mil. nt.* id.

ཐོགས་ *t́ogs* v. *ₒdógs-pa*, and *ₒt́ógs-pa.*

ཐོགས་པ་ *t́ógs-pa*, c. *la*, **to strike, stumble, run against** (like *t́úg-pa* v. 3); **to be hindered, impeded, delayed**, frq.; *mi k̔yi gáṅ-laaṅ t́ógs-pa méd-du* without being hindered by men, dogs, or anything else *Mil.; t́ogs-pa-méd-pa, t́ogs-méd, t́ogs-brdúgs-*(or (b)*rtug-*)*méd-pa*, असङ्ग **not hindered, unimpeded, unchecked; all-searching, all-penetrating.**

ཐོང་ *t́oṅ, t́oṅ-ṡól* **a plough.**

ཐོང་ཁ་ *t́óṅ-k̔a Mil., t́oṅ-ga Mṅg.?*

ཐོང་པ་ *t́óṅ-pa* 1. *Cs.* **a ploughman.** — 2. *Cs.*: **'a ram** that is castrated, **wether**; *ra-t́oṅ* a castrated he-goat'; according to my authorities, however, *t́óṅ-pa*, and *ra-t́óṅ* signify a ram and he-goat **one year old,** *t́oṅ-t́sér* and *ra-t́sér* being the feminine forms (?) — 3. *t́óṅ-pai lo Mil.* the years between childhood and manhood, **juvenile years,** *Sch. t́óṅ-po*, cf. *k̔yóg-t́oṅ.*

ཐོང་སྤུ་ *t́óṅ-spu* **mane of the camel** *Sch.*

ཐོངས་པ་ *t́óṅs-pa Mil.?*

ཐོད་ *tod* 1. *Cs.* **a head-ornament, crown;** gen. the usual covering for the head in the East, **turban,** *la-t́ód Glr.* id.; *dbu-t́ód* resp.; *sá-yig t́ód-du bčiṅs-pai ka* the letter k having for a crown the letter s: སྐ *Zam.* — 2. = *t́og* I.: **go-t́ọ̀* C.* **over** or **above** the door; *k̔a-t́ód-la, k̔a-t́óg-la, k̔a-tód-la,* **up, upon** *Ld.* — 3. **threshold,** *yá-t́od, má-t́od = yá-re, má-re.* — 4. v. *t́ód-pa.* — 5. *t́od-rgál čé-ba* (*t́oṅ?*) *Mil.*, acc. to the context: **angry, wrathful.** — 6. *t́od-t́ód* v. *su.*

ཐོད་པ་ *t́ód-pa* 1. **skull, cranium;** skull of a dead person, **death's head;** *t́od-skám* a dry skull, *t́od-rlón* a fresh skull *Thgr.*; *t́od-k̔rág* a skull filled with blood *Thgr.*; *t́od-p̔ór* a drinking-cup made of a skull. — 2. col. **forehead, brow;** *t́od-rtsá* vena frontalis *Lt.; t́od-čiṅs, t́od-k̔ébs, tod-brgyán,* turban.

ཐོད་ལེ་ཀོར་ *t́od-le-kór Lex.* **alabaster;** *Tar.* 67, 18 *Schf.* = खटिका, chalk.

ཐོན་ *ton* v. *ₒt́ón-pa* and *ₒdón-pa; t́ón-pa C.* also: **good, fair, beautiful;** *smrá-bar t́ón-pa* eloquent.

ཐོན་མི་ *t́ón-mi*, or *t́ú-mi sam-bhó-ṭa* n. of the minister that was sent to India by king Sroṅbtsansgampo, in order to procure an alphabet for writing.

ཐོབ་ *t́ob* 1. v. *tób-pa.* — 2. v. *ₒdebs-pa.*

ཐོབ་ཆུ་ *tob-ču Schr., *t́ob-če, tob-čí, teb-ču* C.,* **button** (v. *tob-či*).

ཐོབ་པ་ *t́ob-pa* I. vb. (synon. to *rnyed-pa,* and exclusively in use in *W.*) 1. **to find,** frq. — 2. **to get, obtain,** *ṅas t́ob B., ṅá-la t́ob* col., I find, I get; *t́ob-par ₒgyúr-ba* id.; **to partake of, to come to,** *dád-pa* faith (to come to the faith) *Mil.;* **to obtain, to get possession of, to subject to one's power** *Dzl.; da-drág t́ob-mt́ár Gram.*: after (words) that have got a *da-drág; saṅs-rgyás, rgyál-po, bdág-po, t́ób-pa* (lit. to get the Buddha etc.) **to become** a Buddha, a king, a lord; **čag-dzód t́ob-če* W.* to become frq. (cf. *rgyál-po*). —

II. sbst. that which has been got or obtained: **the sum, result,** of a calculation etc. *Wdṅ.*

III. **t́ób-če(s)* W.* adj. that which is **to be got** or **received,** e.g. **búlon t́ób-čes-si bún-yig** a list of demands to be called in, of money owing.

Comp. *t́ob-rgyál byéd-pa* **to rob, pillage, plunder** (?) *Sch.; t́ob-čá* the share which one gets *C.* — *t́ob-t́áṅ Cs.* 'income, revenue'; more accurately: that which falls to one's share, as a reward or pay, for work, services etc., e.g. bits of cloth or silk, which a tailor may keep for himself. — *t́ob-nór* 1. **share, quota.** 2. **quotient.** — *t́ob-bló C.* **desire,** *bkúr-sti t́ób-pa* **ambition** *Schr.* — *t́ob-t́sír* (lit. the turn of getting,

receiving) **claim, right; duty, due,** *tob-tsír ṅá-la yod* I have a claim, a right to it *W.*; **tob-tsír táṅ-ce* *W.* to give each his share in his turn (prop. acc. to the due turn). — *tob-rím Glr.* id. — *tob-yig* **repertory, index.** — *tob-sról* prob. = *tob-tsír*, **right of succession** *C.* — *tob-šá C.* **contest, quarrel, strife; scramble,** e. g. for money thrown among the people.

ཐོམ་བུ་ *tóm-bu* = *túm-bu.*

ཐོམས་པ་ *tóms-pa* v. *ₒtóms-pa.*

ཐོར་ཁོད་ *tor-kód*, or *tor-gód*, **a Mongol tribe.**

ཐོར་མགོ་ *tor-mgó* v. *tur-mgó.*

ཐོར་ཅོག, ཐོར་ཙུགས་ *tor-cóg, tor-tsúgs*, (also *do-kér*) **a plaited tuft of hair, toupet,** *Lex.*: *có-toi tor-cóg*; *tor-cóg dar sna lṅa bciṅs Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *ytsug-tór* q.v; *tór-to(r) Lex.* id.

ཐོར་པ་ *tór-pa*, also *ₒtór-pa Med.*, **the small-pox** *Sch.*; in *Sik. tór-ba* signifies **pimple, pustule,** but the usual word for this is *srin-tór*, and in *W.* **pul-tór** has a similar meaning, whereas *tór-bu Med.* denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — *dmar-tór* **measles** *Sch.*

ཐོར་བ་ *tór-ba* 1. v. *ₒtór-ba.* — 2. v. *tór-pa.*

ཐོར་བུ་ *tór-bu* **single, separate;** *Tar.* 120, 19: *prá-mo tór-bu-pa* separate little works, books *Schf.*

ཐོར་མོ་ *tór-mo* the growing fat of cows, goats etc. in consequence of sterility *Sch.*

ཐོལ་བ་ *tól-ba* 1. v. *ₒtól-ba*, pf. to *rtól-ba*, what has come forth, what has been raised, elevated(?) *Sch.* cf. *tol-tól Mṅg.*; *tol-byúṅ* to arise, to begin, suddenly *Sch.*

ཐོས་པ་ *tos-pa* 1. vb. **to hear** *B., C.* (*W.* **tsór-ce**), *rgyál-po žig-gi ytam tós-sam*, or only *rgyál-po žig tós-sam Dzl.* have you heard of a king? *ₒbrós-so zér-bai ytam rgyál-poi snyán-du tós-so* it came to the king's hearing that he had escaped. *Glr.* — 2. adj. *mṅáṅ-du tós-pa* **far-famed, renowned,** frq.; *ma tós-pa* **unheard of;** *tos-gról* the title of a book which is read to the soul of a deceased person (**tö-dhól** *C.*, **to-dól** *W.*), and the full title of which is: *tós-pa tsám-gyis gról-ba tób-pai cos* a doctrine by the hearing of which a man is instantly saved *Thgr.*; *tos-cúṅ Mil.* **hearing little.**

ཐྲིག་ཐྲིག་ *trig-trig* **the creaking of shoes.**

ཐྭག་ *twag Ld.* the sharp sound, **the cracking,** which is heard, when a branch of a tree is breaking off; cf. *tsa-rág* and *ldim.*

མཐང་ *mtaṅ Cs.*: **the lower part of the body,** *mtaṅ-gós* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

མཐའ་ *mta* (cf. *tá-ma*) 1. **end, ending,** 1. relative to space: **edge, margin, brink, brim,** of a well *Glr.*, skirt of a forest, gen. *mtá-ma*; **limit, bound, border, confines, frontiers,** *mta skór-ba* to go round the confines (of a place); *mtá-las ₒdás-pa* exceeding all bounds, very great, e.g. *sdug-bsṅál Thgr.*; used even thus: *rgyál-po bžúgs-pai mtá-la bskor* to walk round him that sits on a throne *Glr.*, po.; adverbially: *dé-mta* round this (mountain) *Mil.*; *mta dbus kún-tu* in the whole country (in the frontier districts and in the central parts); *mtai rgyal-kams* neighbouring or border-country; *mta* id., e.g. *mta bži* the four border-countries, i.e. all the surrounding territory, frq.; *mtai nor* the treasures of the border-country *Glr.*; *mtai dmag* border-war.; in the Tibetan part of the Himalaya mountains *mta* denotes in a special sense **Hindoostan;** — in grammar: **termination,** *na ma ra la žés-rnams mtá-can* words ending in n, m, r, l; *ga-mtá* a final g. 2. relative to time: *bskál-pai mta Dzl.* the **termination** of a Kalpa; *dus-mtái me* the conflagration at the end of the world, the ecpyrosis; in a more general sense: *mta ṅán-pas* as this will end badly; *mta ycig-tu Wdṅ.* and *Tar.* 4, 7 *Sch.*: **on the one hand, in part, in a certain degree, in some respect;** *Schf.*: 'schlechthin' (?) —

mta-yċód-pa final or definitive sentence or judgment *Sch.; dei mta yċod-pai pyir* in order to settle it definitely, viz. by counter-proof, *Gram.*; *yáṅ-dag-mta* the true end, i.e. objective truth *Was.* (297); **the rest, remainder,** *re-dógs-kyi mta spaṅ* having given up also the last remnant of fear and hope *Glr.*, cf. *mtá-dag; mtá-ru, mtar* 1. **towards the end,** towards the boundary or the neighbouring country; **at the end** etc.; *mtar túg-pa* to reach, to attain to the end, frq.; *tsei mtar túg-pai graṅs* the number of those that reach the (natural) end of life *Dzl.; mtar-tug-pa-méd-pa* inexhaustible *Dzl.*; *mtár-pyin-pa* (rarely *mtar-ₒkyil-ba*) id.; also absolutely as sbst. *mtár-pyin-pa* **a perfect, a holy person, a saint;** *mtár-ton-pa* id. (?) *Mil.; mtár-byed-pa* to give a work its finish *C.*, (*Sch.*: 'to destroy, demolish'?) 2. adv. **lastly, finally, in conclusion** *Dzl.*, *Thgy.*; perh. also **to the very last, wholly, altogether.** 3. postp. with genit. **after, behind,** *rgyal-rábs sum-brgyái mtar* after 300 royal generations *Glr.*; *sá-mtar śiṅ, śiṅ* is to be written after a final s, *Gram.* — 2. **aim, purpose** *Cs.* — 3. **system,** opinion *Tar.* 107, 4 *Schf.*, perh. for *grub-mta.*

Comp. and deriv. *mtá-klas-pa Cs.* = *mtá-med-pa*, yet v. *mtas.* — *mta-skór* **circumference, perimeter,** v. *dpag-tsád.* — *mta-ₒkób* v. *ₒkob.* — *mta-grú Glr.* 42? — *mta-rgyás* **very wide** *Schr.* — *mta-lcags* frame, of a mirror etc. *Schr.* — *mta-ċag Med.?* — *mta-rtén* final consonant *Gram.; mta-rten-med-pa* ending with a vowel *Gram.* — *mta-tíg* boundary line *Sch.* — *mta-tog-tág* **unceasing** (?) *Sch.* — *mtá-dag* **several, sundry; all,** frq.; *maṅ-tsig mtá-dag* the plural sign *mta-dag Gram.* — *mta-draṅs Gram.?* — *mtá ma* **the end,** *grál-gyi mtá-mai bú-mo* the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like *mjúg-ma*); **border, hem, seam,** of dresses *Dzl.; deṅ mtoṅ-ba mta-ma* to-day we see (him) for the last time *Glr.* (*tá-ma* would be more correct, like *Dzl.* ༢༠༧, 16). — *mta-mal-pa* sometimes for *ta-mal-pa.* — *mtá-mi* **borderer; neighbouring people.** — *mtá med-pa, mtá-yas-pa* **infinite, endless.** — *mta-yséb Wdṅ.?*

མཐར་ *mtar* 1. v. *mta.* 2. for *tar.*

མཐར་སྐྱོལ་ *mtar-skyól* the bringing to an end, **carrying through, persistence, perseverance** *Mil.*

མཐར་གྱིས་ *mtár-gyis* **by turns, successively,** *Dzl.*; **by degrees, gradually.**

མཐས་ཀླས་ *mtas-klas, Zam.* = पर्यन्त, **border, limit?** cf. *mta* compounds.

མཐིང་ *mtiṅ* acc. to *Cs.*: 'indigo', and '*mtiṅ-śiṅ* indigo-plant'; acc. to a Lama from Lhasa however: 1. **mountain-blue** (which is found, together with malachite, in the hills near Lhasa). — 2. from the resemblance: **indigo-colour** (whereas indigo as a substance is *rams*), and esp. a light **sky-blue, azure;** cf. *mton-mtiṅ.*

མཐིང་རིལ་ *mtiṅ-ríl, Lex.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Pth.* a smaller bird.

མཐིའུ་ *mtiu* v. *mteu.*

མཐིལ་ *mtil* 1. **bottom,** of a vessel, of the sea; **floor,** of a room *Glr.*; **foundation,** of a house. — 2. the lower side of a thing; **inner or lower part of a thing,** *lág-mtil* (resp. *pyág-mtil*) **the palm of the hand;** *lág-mtil-na* in the closed hand; *lag-mtil gaṅ* a closed handful; *rkaṅ-mtil* (resp. *żabs-mtil*) the sole of the foot; *lham-mtíl* the sole of a shoe; *mtil bżi* the palms of the hands, and the soles of the feet. — 3. **the background, the far end,** of a cave, a tunnel etc. — 4. *C.*: **the centre, the principal or chief part,** of a town; **the principal place, chief city, capital,** of a country.

མཐུ་ *mtu* 1. **power, force, strength,** of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; **ability, power** or **authority** to do a thing; *mtu daṅ ldán-pa* **strong, powerful, efficacious, able** etc., *mtu-méd* **powerless, feeble, unable;** **mi za tu mé** *C.* I must eat it; *bsgrub-mi-nus-mtu-méd-la soṅ* we must be able to fulfil it *Mil.*; *mtu-*

žig-gis by an extraordinary manifestation of power or strength *Dzl.*; *klui mťu yin* that is an effect of the Lus, is produced, comes from the Lus *Stg.*; *mťus* **by virtue of**, frq.; *mťu-stóbs* = *mťu*. — 2. **magic, witchcraft,** *mťu ɣtóṅ-ba Mil.*, *mťu ˳débs-pa*, **táb-čé* W.*, to practise witchcraft, to injure a person by magic spells, to bewitch *Mil.* and col. frq.; *mťu ser brtad ɣsúm-po rdzógs-par bslabs* conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly *Mil.*; *mťu-bo-čé* **high-potent, high and mighty** *Tar.*

མཐུག་ *mťug* v. *˳ťug*.

མཐུད་པ་ *mťud-pa* v. *˳ťud-pa*.

མཐུན་པ་ *mťún-pa*, also *˳ťún-pa*, **to agree, to harmonize; agreement, harmony; agreeing** etc., 1. in a general sense, c. c. *daṅ*, ... *yín-par don mťún-no* they agree in the opinion of her being ... *Glr.*; *mťún-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mťún-par ˳gyúr-ba* to be made agreeing or consistent *Glr.*; *dgóṅs-pa ɣčig-tu mťún-pa* unanimous; *lhai lugs daṅ mťun* god-like (in deeds) *Glr.*; *rigs mťún-pa* of equal birth; *lo mťún-pa* of the same age, contemporary; *blo mťún-te* being of the same mind, similarly disposed, *čos byá-bar* with respect to religion *Glr.*; *ka mťún-par* with one mouth, *gros mťún-par* with one accord, unanimously, as one man; *grabs mťún-pa* to live in harmony; — **to be adequate, corresponding to,** e.g. *yid (daṅ) mťún-par*, resp. *ťugs daṅ mťún-par,* to one's wish, as one could desire = *yid bžin-du*; *nad daṅ mťún-par* corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. *yid daṅ,* **to be wished for, desirable,** particularly in *mťun-rkyén*, v. *rkyén;* also: **to wish, to like, to delight in,** *kyed-rnams-kyis mťún-pai rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *ɣčig-la ɣčig: mťún-nas* whenever they (the two nations) lived in peace with each other (opp. to *˳kón-nas*) *Glr.*; *mťún-pai ɣtam byéd-pa* to converse amicably *Glr.*, to enter into negotiations of peace *Glr.*; *mťún-par byéd-pa* 1. v. above, 2. **to caress, to fondle, to dandle** *Glr.*; *šin-tu mťún-par yod* they are on the best terms with each other, are making love to each other *Glr.*; *mťún-po bsdad ˳dug* col. id.; *mťún-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *rgya bod ɣnyis mťun ˳oṅ* there will be a good understanding between China and Tibet *Glr.*; *mi mťún-pai pyogs ťams-čád-las rgyál-ba* to gain the victory over all the hostile parties; *mťún-˳gyur-gyi yi-ge C.* **letter of recommendation**; *mťún-čan W.* **gentle, peaceful.**

མཐུར་ *mťur*, also *mťúr-mgo*, v. *ťúr-mgo*, **halter,** *rta-mťur Lex.* id.; *mťur-ťág* **rein, reins** *Sch.*; *mťur-mťá* the end of the reins, e.g. to place them into the hands of another.

མཐུས་ *mťus* v. *mťu* 1.

མཐེ་བོ་ *mťé-bo*, col. *mťé-bóṅ*, *mťe-čén*, *mťeb-mo* (v. also *ťe bo*), **thumb,** *rkáṅ-pai mťé-bo* **the big toe**; *mťeb-čúṅ* the little finger, the little toe *Glr.*

མཐེའུ་ *mťeu* 1. **a little hammer**; 2. *mťeu-čúṅ* **the little toe.**

མཐོ་ *mťo* 1. **a span,** from the end of the thumb to the end of the middle finger when extended; *mťo ˳jál-ba* or *ɣžál-ba*, *W.* **táb-čé**, to span, to measure by the hand with the fingers extended; *mťo gáṅ*, *mťo ré tsam* a span (in length), *mťo do* two spans. — 2. v. *mťó-ba*.

མཐོ་གོང་ *mťo-góṅ* a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft *W.*

མཐོ་རྒྱབ་ *mťo-rgyáb* **earnest-money** *W.*

མཐོ་བ་ *mťó-ba* 1. **to be high; highness, height; high, lofty, elevated,** *B.* (cf. *mťón-po*), frq. fig.; *rigs če-žiṅ mťó-ba-ste* being of high and noble birth *Dzl.*; *dé-las mťó-ba* more elevated than that, surpassing, surmounting that; c. accus. or instrum., high

as to (stature, rank etc.) *mtó-na* when I am high, when I rise; *mtó-ba ɣnón-pa* to lower what is high, to bring down, to humble, frq.; *ṅas mto-mtó byás-pas dma-dmá byuṅ* the more I was aspiring, the more I was brought low *Pth.*; *sbyín-pa mtó-ba Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. **hammer,** v. *to-ba*; *mto-po-tog* a stone used as a hammer *Cs.*

Comp.: *mto-kyad* **height, highness** *Dzl.* — *mto-dógs Pth.* (together with *ɣyo-sgyú*, and *prag-dóg*) perh. mistrust, suspicion; **tón-dod-čan* W.* **ambitious,** aspiring, aiming at things too high. — *mto-spyód W.* a haughty manner. — *mto-dmán* 1. *Cs.* high and low, uneven; also *Schr.* 2. **height,** *mto-dmán mnyám-pa* of equal height *Glr.* — *mto-ₒtsám(s)-pa* v. *to-ₒtsám-pa.* — *mto-rís* **heaven,** abode of the gods, **paradise,** Elysium.

མཐོང་ག *mtóṅ-ga Sch., mtoṅs-ka Pth.,* **chest, breast,** *mtóṅ-ga-nas ₒdzín-pa* to seize by the breast *Pth.*

མཐོང་བ *mtóṅ-ba* **to see,** 1. vb. n. to have the power of vision, often with *mig(-gis)*; *mtóṅ-bar ₒgyúr-ba* to obtain the faculty of seeing, to recover one's sight; *mtóṅ-bar byéd-pa* to make (the blind) see *Dzl.*; *mig-gis nye mtoṅ riṅ mi mtoṅ* he sees only when the object is near, not when it is far, he is short-sighted *Med.*; *nye-mtóṅ* short-sighted *Sch.* — 2. vb. a. 1. **to perceive,** by the eye, **to see, to behold,** *bód-kyi ri mtóṅ-bai ri* an eminence from whence one can see the mountains of Tibet *Glr.; mi ɣžán-gyis mtóṅ-sar* (a place) where one can be seen by others; *de bú-mos mtóṅ-bar mdzád-do* he made it visible to the girl, he made her see it *Dzl.*; *mtóṅ-ba žig yód-na* if there is one that has seen it, if there exists a witness *Dzl.; de mtóṅ-ste šes* seeing this, I came to know, i.e. from this I saw, I perceived; *mtoṅ tos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); *ma ˏóṅ-bar*, (or *ˏóṅ-ba*) *mtóṅ-nas* as he saw his mother coming. 2. with accus. and termin.: **to regard, consider, take for,** *Thgy.*; *rdzas dkar sér-por mtoṅ Lt.* taking white things for yellow ones. 3. **to meet, find, catch.** 4. **to know, understand, perceive** (mentally) *Mil.* 5. col. **to undergo, suffer, endure,** misfortunes, pain etc. (cf. *stonpa* 4), *mi mtoṅ mtóṅ-ba* to suffer what is not to be suffered, not bearable nif., cf. *ltá-ba.*

Comp. *mtóṅ-kuṅ Cs.* **'a window',** prob. for *mtoṅs-kuṅ.* — *mtóṅ-sgom-čan Thgy.* was explained: one who instantly knows and understands every thing he sees (?) — *mtóṅ-ₒkor, mtóṅ-mta,* **the reach of sight, range of vision** *Cs.*, **tóṅ-ₒkor-la bor* W.* do not take them (the horses) farther than you can see them; **the horizon** *Cs.*; *mtoṅ-dúg* ('eye-poison') **evil-eye** *Sch.*; **envy, grudge, jealousy.** — *mtoṅ-snáṅ* v. *snaṅ-ba.* — *mtoṅ-byéd* that which sees, the eye *Cs.*; the substance which is the source of vision, a species of gall, आलोचक, *Med.* — *mtoṅ-lám* the path of obtaining the power of sight, a mystical state *Was.* (139). — *mtóṅ-lugs* the way of beholding, of viewing a thing; **notion, idea, opinion** = *snáṅ-ba, mtóṅ-lugs ɣsúm-du byuṅ* three different opinions were forming *Glr.*

མཐོངས, རྒྱ་མཐོངས *mtoṅs, rgya-mtoṅs* 1. **an opening for the smoke** in a ceiling or roof, also *mtóṅs-kuṅ.* — 2. also *mtóṅs-ka,* **pavilion, platform, open gallery,** on a flat roof *Glr.* (*Cs.:* 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *kyams* or *kyams-mtóṅs*).

མཐོངས་ཀ *mtóṅs-ka* **silk ornaments** on the borders of a painting *Cs.*

མཐོངས་པ *mtóṅs-pa Cs.:* **to lose one's senses;** perh. *ₒtóms-pa.*

མཐོན་ཀ *mtón-ka,* or *mtón-ga Lex.*; *Cs.* 1. **azure, sky-blue** (?). — 2. n. of a flower. — 3. *Glr.* one of the five celestial gems; *mtón-ka čén-po* another of these gems. —

མཐོན་པོ *mtón-po* **high, elevated,** *B.* and col. (cf. *mtó-ba*), of water **deep,** of the voice **loud,** of weight and measure **full,** of rank **high;** **čós-skad tón-po* W.* high-

sounding words, pompous style; **lág-len tón-po** *W.* highly skilled, well practised. — *mton-mtiṅ* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

མཐོལ་བ་, འཐོལ་བ་ *mtól-ba*, *˳tól-ba*, **to confess, to avow,** *nyés-pa Dzl.*; *mtol tsáṅs* (cf. *˳gyod-tsáṅs*) **confession, acknowledgment,** *mtol-tsáṅs byéd-pa Dzl.*, *mtol bśags-pa* to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

མཐོས་ *mtos* 1. *Ld.* **high, elevated,** **ṭím-si saṅ tos ma len** do not take more than is right! — 2. *Mil.?*

འཐག་པ་ *˳tag-pa*, pf. *btags*, fut. *btag*, imp. *tog*, 1. **to grind,** *raṅ-tág-gis* in a mill *Dzl.*, *gro* wheat, *pyé-mar* to flour; to reduce to powder, **to pulverize,** by means of two stones (cf. *ytun*); **to mash.** — 2. **to weave,** *snám-bu* cloth; *˳tág(-pa)-po*, *˳tág-mkan* **a weaver;** *dar-tag-bú-mo* the daughter of a silk-weaver *Glr.* — *˳tag-stán* loom *Sch.* — *˳tag-rdó* **mill-stone, grinding-stone**(?) *Sch.*

འཐང་པོ་ *˳táṅ-po Wdṅ.* a bodily defect or deformity, prob. *téṅ-po.*

འཐད་ *˳tad* **liking, pleasure; will; joy,** v. the following article.

འཐད་པ་ *˳tád-pa* I. 1. **to be pleasant, agreeable, well-pleasing** ccdp., *ysuṅ de kun śin-tu séms-la ˳tád-pa žig byuṅ* all these sayings have pleased me very much *Mil.* — 2. (not governing a case) **to please, to be acceptable, to be considered as good,** to be (generally) **admitted,** *mi ˳tád-par mtoṅ* I see that (this reading) is not generally accepted *Zam.*; *žes-paaṅ ˳tád-do* it occurs also in this form *Zam.*; *mi-˳tád-de* **wrong!** *Was.* (294); **to be fit, proper, suitable** (syn. to *˳os-pa*), *sems zér-ba mi ˳tád-la* as it is not proper to call it soul, as it cannot fitly be called soul *Mil.* — 3. a familiar word, very frq. used, in *W.* almost the only word for *dgá-ba* and *˳dód-pa*, **sem tád-de** cheerfully, joyfully *W.*, *˳tád-rgyu méd-pa tsam žig-la* prob.: as he became angry *Mil.*; **sém-mi náṅ-ne tad soṅ**, also **tiṅ** (q. v.) **tág-pa-ne tad-soṅ** *W.* I have been heartily glad; *˳tad-˳tád-˳dra yaṅ Mil.* though apparently rejoicing; **mā tad-tád** *W.* I am very glad of that; **sem tád čúg-če** *W.* to make glad, to exhilarate; **sá-heb-bi žó-la mi tád-da** *W.* does your honour not like curdled milk? **tád-kan** *W.* willing, ready; **gá-ru tád-na soṅ** *W.* go wherever you like; *lóg-pa-˳tad* let us turn back *Glr.*; *ráṅ-ṅi ˳tád-la* voluntarily, spontaneously.

II. *Sch.* = *˳tán-pa*, *˳tad-ldán* = *˳tán-po.*

འཐན་ *˳tan* **bad,** *˳tan-˳dré* a demon *Sch.*

འཐན་པ་ *˳tán-pa* (cog. to *brtán-po* and *tán-po?*) *Cs.* also *˳tád-pa*, **firmness, constancy,** in *Lexx.* explained by *nán-tan*; *mi ˳tán-po* a steady, resolute man *Cs.*

འཐབ་པ་ *˳táb-pa* **to combat, to fight,** in a battle; **to quarrel, to dispute, to brawl;** *ka-tsúb daṅ ˳táb-pa* to struggle with a snow-storm *Mil.*; *˳táb-pa méd-čiṅ śi-ba* to die peaceably, without a struggle; *˳táb-pa ˳dúm-na* when quarreling (persons) are reconciled; *ka-˳táb Cs.* a fighting with the mouth, altercation; *lag-˳táb Cs.* a fighting with one's hands, a close fighting, a scuffle (*Sch.* gesticulation?); *˳tab-król Lex.* dispute, contest; *˳tab-˳krúg* prob. id.; (*Lex.* आयुध weapon?); **tab-ḍháb** *C.* weapons, arms; *˳tab-čás* ammunition, requisites for war *Schr.*; *˳tab-brdúṅs, á-kui ˳tab-brdúṅs* the quarreling and thrashing of my uncle *Mil.*; *˳táb-mo* quarrel, fight, row, fray, battle, *B.* and col. frq., *˳táb-mo byéd-pa B.*, **čó-če** *W.*, to quarrel, fight etc.; *˳táb-mó spród-pa* to fight a battle, to join battle *Glr.*; *˳tab-˳žób* a dry cough *Sch.* — *˳táb-rtsód* altercation, quarrel, brawl, frq. — *˳tab-ya* antagonist, *kyód-kyis ṅai ˳táb-ya byed dgos* thou must contend with me *Glr.* — *bdúd-moi ˳táb-ya* a termagant, a she-devil to struggle with *Mil.*; *ynás-skabs-kyi ˳táb-ya* the antagonists of life, i. e. the family and relations a secular man has to struggle with *Mil.* — *˳tab-rágs* intrenchment, breast-work, fortification *C.*

འཐབ་འབུ་ ₒťáb-ₒbu **a cricket** *Sch.*

འཐམ་པ་ ₒťám-pa, pf. ₒťams, 1. **to seize,** to lay hold of, **to grasp**, to take a firm hold of, esp. with the teeth (dogs), or the jaws (serpents *W.*); to sting (of bees *W.*); **to embrace,** **rkaṅ-pa ₒťám-če* W.* to put one's arms around a person's feet, as a supplicant; to grasp intellectually, to comprehend (?) *Glr.* — 2. **to gnash,** *so* one's teeth; **to shut closely,** *ǩa* one's mouth, frq. — 3. **to join, unite** (vb. n.), *grógs-su, grógs-por Stg.*, in friendship, *byá-bar* in an act, an undertaking *Dzl.*

འཐལ་བ་ ₒťál-ba v. *ťal-ba.*

འཐས་པ་ ₒťás-pa, *Lex.* = *mǩrégs-pa*, **hard, solid;** *bag-čágs rgyúd-la ₒťas* prob.: inordinate desire has taken a firm hold of your minds; *sra-ₒťás Sch.* **strong, robust, sinewy;** *á-ₒťas-te*, and *ĉ-ₒťas-kyi bag-čags Pth.?*

འཐིག་པ་ ₒťig-pa 1. vb. n., pf. ₒťigs **to drop, to fall in drops, to drop from,** *ǩrag ma ₒťígs-par Lt.* without any blood dropping out. — 2. vb. a., pf. *btigs*, fut. *btig* **to cause to fall in drops, to instil** etc.

འཐིང་སླད་ ₒťiṅ-slad *Cs.* a term of blame or abuse; *Lexx.*

འཐིབས་ ₒťibs **a cover, covering;** *ₒťibs-₍og ťsud? S.g.*

འཐིབས་པ་ ₒťibs-pa, pf. *ťibs* and *γtibs* (cf. *γtibs-pa*), **to gather,** of clouds, storms; *ná-bun bžiṅ-du ₒťibs-par gyúr-to* (all the Buddhas) came drawing nearer like clouds of mist *Glr.;* **to condensate,** vb. n. *ljón-šiṅ ťams-cád dgá-bai ťsál-du ₒťibs* all the trees afford a delightful shade *Glr.;* *byiṅ ₒťibs* drowsiness overcomes me; po. and fig. **to grow dark or dim,** *šés-pa* consciousness *Med.* — *ₒťibs-po* **dark, close, dense.**

འཐིམ་པ་ ₒťim-pa v. *ťim-pa.*

འཐུ་བ་ ₒťú-ba 1. adj. v. *ťu-ba.* — 2. vb., also *ₒťún-pa*, pf. *ₒťus, btus*, fut. *btu*, imp. *ťus, btu* (*Cs.*), **to gather, collect, pick up,** *šiṅ, me-tog*, frq.; *ťus-mí* an assemblage of men, council, *Cs.*

འཐུང་བ་ ₒťúṅ-ba, pf. ₒťuṅs (*Cs.* also *btuṅs* I have drunk out), (fut. *btuṅ Cs.*), imp. *ₒťuṅ*, (*Cs.* also *btuṅ* drink out!), *W.* **ťúṅ-če**, **to drink,** frq.; **to suck, to smoke** (tobacco), **to eat** (soup); **to be soaked, drenched** (cloth) *Dzl.*; *ṅóms-pa ₒťúṅ-ba* to drink one's fill *Dzl.; žo-ₒťuṅs, ₍o-ₒťuṅs* suckling baby; *žo-ₒťuṅ dus-na* during the time of giving suck *Med.*; *ₒťúṅs-pa ťsám-gyis* immediately after drinking *Thgy.; ₒťúṅs-so* they were engaged in drinking *Glr.; ₒťúṅ-du rúṅ-ba, W.* **ťuṅ-čóg**, **drinkable;** *btúṅ-ba* sbst. **drink, beverage,** *bzá-ba daṅ btúṅ-ba, bza-btúṅ* (*W.* **zabtúṅ**) meat and drink, frq.; *btúṅ-ču* water for drinking *Mil.* —

འཐུག་པ་, མཐུག་པ་ ₒťúg-pa, *mťúg-pa*, adj. and abstr. sbst., *ₒťúg-po* adj, **thick,** *mta-ₒťúg* thicker toward the margin or edge *Mṅg.*; gen. of woven stuffs, opp. to *sráb-pa*; *srab-ₒťúg* 1. **thin and thick,** 2. **thickness** relatively; also **consistency,** of liquids, opp. to *slá-ba Med.;* **dense,** *nags*, frq.; **sound, heavy,** *γnyid ₒťúg-po* a sound sleep; **strong,** *bag-čágs ₒťúg-po* a strong inclination *Mil.*

འཐུད་པ་, མཐུད་པ་ ₒťúd-pa, *mťúd-pa* **to make longer** by adding a piece, to piece out, to prolong, *pu-dúṅ W.* a sleeve; *skyé-ba ₒťud mi dgos* he has no need of adding a re-birth, a new period of life *Pth.*; *ₒťud-ma* 1. **addition, prolongation,** **sróg-gi ťúd-ma táṅ-če* W.* prolonging life (by medicine, careful nursing). — 2. **aid, assistance, subsidy,** e.g. to a needy betrothed couple; also **a gift of honour,** a present, offered to a departing benefactor or respected Lama *W.*; *dmag-ₒťúd* **subsidies; auxiliary troops.** — 3. **help, assistance** in general.

འཐུན་ ₒťun **gatherer,** *šiṅ-ₒťún* a gatherer of wood, *rtsa-ₒťún* of grass.

འཐུབ་པ་ ₒťúb-pa, pf. *ₒťubs*, fut. *γtub*, imp. *ₒťub, btub, W.* **ťúb-če**, **to cut into pieces,** v. *γtúb-pa.*

འཐུམ་པ་ ₒťúm-pa, pf. *ₒťums, btums*, fut. *btum*, imp. *ₒťum, btum, W.* **ťúm-če**, **to cover** or **lay over, to put over, to**

coat, *záṅs-kyis Glr.*; **to wrap up, to envelop**, v. *ytúm-pa*.

འཐུམས་ ₒ*tums* **barren, sterile; addled** (eggs); *blo-ₒtúms* **stupid** *Lexx.*

འཐུར་ ₒ*tur* supine of ₒ*tu-ba.*

འཐུལ་བ་ ₒ*túl-ba* **to rise, to spread,** of smoke, vapours, perfumes, *ga-pur ₒtul* it smells of camphor *Lex.*; *rdul mi ₒtúl-bar byás-pai ₒóg-tu* after having laid the dust *Dzl.*; *la-lás bdug-spós ₒtul* some persons were spreading perfumes *Pth.*

འཐེགས་པ་ ₒ*tégs-pa Cs.* **to set out on a journey.** (To me only **tág-ce** *W.* is known.) 1. **to pack up.** 2. **to depart.** It prob. signifies the same as *tég-pa*, ₒ*dégs-pa* **to lift, raise, take up**, cf. *yzi btág-ces*, or ₒ*degs-pa* **to shift, to change**, lodgings, to remove; *teg-ḱúg* carpet-bag, knapsack.

འཐེང་ ₒ*teṅ*, perh. only another spelling for *teṅ*; *Sch.* has ₒ*téṅ-la* ₒ*bór-ba* **to throw away as unfit**, and if that be correct, it may serve to explain both significations mentioned under *teṅ*.

འཐེང་བ་ ₒ*téṅ-ba Cs.* **to be lame, to go lame,** cf. *téṅ-po;* also adj.: *bsu-mḱan byiu ₒteṅ-ma čig kyaṅ med* not even a lame chicken came to meet me *Mil. nt.*

འཐེན་པ་ ₒ*tén-pa* 1. **to draw, to pull,** *gyén-la* up, upward, *mdún-du* forth, out; *ṕar ₒten tsur ₒten* they pulled to and fro, this way and that way *Pth.*; *nur-gyis* by jerks, by little and little *Glr.*; *yól-ba ₒtén-pa* a curtain drawn before *Glr.*; **u' tén-ce** *W.* to draw breath, to breathe; in *W.* esp. used for **to draw out** (a cork) **to take off** (a pot-lid), **to draw** or **take away** (a pot from the fire). — 2. **to stop, to stop short, to wait,** ₒ*tén-pa bzaṅ* it will be advisable to stop, to wait. — In *W.* also = *rtén-pa* to lean, recline, repose on. — **gór-la tén-ce** *W.* to form on a lathe, to turn. — *Sch.*: ₒ*ten-ₒḱyér* forgetting and remembering (?).

འཐེབ་ ₒ*teb* **overplus, extra, supernumerary,** *gos-ₒtéb* a supernumerary dress *Lex.*; *mal-gos ₒteb-kyis ₒtúm-pa* to wrap up in an extra blanket *Lex.*; *žag yčig ₒteb* one day over, or too much; ₒ*téb-pa* to have too much (?) *Sch.*

འཐེབས་པ་ ₒ*tébs-pa*, pf. *tebs*, (prop. the passive or neuter vb. to ₒ*débs-pa*, but often not differing from it, v. ₒ*débs-pa*) 1. **to be thrown, strewed, scattered,** *sá-bon Mil.*; **to be afflicted with, befallen by,** *nád-kyis* a disease, frq., also with *lús-la Glr.*; *lan ₒtébs-pa* to answer; *ysal ₒtébs-pa* to be explained minutely; to be understood perfectly *Thgr.* — 2. *W.* **to be hit** or **struck** (= *ḱés-pa;* **'i-ru teb soṅ** I have been hit here (stung, bitten etc.); **teb čúg-te toṅ** put it down, hitting (the right place), i.e. put it just in its proper place; **mi téb-če** not to hit the mark, to miss the aim; **ma teb** the blow did not strike home; even of a prayer is said: **teb**, it has hit, it has been heard. — 3. *Cs.* in a general sense: **to take, seize, hold fast;** ₒ*tebs-lčib Cs.*: 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mteb* (or *teb*)-*lčibs*; v. *lčibs.*

འཐེམས་པ་ ₒ*téms-pa Cs.*: '**to shut, comprise, cover, include;** v. ₒ*tams-pa*'; the *Lexx.* have only: *nan-čags-ₒtéms*, and ₒ*tems-nán* w.e. In *W.* it is 1. vb.n. to ₒ*tams-pa:* **lág-pa tem** my hand has been squeezed in, **tém-čei čá-lag** a thing (e.g. a machine) giving chances of being squeezed. — 2. **to suffice,** = ₒ*ḱyéd-pa, ldáṅ-ba.*

འཐོ་འཚམས་པ་ ₒ*to-ₒtsáms-pa* v. *to* etc.

འཐོག་པ་ ₒ*tóg-pa Cs.* = *ytóg-pa*, *Sch.* also = ₒ*tág-pa.*

འཐོགས་པ་ ₒ*tógs-pa* pf. and imp. ₒ*togs*, 1. **to take, to seize, to take up,** a knife, a sword *Dzl.*, provisions in order to distribute them *Dzl.*, esp. **to carry** *Dzl.* and elsewh.; *ról-mo ₒtógs-pa Glr.*, *Tar.* 21, 16, prob. to carry musical instruments (or to make music?); = *tób-pa* to receive, **mii lus togs re-ré**, or **togs tsád** all that have received human bodies by the metempsychosis *C.*, *W.* — 2. = ₒ*dógs-pa* with *ṕan*, frq., v. ₒ*dógs-pa*; *Tar.* 159, 16 = **to name, to call.**

འཐོན་པ་ ₒtón-pa, pf. and imp. ton, vb.n. to ₒdón-pa, in *W.* very frq., in *B.* less so, = *byúṅ-ba,* 1. **to come out, to go out,** **dág-sa kʼáṅ-pa-ne ton** he is just coming out of the house; *kun pʼyir ₒtón-te* all coming out *Mil.*; **to remove** (from a house or place), **to leave,** **ton-čág* W.* the last farewell; **to depart, to emigrate;** *ču pʼá-gar tón-nas* when I shall be beyond the river *Mil.*; more carelessly: **yul tón-na, lúṅ-pa tón-na* W.* when one has passed through, the village, the valley; **dún-du tón-ce** to step or come forth (from the crowd etc.); **to rise, arise, originate,** v. *snyiṅ-rús.* — 2. for *ₒóṅ-ba,* **to come,** esp. *Bal.* — 3. **to come from, to proceed from, to have origin,** *bod kʼo-ráṅ-nas ₒtón-pa yin* these are products of Tibet itself; hence: **to occur,** like *ₒoṅ-ba, tsóṅ-pas kʼúr-nas ₒton ₒdug* (these goods) occur as imported, are imported; *rig-pa-čan miṅ ₒton yín-te* known as being acute, sagacious.

འཐོབ་པ་ ₒtób-pa, v. *tób-pa.*

འཐོམ(ས)་པ་, ཐོམས་པ་ ₒtóm(s)-pa, tóm(s)-pa, **to be dim, dull, clouded,** of the senses and the understanding, **nyid tóm-če* W.* **to slumber, to doze,** **nyid yúr-če** id.; *mgo-(bo) ₒtom* consciousness is clouded or darkened, by intoxication, disease *Med.*; also of religious darkness *Pth.*; **mig tom-tóm ča dug* W.* he is dazzled (by the brightness of the sun); *ldoṅs-šiṅ ₒtóms-par gyur* having become blind *Dzl.*

འཐོར་ ₒtor **fragment,** of a book *Tar.*, cf. *tór-bu.*

འཐོར་བ་ ₒtór-ba, pf. *btor,* fut. *ytor,* imp. *ₒtor,* 1. prop. vb.n. **to be scattered,** of leaves by the wind *Dzl.*, **to fly asunder, to be dispersed; to fall to pieces, to decay,** of the body after death *Mil.*; **to burst,** of a gun; but also vb.a.: *mé-tog ₒtór-ba* to strew flowers *Glr., Dzl.*; *ₒtor-ₒtuṅ* **libation** *Cs.*, *ču-ₒtór* libation of water *Sch.*; cf. *ytór-ba.* — 2. *W.*: **to have notches, flaws,** of edge-tools.

འཐོལ་བ་ ₒtól-ba v. *mtól-ba.*

ད

ད་ da 1. the letter **d,** originally, and in the frontier districts also at present, pronounced like the German d, i.e. not quite so soft as the English d; in *C.* as initial aspirated and low-toned, **dh**; as final letter half dropped, and changing a preceding a, o, u into *a̤, o̤, ṳ*; as prefix in *Kh.* and *Bal.* = *γ*, not differing from the prefixed **g.** — *da-drág* is a term used by grammarians, for the now obsolete *d* as second final, after n, r, l, e.g. in *kund,* changing the termination *du* into *tu*; *no, ro, lo* into *to*; *nam, ram, lam* into *tam.* — 2. num. figure for 11.

ད་ da 1. gen. at the head of a sentence: **now, at present, just,** esp. before the imp. mood: *da kar-dáṅ-la soṅ* just go to Kardang! **directly, immediately, forthwith, instantly**; in narration sometimes (though rarely) for **then, at that time.** — 2. in col. language after the emphatical word of the sentence: **it is true, to be sure, indeed,** **loṅ da yod ṅul med** time I have, it is true, but no money.

Comp. *da-ko Sch.* = *da.* — *dá-či* **a little while ago, lately.** *Mil.* and col. — *dá-ča* **in future, henceforward.** — *da-nyid* **the present time; but just now.** — *dá-lta(r)*

1. **now, at present,** *dá-ċi-nas dá-lta ṕán-la* from lately till now *Thgy.*; *dá-ltai* (or *dá-ltar-gyi*) *bár-du* until now; *dá-ltai spyód-lam* our course of acting during this life *Glr.*; *dá - ltar - gyi byá - ba,* or *dṅós-po* a person's experience or actions during the present period of his life *Dzl.*; *da-lta-nyíd-du Glr., da-lta-ráṅ Mil, Pth.,* instantly; *dá-lta-ba Cs., dá-ltar-ba Gram., dus dá-lta-ba* the present time, presence; the present tense. 2. *W.* **hereafter, afterwards,** **dág-sa mi gos, dál-ta toṅ** I do not want it now; give it me afterwards. — *dá-ste* **henceforth, from this time forward** *Dzl.* — *da-dúṅ* (frq. pronounced and spelled *da-rúṅ*) v. below. — *da-dé Glr.* and *C.* **now.** — *da-náṅ* **this morning.** — *dá-ni* 1. now, 2. **henceforth** *Glr. da-ṕyí(n)-ċad Dzl., da-ṕyis Glr.* **henceforth.** — *dá-byuṅ* a man of yesterday, **an upstart.** — *dá-tsam* about this time. — *da-ťsún* henceforth *Pth.* — *da-γzód* **but now, but just, not until now.** — **da-ráṅs* C.* = *da-naṅ.* — *da-rúṅ, da-dúṅ* **still, still more,** *da-rúṅ toṅ* give still more! *da-rúṅ légs-par γsúṅ-bar žu* please, explain it more in detail *Ma.*; **still longer, once more,** *da-rúṅ yaṅ* again and again, over and over again; **da-rúṅ ťsá-big ma ťsar* W.* it is not quite finished yet. — *da-rés* (*Sch.* also *da-ré-ba?*) 1. **now, now at least, but for this time** (opp. to *sṅán-čad, sṅar, ṕyis*) *Mil.* 2. *W.* **formerly, heretofore** (opp. to *da* now). — *dá-lo* **this year, in this year.**

ད་ཁ་ *dá-ḱa* **horse-shoe,** **dhá-ḱa gyáb-pa** to shoe a horse *C.*

ད་ཅི་ *dá-ċi* (*stá-ċi?*) **sickle hook,** for cutting off briers *Lh.*

ད་ཆུ་ *dá-ču* **mercury** *Med.*

ད་ཏྲིག་ *da-tríg* a medicine *Med.*

ད་དྲག་ *da-drág* v. the letter d.

ད་ཕྲུག, དྭ་ཕྲུག, ད་ཚེ་ *da-ṕrúg, dwa-ṕrúg, da-tsé,* **orphan.**

དྭ་བ་ *dwá-ba* a plant *Med.*, yielding an acrid drug; *da-ťsód* id.(?); *da-rgód,* and *da-γyúṅ* are two species of this plant, the former of which is considered to be of greater virtue *Wdṅ.*

ད་བག་ *dá-bag* v. *tá-bag, ťar-ₒbág.*

ད་བེར་ *da-bér* v. *ta-bér, mda-bér.*

ད་བྱིད་ *da-byíd* **lizard,** *Med.*; *Lex.* = *skyin-gór.*

ད་ར་ *dá-ra* col. and sometimes *B.* = *dár-ba* **buttermilk.**

ད་ལི་ *da-lí* several low-growing kinds of Rhododendron.

དག་ *dag* 1. sign of the plural, eleg. for *rnams*; often added to the pronouns *de* and *ₒdi,* and sometimes to numerals; also in the combination *dag-rnams.* In translations of Sanskrit works it denotes the dual number. — 2. *ṅá-dag, ḱyéd-dag,* seems in *Mil.* often to be used for *ṅá-lta-bu-dag* **my equal,** or **equals** (another reading is *ṅá-lta,* v. *lta* 2). — 3. *W.* col. = *da,* esp. in the compounds **dág-sam, dág-sa** now; also **certainly, it is true** (v. *da* 2) *Mil.* — 4. v. *dág-pa.*

དག་ཁ་ *dág-ḱa* is said to be used in *Ts.* for *dé-ḱa.*

དག་ཅི་ *dág-ċi Lh.* **mint,** aromatic plant, Mentha Royliana.

དག་ག་དོག་གེ་ *dag-ga-dog-gé Ld.* for *dog-dóg.*

དག་པ་ *dág-pa* (prop. pf. of *ₒdág-pa*), **clean, pure; cleanness, purity;** as adj. also *dág-po, W. *dág-mo*; dág-par ₒgyúr-ba* to become clean, *dág-par byéd-pa* to make clean, to cleanse, to purify, *dág-par ₒḱrú-ba* (*W. *dág-mo ṭú-ċe**) to wash clean; more frq. fig.: **ḱa ma dhag* C.* impure, incorrect, vulgar pronunciation, cf. *sgra* 1; *rigs ma dag* impure blood or kindred; com. **pure** with regard to religion and morals, (also = **holy, sacred,** relative to lifeless objects), *lus daṅ ṅag daṅ yíd-kyi las yóṅs-su dág-pa* quite pure in word and action *Dzl.*; *lus dag sems dag dbáṅ-po dag,* also *lus-γtsaṅ* etc. id.; *dág-par ₒťsó-ba* to lead a pure, a virtuous life; *smón-lam dág-pa* is stated to mean a **sincere** prayer *Glr.*; *rnám-(par) dag(-pa)* quite pure, most holy, frq.;

hence *rnam-(par) dag(-par) rtsí-ba*, or *mdzád-pa* is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *mi or ma-dág-pa* **impure; impurity**, *bkrús-na mi-dág-pa méd-do* when they have bathed they are quite clean *Dzl.* — Adv. *dág-par*, e.g. *ₒkrú-ba* v. above; *dág-tu* **assuredly, certainly** *Lt.(?)*; *dág-gis* purely = quite, entirely *S.g.(?)*; **dág-mo* W.* id., **dág-mo šrág-če** to burn completely, **dág-mo za-če** to eat all, to consume entirely. — *yáń-dag-pa Skr.* सम्यक् *Trigl.*, **actual, real**, *yáń-dag-par ču yin* in reality it is water *Dzl.*; more frq. construed thus: *de yin yáń-dag-na* if it is really that, *btsoń yáń-dag-na* if you are really willing to sell it, *ₒdod yáń-dag-na* if you really wish it, *kyód-la yod yáń-dag-na* if you really have *Dzl.; yáń-dag-pa dań bdén-pai tsul bžíń-du* in truth and in reality *S.O.*; *yań-dag-pa ni bden-pa-ste* since that which is real is true *S.O.; yań-dag-pa-nyíd* reality *S.O.; dgé-bai čós-rnams yáń-dag-par bláń-ba* to assume, to adopt, virtuous habits earnestly *Stg.*; *yáń-dag-par rdzógs-pa* really accomplished *S.O.*; *yań-dag-par ltá-ba* to be orthodox, v. *dgé-ba bču*; *yań-dag lam* the right way, = *tár-lam Mil.*; *yań-dag-dón* seems to be = *ńes-don Mil.*, but *yáń-dag dón-du ynyér-ba* to aim at, to aspire to, truth *Mil.; yáń-dag-pai dón-la ₒjúg-pa* to be pious *Thgy.* —

Comp. *dag-brjód* orthoepy *Cs.* — *dag-tér-ba, dag-tér byéd-pa Sch.* to clean, to cleanse; *Tar.* 189,22; *dag-ster(-čer)mdzád-pa.* — *dag-(pai) snań(-ba) Schr.* 'good opinion'(?), prob.: **a pure, sound view** or **knowledge** *Glr.*; in *Mil.* it has a similar meaning; **dhag-náń jón-wa* C.* to lead a holy life. — *dag-žiń* holy country *Sch.* — *dag-yíg* orthography; *sńón-gyi-dag-yíg* the older orthography; *brda-dág = dag-yig.*

དག་པ་ *dág-pa, W. *dag-če**, v. *tég-pa.*

དང་ *dań*, postp. c. accus, **with** (Lat. cum), *ńa dań* with me (often with the addition of *bčás-pa, lhan-yčig, mnyám*, q. v.), e.g. to go, speak, play, quarrel with; *bud-méd dań nyál-ba* to lie with a woman; in some cases it must be omitted in English, or rendered by other words, as: *groń-kyér dań nyé-ba, ríń-ba* near the town, far from the town; *de dań ₒdrá-ba* equal to that. Some particular ways of using *dań* are the following: 1. for **and**, *yser dań dńúl dań lčags-la-sógs-pa* gold, and silver, and iron, and the other (metals). The shad is here always put after *dań*, which shows that in the mind of the Tibetan *dań* never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: *byúń-ba bži ni: sa (dań) ču (dań) me (dań) rluń dań bžio* the four elements: earth, and water, and fire, and air, four they are; or, esp. in col. language, thus: *sa dań yčig, ču dań ynyis* etc. — 2. **distributively:** *žag dań žag, lo dań lo*, day by day, every year; *kyim dań kyim-na Tar.* every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: *ńa dań ynyís-ka* we two, both of us. *ńa dań tsán-ma* all of us. — 4. after the inf., and in *W.* after the gerund in *gin*, *nyí-ma šár-ba dań* at sun-rise, as soon as the sun rises, when the sun rose; *lo brgya lón-pa dań* when a hundred years had (or shall have) passed away, after a hundred years; *smrás-pa dań kyím-du soń* with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.: *šúg-ḍa ton dań** with a whistling, **tóń-gin žig dań** at beholding. — 5. after an imperative for **and**, *sgo rduńs šig dań de-dag ₒoń-ńo* knock at the door, and they will come *Dzl.*; *yíd-la byos šig dań bšád-do* give heed, and I will explain it to you *Stg.;* or it is used in the following manner: *légs-par sems šig dań ma nór-ram* consider it well; have you not made a mistake there? *nyon čig dań sńón-dus-na* listen to me!

Now, there was in olden times etc. *Dzl.* and elsewh., frq.; *loṅ ži̇g daṅ ṅá-la dbáṅ yod* do take it! I have the power, you know, i.e. I shall answer for it *Dzl.*; in more recent times it is used (also when not followed by any other words) as an imperative particle = *čig*: '*da zo daṅ*' *byas-pas* saying 'eat!' *Glr.*; '*da ltos daṅ*' *γsuṅs* 'now just see', he said *Mil.*; even after *žu*, which in its application is like a verb in the imperative: '*γsúṅ-ba žu daṅ*' *žes zér-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W.* *daṅ* is used improperly for the instrum.: **bér-ka daṅ duṅ** strike with the stick! and for by or through with respect to persons: **yóg-po daṅ šab-šób zer** he cheats me, tells me a lie, through his servant.

དང་ *daṅ* 1. **meadow** *Lh.* — 2. *daṅ*, or perh. better *taṅ*, (cf. *tiṅ*), **taṅ táṅ-če*, or *taṅ čó-če, taṅ šan čó-če**, **to read in a singing or drawling manner** *Ld.* — 3. *dáṅ-du lén-pa*, c. *la*, **to submit, yield to, comply with,** *Glr.*, *Tar.*; c. accus. **submissively to put up with** (*Sch.* and *Wts.* are hardly right).

དང་ག་, དང་ཁ་ *dáṅ-ga, dáṅ-k'a*, 1. **appetite,** *daṅ-ga ̥gag* my appetite is gone, *mi bde* is bad. *Med.* and *Mil.* (*Sch.* 'the **will**'?). — 2. *C.* for *dám-k'a*.

དང་པོ་ *dáṅ-po* 1. **the first,** with respect to number, time, rank, *dáṅ-poï γtam de sus zer Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *dáṅ-poi nyin-par* on the very first day; *na-ṫsód dáṅ-po-la γnás-pa* being still in the prime of life *Wdṅ.*; the former, he that is mentioned before another, *dáṅ-po γnyis* the two first named *Thgy.*; **the former, the earlier,** he that precedes another in point of time, = *sṅá-ma*, opp. to *p̀yi-ma*, *̥óg-ma*, **the latter.** — 2. **the first thing, part** etc., *nyín-moï dáṅ-po-la* at the beginning of day, at day-break *Tar.*; *daṅ-po-nyid-du* **in the first place, before the rest, above all, before every other thing** *Thgy.*; *dáṅ-po-nas* from the very beginning *Thgy.*, *Tar.*; *dáṅ-por*, and very frq. *dáṅ-po* adv., **firstly, in the first place; at first, in the beginning.** — *las-dáṅ-po-pa* **a beginner,** *las-dáṅ-po-pai dús-su* as long as he is only a beginner *Thgy.*; *las-dáṅ-po-pai byis-pa* like νήπιος (child) in the N.T., *Mil.*

དང་བ་ *dáṅ-ba* 1. **to be pure,** *nám-mk'a dáṅ-nas Mil.*; gen. adj. **pure, clear,** *̥bras dáṅ-ba* picked rice *Lt.*; of inclinations, dispositions, feelings: *séms-čan kún-la rab dáṅ-ba* full of love towards all creatures; *dge-séms dáṅ-ba* a pure, sincere disposition to virtue *S.O.*; most frq. **devout, pious; devotion, faith;** *dáṅ-bai sems* id. (in *W.* often confounded with *γdeṅ-ba*). — 2. *lag dáṅ-ba* = *dár-ba*, v. *darba* II. 2.

དང་ཚེ་ *dáṅ-tse W.* **a field-terrace.**

དང་ར་ *dáṅ-ra* (spelling dubious) **stable,** for cattle, *C.*, *W.*

དང་ལ་ *dáṅ-la* 1. *Sch.* **'a tract of land abounding in springs'.** — 2. n. of a high mountain pass, north of Lhasa, called *Tantla* by Huc II., 231.

དྭངས་པ་ *dwáṅs-pa*, *C.* also **dháṅ-po**, **pure, clean, clear,** = *daṅ-ba* I., of air, water; *γnam-dwáṅs* a clear sky, fine weather (*W.* **taṅ**); *daṅs-smug* reddish gray *Sch.* — *dwaṅs-ma* 1. **the chyle,** *Ssk.* रस, concerning which Brahmanical and Buddhist physiology has led to a great many phantastical ideas, *Med.* frq.; also fig., mostly in an obscure and unintelligible manner. — 2. *Sch.*: **'the spirit, the soul'**, a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — *daṅs* is also not seldom met with erron. used for *dṅaṅs* and *mdaṅs*.

དད་པ་ *dád-pa* 1. secondary form of *̥dód-pa* **to wish** *Dzl.* and elsewh.; hence in compounds: *skom-dád* **thirst,** **tágs-dad-čan** fond of dress or finery (cf. *̥dogs-pa*) *W.*, and in similar expressions. — 2. **to believe** (cf. श्रद्) in a religious sense, more significant than *yid-čes-pas* and including a devotedness full of confidence, like πιστεύειν in the N.T.; also sbst. **faith,** more fully *dád-*

pai sems, and adj. **faithful, believing**, *yón-bdag dád-pa* the faithful giver of alms *Mil.;* more fully *dád(-pa)-čan, dad-ldán*; *ma-dád-pa*, and *dad-méd* **unbelieving**; often with *mos* or *gus: kun dad-dad-mos-mós-su ˳dúg-pa-la Mil.; dad-čiṅ-gus-par ˳gyur-ba Glr.*; *dad-par ˳gyúr-ba, dád-pa byéd-pa* **to become faithful or believing, to believe**, frq.; *dád-bžin-du* full of faith; *dad-brtsón* for *dád-pa daṅ brtson-˳grús Tar.* — Note. **mi žig-la dád-pa tob* W.* col. a man becomes a believer, v. *tób-pa*; but *Tar.* 35, 1 *pʼágs-pa Dhi-ti-ka-la dád-pa tob* means: he was brought to believe by hearing the Reverend Dhitika.

དན་ད་ *dán-da*, and *dan-róg*, medicinal herbs *Med.*

དན་ད་ལི་ *dán-da-li*, or *dan-dál*, *Ld.* **a sieve**, gen. consisting of perforated leather and a wooden frame; *rás-dan-dal* a sieve made of cloth (inst. of leather).

དན་མོ་ *dán-mo* (spelling?) the female of the ibex, and of the musk-deer.

དམ་ *dam* (a root signifying bound, fast, fixed, from which the following compounds, as well as *sdóm-pa*, are to be derived), sbst., also *dam-tsig* and *yi(d)-dam*, resp. *tugs-dam*, **a solemn promise; vow, oath, confirmation by oath**, like *bden-tsig*; *dam bčá-ba* 1. **to promise**, 2. **the act of promising, the promise**; also *dám-bča Mil.* and col.; *dám-bča ˳búl-ba* resp. to make a promise, e.g. *mi ˳báb-pai* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám-bča* **the sacrament** *Chr. Prot.*; *dam bčás-pa* a promise made; *dam srúṅ-ba, dám-la ynás-pa*, or *nyé-bar byéd-pa, dám-bčas-pa spyód-pa, dám-bčas-pa bžin-du byéd-pa, dám-bčas-pa daṅ mi ˳gál-ba*, to keep one's promise; *nyáms-pa* to break (a promise, a vow); *dam-nyáms-kyi lás-rnams* **violations of duty**; *dám-la ˳dógs-pa* **to exorcise** demons etc. *Glr., Pth.*, but only by gentle persuasion, which induces them to promise to do no harm anymore, not by magic power (so it was expressly stated by a Lama); *dám-la ˳jóg-pa Tar.* 125 id. (ni f.); *dám-čan, dam-tsig-čan Mil.* bound by an oath etc.; *dám-ču* prob. water which is drunk in taking an oath *Pth.*

དམ་ཁ་ *dám-ka Glr., dám-ga Wts., tám-ga Cs.*, **a seal, stamp**, resp. *pʼyag-dám*, esp. for the seals of Lamas; *dám-ka rgyáb-pa* **to seal, to stamp**; *kyí-dam* v. *kyi*; *dam-rgyá* = *dám-ka Tar.; *dam-čúg* W.* seal of a Lama, used as an amulet.

དམ་པ་ *dám-pa*, acc. to the explanation of a Lama: **bound by an oath** or **vow, consecrated**; but *Lexx.* render it by **परम, अग्र** i e. = *mčog*, thus *Dzl.* ༣༣༥, 4; ༣༧, 9, and *Cs.:* **noble, brave, excellent**, which is prob. also the sense of the word when compounded with *čos, skyés-bu*, and other words. Its usual rendering, however, is 2. **holy, sacred**, *blá-ma dám-pa, skyés-bu dám-pa*, a holy Lama, a holy man, and most frq. *dám-pai čos, dám-pa čos, dám-čos*, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also *yyóg-mo dám-pa čig Glr.* signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

དམ་པོ་ *dám-po* 1. **strong, firm; tight, narrow**, of fetters etc.; gen. adverbially *dam-du*, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, **severe, strict, exact.**

དམ་དུམ་ *dam-dúm* **various** *Sch.*; yet cf. *dum.*

དར་ *dar* I. 1. **silk**, *dár-gyi* **of silk, silken**; *mjal-dár* resp. for *ka-btágs C.*; *rgyaï naṅ dar* fine Chinese silks *Thgy.* — *dar-dkár* white silk *Glr.* — *dar-skúd* silk-thread; *gos-méd dar-skúd ˳dra* stark naked *Ma.* — *dar-gós* silk dress, *Cs.* also silk-stuff. — *dar-čún* a bunch or fringe of silk *Cs.* — *dar-čén Ld.-Glr.*, acc. to *Schl.* = *ka-btágs*, yet cf. the significations given sub I. 2. — *dar-˳tág-mkan* a silk-weaver; *dar-˳tag-bu-mo Glr.* the daughter of a silk-weaver. — *dar-pʼón* = *dar-čún.* — *dár-bu* a coarse kind of silk *Cs.* — *dar-búbs* a whole piece of silk-stuff rolled together. — **dhar-ma-rę* C.* 'neither silk nor cotton', half silk half

cotton; acc. to others velvet. — *dar-dmán-pa* raw silk *Schr.* — *dar-ṫsóṅ-pa* a dealer in silks, a silk-mercer. — *dar-záb* the finest silk, frq.; a piece of such silk. — *dar-yáb* a silk fan. — *dar-yùg* a narrow ribbon-like piece of silk-stuff *Glr*, *Mil.* — *dar-liṅ* = **dhar-ma-rę**. — *dar-ṡàm* the lower border of a silk dress *Glr.* — *dar-(gyi) srin(-bu)* silk-worm. — 2. **a cloth**, made of whatever material; **flag** *Wts.*, **sail** (v. *ẏyór-mo*); *ₒpyar-dár* a hoisted flag; *mduṅ-dar* a little flag fixed to a lance; **ru-dhár* C.* military banner. — *dar-lčóg* little flags fixed on houses, piles of stones, and the like (v. *Schl. Buddh.* 198). — *dar-po-čè* 1. **a large flag** fastened to a flag-staff; 2. **flag-staff, mast.** — *dar-ṫsó* a military division, squadron *Sch.* — *dar-ṡiṅ*, *dar-bér*, prob. flag-staff.

II. **ice, icy plain**; *dar čágs* ice is forming; also substantively = *dar*, *mṫsó-la dar-čágs btab Mil.* — *dar-zám* ice-bridge. — **dar-ǰàr** ('clinging to the ice'?) *W.* a dark-gray aquatic bird.

III. v. *dar-ẏčig*, *dár-ba*, *dár-ma*.

དར་རྒྱས་གླིང་ *dar-rgyas-gliṅ* v. *rdo-rǰe-gliṅ*.

དར་སྒ་ *dár-sga* **walnut.**

དར་གཅིག་ *dar-ẏčig* (col. also *dal-ẏčig*), **a little while, a moment;** *dar-ẏčig lón-pa-na* after a little while *Glr.*; adverbially: **for a little while, for a moment** *Mil.*; **directly, instantly, in a moment** *Mil.*; *dár-tsam Sch.* id.

དར་དིར་ *dar-dir* **humming, buzzing** *Mil.*; **wailing, lamenting** *Pth.*

དར་རྡོ་ *dar-rdó* **grinding-stone** for Indian ink *Sch.*; *bdár-rdo* would perhaps be more correct.

དར་པོ་, དར་མོ་ *dár-po, dár-mo,* col. for *dál-po, dál-mo,* v. *dál-ba.*

དར་བ་ *dár-ba* I. sbst., also *dá-ra, dar,* **buttermilk,** *dar-ẏsár* fresh buttermilk.

II. vb. 1. **to be diffused, to spread**, of influence, power, opinions, diseases, *čes dár-ba* to gain much ground, to increase exceedingly *Lt.*; *dár-du ₒǰúg-pa* (act.) to extend, enlarge, e.g. academies *Glr.*; *dar-gúd* spreading and decaying, increase and decrease; **dhár-po* C.* **grand, magnificent,** of a feast, drinking-bout. — 2. with *lag*, **to take in hand, to put hand to a work,** c. *la Dzl.*; also *dáṅ-ba*.

དར་མ་ *dár-ma* 1 **the age of manhood, manly age, prime of life.** gen. reckoned from 30 to 50, but acc. to *S.g.* from 16—70; *dár-la báb-pa*, or *dar-báb*, a person in the prime of life, frq.; *dar-gáṅ* col. id.; *dar-yól* a person beyond that age. — 2. **a man,** and *dár-mo* **a woman in the prime of life.**

དར་མོ་ *dár-mo* v. *dár-po, dár-ma.*

དར་སྨན་ *dar-smán* v. *dar-ṫsùr.*

དར་ཙམ་ *dár-tsam* v. *dar-ẏčig.*

དར་ཚིལ་ *dar-ṫsil Sch.* 'groin' (?).

དར་(མ)ཚུར་ *dar-(m)ṫsur Wdṅ.* = *dar-sman,* **alum** *Sch.*

དར་ཡ་ཀན་ *dar-ya-kan* a medicinal herb *Med.*

དལ་ཡམས་ *dal-yáms Mil.*, *rims-dál Mil.*, **epidemic disease, plague,** or perh. n. of a particular disease.

དལ་ཅིག་ *dál-čig*, col. for *dar-ẏčig.*

དལ་ཐོག་འཇུག་པ་ *dal-ṫóg ₒǰug-pa* **to attack and disperse an enemy** *Sch.*

དལ་བ་ *dál-ba, dál-bu,* **slowness, ease, quietness, leisure** (opp. to haste, hurry, vehemence), **dhál-wa* (or *dhál-bu*) *yǫ̀-dham* C.*, have you time? *dál-ba ẑig-gi skábs-su* when he happened to have nothing to do *Dzl.*; *dál-bar ₒdúg-pa* to be disengaged, unemployed; *dál-ba brgyad* **the eight conditions of rest**, the state of being free from the eight *mi-ḱóm-pa*; to these belong the *ₒbyor-pa bču*, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called *dal-ₒbyór bčo-brgyád* (another instance of this peculiar way of reckoning v. sub *nyin-mṫsán*). As these various conditions are partly characteristics of 'humanity', and attainable only by human

beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. *rnyed-dkái dál-ba mi lus*, and similar expressions frq. occur (*Cs.* has calmness, tranquillity of mind, evidently mistaking it for *rnal-₀byor*). *dál-ba, dál-bu, dál-po, dál-mo, W.* also **dál-čan**, **quiet, calm,** of the mind, the water; **gentle,** of the wind; **slow, lazy;** **šē-gyü dhál-wa*, or *šé-pa dhál-wa* C.* phlegmatic disposition. — Adv. *dál-bar* (v. above), *dál-gyis, dál-bus*, **slowly, softly, gradually,** e.g. to draw, opp. to *drág-tu*; *dál-₀groi rgyun bžin* like a stream flowing gently and softly; *mi-dál-bar Dzl.* incessantly.

དལ་མོ་ *dál-mo* **chine, loin.**

དལ་བཙོང་ *dal-btsóṅ* (spelling dubious), **dal-tsóṅ táṅ-če* W.* **to carry on compulsory trade.** This is frequently done by Eastern rulers, who in time of personal need make a sale of goods, compelling people to buy at fixed prices.

དི་ *di*, num. fig.: 41.

དི་གར་ཅི་ *di-gar-či* is said to be a provincialism, and secondary form of *γži-ḱa-rtsé*, n. of a town near Tashilunpo.

དི་མར་ *di-mar Sch.*: 'a certain worm or insect'.

དི་རི་རི་ *di-ri-rí* **buzz, murmur, hum, low confused noise,** as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing *Glr.*

དིག་ *dig*, the Persian دیگ, **a large kettle, washing-copper, brewer's copper.**

དིག་པ་ *díg-pa* 1. *Cs.* **a stammerer,** also *ḱa-díg*, cf. *₀díg-pa*. — 2. *C.* **reeling, staggering, intoxicated.**

དིང་དིང་ *diṅ-díṅ*, *gád-mo diṅ-díṅ Tar.* 158, 4 prob. an onomatopoetic word, *Schf.* **'laughing aloud'.**

དིང་སང་ *diṅ-sáṅ* = *deṅ-saṅ*.

དུ་ *du* 1. num. fig.: 71. — 2. for *tu* (q.v.) after final *ṅ, d, n, m, r, l*. — 3. **how many?** *bslébs-nas zlá-ba du lon* how many months is it ago that he came? — *du-dú* **how much, how many each time?** *dú-žig* how much about? *dú-ma* many, *žag dú-ma* many days; *dú-mar ṗye* it is divided into **several** (parts) *Wdṅ.*; *lan dú-mar* **many a time, often** *Cs.*; **dú-ma rákša* C.* col. a great many, very much (perh. 'devilishly much', from *rākšas*).

དུ་བ་ *dú-ba* (cf. *dúd-pa*) **smoke,** *₀ṫul*, or *gyén-du ₀ṗyur* smoke rises *Zam.*; *dú-ba-pa Sp.* very poor people that pay but a trifling tax, **proletarians** (prop. 'smoke-people' that have nothing but the smoke of their fire). — *du-ba-mǰug-ríṅ* **a comet.** — *du-žág C.* the smoke or vapour hanging over towns and large villages in the morning.

དུག་ *dug* **poison,** *dug blúd-pa* to administer a poisoned potion to a person, to give him poison to drink; *dug-mi-γnód-par ₀gyur* he becomes proof against poison *Dom.*; *čú-la dug ₀débs-pa* to poison the water *Pth.*; *dug γsum* in a moral sense, *₀dod-čágs, γtí-mug, že-sdáṅ*; sometimes *dug lṅá*, five moral poisons, are mentioned.

Comp. *dúg-čan* poisonous. — *dug-γnyén* an antidote *Cs.* — *dug-mdá* a poisoned arrow. — *dug-sbrúl* venomous serpent. — *dug-méd* not poisonous. — *dug-šóg* poisonous paper *Mil., Pth., Glr.* — *dug-sél* that which neutralizes a poison *Cs.* — *dug-srúṅ* a preservative against poison *Cs.*

དུག་ཏི་ *dúg-ti* (or *dúg-ste?*) *Ts.*, **so, thus, in this manner,** also *núg-ti*.

དུག་པོ་ *dug-po*, esp. *Ü* (= **ču-pa* Ts.*, **gon-če* W.* **coat, garment, dress** *Mil.*

དུགས་ *dugs*, esp. in medical writings; it seems to denote 1. **heat:** *Tar.* 31, 21 *ṫsád-pai dugs-kyis* by the glowing heat of the day *Schf.*; *S.g.*: *čui dri dugs rláṅs-pa če* the water (i. e. urine) has a strong smell and emits much heat (?) and vapour; *Lt.* ༢༢, 4. 5; ༢༣, 4; ༤༦, 5; ༦༤, 4; ༧༤༥, 10. *čui rigs šin-tu dúgs-pa Mṅg.* adj.? — 2. **revenge, grudge, rancour,** **dug kór-če, dugs-*

*lán ldón-ċe** to take vengeance, to revenge one's self.

དུགས་པ་ *dúgs-pa* W. 1. **to make warm, to warm**, *mé-la* at the fire, e.g. one's hands, a plate. — 2. **to light, to kindle**, **me dúg-ċe** to light a fire; **k̓áṅ-pa mes dug soṅ** the house has begun to burn, has caught fire; **zá-ċe dug ṫsár-k̓an** burnt food, a burnt meal; **dúg-di** a burnt smell.

དུང་ *duṅ* 1. **a tortoise shell**, *duṅ-rdó* a petrified tortoise shell *Cs.* — 2. **a shell**, both small shells, worn as an ornament (*skye-duṅ-p̓réṅ* necklace of shells), and more particularly **the great trumpet-shell**, which is sounded on certain occasions; it is usually of a pure white, hence *duṅ-dkár* 1. **trumpet-shell**, 2. **white rose** *C.*, *dúṅ-so* snow-white teeth *Pth.*, *dúṅ-ru* snow-white horns *Mil.*; a trumpet-shell wound to the right (*γyás-su ₒk̓yil-ba*) is regarded as valuable as it is rare *Glr.* — 3. **trumpet, tuba**, *duṅ ₒbúd-pa* to sound, to blow a trumpet; *k̓rims-duṅ* judgment-trumpet, trumpet used in courts of justice, *ċ̓os-duṅ* church-trumpet, trumpet used in religious ceremonies, *dmag-duṅ* war-trumpet, *liṅs-duṅ* hunting-bugle; *rkaṅ-duṅ* a trumpet or cornet made of a hollow thigh-bone; *zaṅs-duṅ* a copper trumpet, a bass tuba eight feet long; *dbaṅ-duṅ* a similar instrument, but of less dimensions; *rwa-duṅ* a trumpet of horn, *rag-duṅ* a brass trumpet. — 4. **skull** (?) *Sch.* has: *duṅ-ċ̓en* 1. skull, 2. = *rkaṅ-duṅ*; in *Glr.* Brahma is called *duṅ-gi ṫor-ṫsogs-ċan*.

དུང་ངེ་ *duṅ-ṅe* **constant, continual** *Dom.*; *duṅ-ṅe-ba Thgr.* id.

དུང་དུང་ *duṅ-dúṅ* **staggering, reeling, tottering, wavering** *Sch.*

དུང་པན་ *duṅ-pán*, *C.* **dhuṅ-pḗn**, **basin.**

དུང་ཕྱུར་ *duṅ-ₒp̓yúr Pth.*, **100 million** *Sch.*

དུངས་པ་ *dúṅs-pa*, secondary form of *γdúṅs-pa*, **love**, *dád-pa daṅ dúṅs-pa žig skyés-te Mil.*, frq.; *yid-dúṅs* = *snyiṅ-brtse-ba*, frq.; **dhúṅ-bhu** *C.* love, **ṫ̓ú-gu-la dhúṅ-bu ǰhḗ-pa** cf. *γċ̓és-pa*.

དུད་པ་ *dúd-pa* I. sbst. (cf. *dú-ba*, and the Pers. دود) **smoke**, *W.*: **k̓áṅ-mig dúd-pa mā méd-k̓an duγ** there comes very little smoke into the room. — *dúd-k̓a Sch.* 1. having the colour of smoke, **dark-gray**. 2. **family, household**. 3. **chimney** (?). — *dúd-k̓u Sch.* 'liquid soot'; prob. soot mixed with water, smut; *Lt.* compares morbid evacuations or matter ejected from the stomach with *dud-k̓u.* — *dud-bál* soot *Sch.*, prob. **flocky soot**. — *dud-búr* a cloud of smoke *Cs.* — *dud-rtsí* soot, smut *Cs.* — *dud-lám* chimney.

II. vb. 1. **to tie, to knit, to knot**, v. *mdúd-pa*. — 2. pf. of *ₒdúd-pa*, **stooping, bent**, hence *dúd-ₒgro* **quadruped, beast, animal**, opp. to man that walks erect *Stg.*

དུན་པ་ *dún-pa* **great diligence, assiduity**, *dún-pa drág-po*; **dún-ċan** very diligent *W.* (cf. *ₒdún-pa*, and *rtun*).

དུབ་པ་ *dub-pa*, vb. **to be** or **get tired**; adj. **tired**; sbst. **fatigue**; *mi dúb-bo* they do not get tired *Dzl.*; *ṅál-žiṅ dúb-nas Glr.*; *lus daṅ ṅag yid dub Pth.* he is tired in body, mouth, and soul, i.e. he has no strength for doing, saying, or thinking anything good. — *dúb-ċan* **tiresome** *Cs.* — *dúb-rgyu* **anxious, sorrowful** *Sch.*

དུབས་ *dubs*, *Stg.* frq.: *nyé-žiṅ dubs nyé-bar* acc. to the context it might mean: **very probably**; but the word seems to be little known.

དུམ་ *dum* **a piece**, frq.; as a measure or certain quantity of meat, v. *γzugs*; *dúm-po* **a large piece** *Cs.*; *dúm-bu* **a small piece**, frq.; *dúm-bur γċ̓óg-pa, γċ̓ód-pa, byéd-pa* to break, to cut to pieces. — *dam-dúm* several small pieces or things *Cs.*; perh. = *dum-dúm Ld.*, e.g. *yul dum-dúm*, or *groṅ dum dúm* several scattered farms, hamlets or villages, which have together one common name.

དུར་ *dur* **tomb, grave**, *dúr-du ₒǰúg-pa*, *ₒdzúd-pa* (*Cs. ₒdébs-pa*) **(s)k̓úṅ-ċe** *W.*, **to bury**; *dur rkó-ba* to dig a grave. — *dúr-rkun* grave-robber, plunderer of tombs. — *dúr-k̓uṅ* **grave, tomb**. — *dúr-k̓rod* acc. to etymology denotes **a cemetery, burial-**

ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, *Köpp.* II, 322. These places of course are haunted by demons and foul spirits; *dúr-k̔rod-pa* an ascetic living at such a place, *Burn.* I, 309. — *dúr-rgyas* the last food which a dying man eats. — *dúr-sgam, dúr-sgrom* **coffin.** — *dúr-rdo* **tomb-stone** *Cs.* — *dúr-spyaṅ* **jackal.** — *dúr-p̔uṅ* **barrow, tumulus, mound, cairn.** — *dúr-byaṅ* **epitaph** *Cs.* — *dúr-ts̔un, dúr-ts̔od,* food offered to the dead *Cs.* — *dur-mts̔éd* a place for burning dead bodies *Sch.* — *dúr-sri* a grave-devil, a sort of sepulchral vampire.

དུར་བ་ *dúr-ba* 1. sbst. **weed, weeds,** *Sch.* — 2. vb. **to run** *Mil., dúr-te rgyúg-pa* to run towards a place or object, to hasten to, *zás-la dúr-ba* to hasten to dinner, *lás-la* to work *C.*; cf. *ṅám-dur-čan.*

དུར་བིན་ *dur-bín W.*, the Persian دوربین **spy-glass.**

དུར་བྱ་ *dúr-bya* **a paring-axe; a hoe** *Sch.*

དུར་བྱིད་ *dur-byíd* **a purgative root,** prob. = *ťár-nu S.g.*, acc. to *Wdṅ.* = *tri-byi-ta* (sic), prop. त्रिवृता, Ipomoea Turpethum.

དུལ་བ་ *dúl-ba*, prop. pf. of *ₒdúl-ba*, **soft,** of the skin etc.; **tame; gentle** (temper), **easy** (disposition), **mild;** also sbst. **softness** etc.; *dul-po, W. *dúl-mo** id., but only adj.; *ma dul-ba* **untamed, rude,** *Dzl.*; **sráb-k̔a* (or *k̔á-po*) *dúl-mo* W.* **soft-** or **tender-mouthed; tame, manageable, tractable.** *Tar.* 11, 14 a better reading prob. would be: *dbaṅ-po ₒdul-bai brjid* a splendour that dazzles the senses.

དུལ་མ་ *dúl-ma* a kind of **water-colour** made of pulverized gold and silver, for painting and writing.

དུས་ *dus* 1. **time,** in general, *dús-kyi k̔ór-lo* v. *k̔ór-lo*; *dús-kyi* means also: **happening sometimes** *Mil.*; *dus* adv., for a while, for some time *Lt.*; *deï dús-su, dus de tsa-na, dé-dus, dus der,* at the time, at this time; *dus de-nyid-du* then immediately, directly afterwards; *dáṅ-poi dus nyíd-du* in the very first time; *dús-su,* or *dus-dús-su, dus ₒga-ré,* sometimes, now and then; *de daṅ dus mnyám-du* simultaneously with that *Glr.*; *dus γčig-tu* or *la* at one and the same time, together; *dús-čig-na* (erron. *γčig*), also *dus re* (or *nam*)*-žig-gi ts̔e, dus-re* (*-žig*), once, one day, some day; *dus lan-čig* id. *Glr.*; *dus p̔yi žig-na* some future day; *dus γžan žig-na* another time; *dus či tsam-na* at what time? when? *Glr.*; *dus*(*-na*) after a genit., inf., or verbal root = when, after, *žag γnyis soṅ dus* when two days had, or will have passed *Mil.*; *ṅa bú-moi dús-na yin-te* when I was still a girl *Glr.*; *mgú-dus med* the time of being satisfied never arrives *Mil.*; *btsá-dus-te* as the time of giving birth has come *Lt.*; frq. with *ₒbáb-pa: bdag ₒdúl-bai dús-la bab* the time of my conversion has come; sometimes *dús-la sleb Lt.*; col.: *dus sleb* the time is come; *ₒgro-bai dus ₒdébs-pa Dzl., byéd-pa* frq., to fix a time for going, also thus: *nam ₒgró-bai dus byéd-pa Dzl.*; *dus k̔ún-tu, dus rgyún-du* always; almost pleon. in: *dus dá-nas* henceforth, from this time forward *Mil.*; *de daṅ dus ₒdzom* as to time it coincides with that *Glr.* — 2. **the right time, proper season; for** is expressed by the genit. of the inf. (cf. above: the time of my conversion); *dús-su* at the right or proper time, e.g. for paying off *Glr.*; *dus ma yin-pa* the wrong time; *dus ma yin-par, dus-mín* unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; *dus-ma-yin-pa spóṅ-ba* to abstain from doing unseasonable things. — 3 *dus γsum* **the three times,** viz. *dá-ltai,* or *dá-ltar-gyi, ₒdás-pai,* and *ma-ₒóṅs-pai,* frq., thus in *dus γsúm-gyi saṅs-rgyás* the Buddhas of the three times; often also with special reference to metempsychosis, **the present, the former,** and **the future period of life;** with respect to the times of the day: **morning, noon, evening;** besides *nyín-dus γsum,* also *mts̔án-dus γsum* occurs. —

4. **season.** Here Tibetans, of course, distinguish the four seasons of the temperate zone, *dpyid* spring, *dbyar* summer, *ston* autumn, *dgun* winter; but in books, originally written in India, either three are counted, *tsá - dus* hot season, *gráṅ - dus* cold season, *čár-dus* rainy season, or more accurately six: *dpyid* (वसन्त) spring, i.e. March and April, *sos-ka* (ग्रीष्म) hot season, May, June, *dbyar* (वर्ष) rainy season, July, August, *ston* (शरद्) damp season, September, October, *dgun - stód* (हेमन्त) first part of winter, November, December, *dgun-smád* (शिशिर) last part of winter, January, February. — 5. **conjunctures, times, circumstances,** **dus dé - mo** *W.*, **dhu - dé (sa - ̥ǰám)** *C.*, *dús-kyi ̥krúg-pa méd-pa Ld.-Glr.*, *dus bzáṅ-po Dom.*, peace. — 6. a particular period of time, as distinguished from others, **an age,** युग (= $\frac{1}{1000}$ कल्प), *yar-ldán*, or *rdzogs-ldán* (कृत or सत्य) *yar-rábs*, or *γsum - ldán* (त्रेता) *rtsod - ldán*, or *γnyis - ldán* (द्वापर) *snyigs - ma* (कलि), to be compared to the four ages of Greek mythology. — 7. **year** *Lt.* — 8. symb. num.: 6. — Note. *dus byéd-pa* also signifies (cf. 1 above) **to fulfil the time,** *tsei dus byéd-pa* to die, to perish, also to commit suicide *Dzl.* frq.; *̥či-bai dus byed-pa* id. *Wdṅ.* — *dus dzin-pa* to take the day-service upon one's self (?) *Dzl.* ༢༥༢, 3.

Comp. *dus-skabs* v. *skabs.* — *dus-čén*, *-bzáṅ*, *-stón*, **festival,** *byéd-pa* to keep one. — *dus-mčód* v. *mčod-pa.* — *dus-sbyor Cs.*: **'judicial astrology',** *dus-sbyor-pa* an astrologer. — *dus-me* **comet** *Cs.* — *dus-rtsi-ba Cs.* **'the counting of time'.** — *dus - tsig Sch.*: *'dus - tsig γsár - ba* new, fresh provisions, **'produce of the year'** (?). — *dus-tsigs*, *dus-mtsams* 1. **period, epoch;** 2. **season** *Cs.* — *dus - tsód* 1. **space or measure of time.** 2. often for *dus*, *deï dus-tsód-kyi mi-rnams* the men of that time or period, *deï dus-tsod - la* at that time; also for hour. — *dus-ziṅ Sch.*: 'time of depravity'. — *dus-bzáṅ* v. above *dus-čén.* — *dus-rlábs* **'wave of time'** i. e. **ebb and flood, the tides,** *Stg.* — *dus - lóg* a year yielding no crops, **a sterile, bad year** *Pth.*

དེ་ *de* 1. num. figure: 101. — 2. affix of the gerund, for *te*, after a final *d*.

དེ་ *de* demonstrative pron. (in *B.* gen. placed after the word to which it belongs, in col. language before it, even without the termination of the genitive) **that, that one,** opp. to *̥di* this, this one, yet with occasional exceptions. 1. when words or passages are literally quoted, the Tibetan begins with *̥di-skad* or some similar expression, and places a *čes* or *dé-skad* after it. *̥di*, in such a case, corresponds about to **'the following'**, *de* to **'such'**, or **'thus'**, (cf. τοῦτο and τόδε). But elsewhere *̥di* may also refer to what has been said before, e.g. in a reply: *tsig ̥di ni bdén - pa yin-nam* is this word (that has just been said) true? *Dzl.* In the context of a narrative, however, *de* is usually employed. — 2. It frq. stands in the place of the definite article **the:** *pa de lóg-ste sóṅ-ṅo* the father went back *Mil.*; esp. after adjectives and participles, where it adds to perspicuity: *γžón - nu de na - ré* the younger one said *Mil.*; *sṅón-la sóṅ-ba de* he that has gone on before *Mil.*; *deï dón-du*, *deï pyir(-du)*, *čéd-du*, *slád-du*, **therefore, on this account, for this reason;** *deï ̥óg-tu* **under that, after that, afterwards;** *deï dús-su*, *tse(-na)* **there, then, at that time.** — 3. **he, she, it,** for *ko*, which in classical style is not in use. — 4. for *deï*, in *de-pyir*, *de-dus*, (abbreviations of *deï pyír-du*, *deï dús-su*, v. above). Plural: *dé-dag*, *dé-rnams*, *dé-tso.*

Comp. and deriv. *dé-ka*, *dé-ka*, **the very same,** *γsa dé - ka ṅa yin* the very same snow-leopard (you saw) was I myself *Mil.*; *dé - ka ltar* **just so** *Thgy.*; *dé - ka yod* (in answer to a question) **indeed! yes, yes! to be sure!** *Mil.*, *C.*, frq.; *dé - ka lags Mil.*, id.; *de kyed lags Pth.*, oh, this . . . is you?! — *de-kó-na*, *de-nyid*, col. *de-ráṅ*, **the very same,** cf. *kó-na*; *de - nyid*, and *de-ko-na-nyid* are also sbst.: **essence, nature** *Thgy.*: *séms-kyi de-nyid* the essence of the soul

Mil. — *de-snyéd* **so many.** — *dé-lta, dé-ltar* (*-du*, or *-na*) **so**, *p'a ni dé-lta ma yin-te* as it is not so with the father *Stg.; dé-lta-bu* of that kind, quality, or manner, **such**, esp. in *B.* — *de-dé* = *de*, but more emphatic, **exactly that**; *de-de-bžín-no* **yes, so it is!** **dhén-ḍa, ḍe* C.* = *dé-lta* etc. — *dé-na* **therein, in that place, there, here.** — *dé-nas* **from, thence, from that place; afterwards, then, at that time,** very frq. – *dé-pa, dé-ma Cs.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, **than that**; 2. also *dé-bas-na, dés-na, des,* **therefore, consequently, now then** (δή) *B.* frq. — *dé-bo* = *de Cs.* — *dé-tsam* **so much**; *dé-tsam-na, dé-tsa-ṅa,* **then, at that time.** — *dé-tsug, W.* gen. **dé-zug**, **so, thus.** — *dé-bžin(-du)* **according to that, thus, so;** frq. for **it**, *dé-bžin-du ɣnáṅ-ṅo* he allowed it *Dzl.; dé-bžin ṅó-šes-nas* perceiving it *Glr.* — *de-bžin-nyíd* (तत्त्व) **essence,** *Was.* (272), **identity** (297), like *č'os-nyíd* and some other similar expressions, = *stoṅ-pa-nyíd, Trigl.* fol. 20. — *dé-zug* = *dé-tsug.* — *dé-yaṅ, dé-aṅ,* 1. **this,** or **that, too; he also.** 2. **namely, to wit, viz.,** preceding specifications and detailed statements, sometimes also after a gerund, in which case it cannot be rendered in English. — *de-rag* **directly, immediately** *Sch.* — *de-ráṅ* = *de-k'ó-na, de-ráṅ yin* that is just the thing! exactly! to be sure! col. — *de-ríṅ B.* and *C.* **to-day,** *de-ríṅ-gi* **of this day.** — *dé-ru, der,* 1. **into that, thereinto, into that place, thither, that way.** 2. **in that, therein, in that place, there,** frq. — *dé-la* **to this, to that; in, on,** or **at this; thereat, therewith, thereto, thereon; about that, concerning that; thereof, therefore.** — *dé-las* **from, out of, from that**; after a comparative and *ɣžan,* **than that.** — *de-sríd* to such a length of time.

དེ་བ་ *dé-ba* a medicinal herb, *Med.*

དེང་ *deṅ,* also *diṅ,* **to-day,** *déṅ-nas* from this day forward *Mil.*; *deṅ p'yin-č'ád* or *č'ad Dzl.* id.; *déṅ-gi dus* the present time or age; *deṅ-sáṅ* to-day and to-morrow; **now-a-days;** *deṅ-sáṅ lhá-rje* the physicians of the present day *Wdṅ.; déṅ-dus smán-pa Lt.* id.

དེང་བ་ *déṅ-ba,* pf. and imp. of *ḥdéṅ-ba,* **to go, to go away;** *déṅs-pa* seems to be the same form: *so-sói ɣnás-su deṅs Mil., ráṅ-sar déṅs-so Pth.* they went each to his own place; *nám-mk'ar deṅ Mil.* prob. it melted away, dissolved into air; *sór-mo-rnams deṅs mdzád-pa* to turn the fingers upwards (?). *Schr. déṅs-pa* to ascend.

དེད་པ་ *déd-pa,* pf. of *ḥdéd-pa.*

དེབ་(མ་) *déb(-ma)* **poultice, cataplasm,** applied to sores and inflamed parts of the body *Sch.*

དེབ་ཐེར་, གཏེར་, སྟེར་ *deb-t'ér, -ɣtér, -stér,* tibetanized form of the Persian دفتر **documents, records, catalogues, registers, lists, books;** *deb-t'ér-pa, deb-t'er-mk'an Cs.* keeper of the archives or records, **recorder, archivist, librarian;** *déb-k'aṅ* **chancery, government office** *Schr.; déb-yig* **cover, envelope, stitched book** *Sch.*

དེམ་ཙི་ *dém-tsi* (perh. *Bu-nan*), **a small, narrow bridge, foot-bridge** *Lh.*

དེའང་ *déaṅ,* v. sub *de.*

དེའུ་(རེ་) *déu(-re)* **one day, some future time,** *Dzl.* frq.; *deu ... deu ...* now ... now, at one time ... at another time *Mil.* (*Tar.* 165, 18 is prob. an incorr. reading).

དེར་ *der,* for *dé-ru,* esp. as adv., **then, at that time;** *der zad, der bas Cs.* that is all, there is nothing more, finis.

དེས་ *des* 1. instrum. of *de; des č'og* with that it is enough, **that will do** *Sch.* — 2. for *dé-bas,* v. *de* comp.

དེས་པ་ *dés-pa Cs.:* '**fine, brave, noble, chaste;** a title'; occurs frq. in *Dzl.* as a commendable quality of women.

དོ་ *do* 1. num. figure: 131. — 2. **two, a pair, a couple,** used only in counting, measuring etc.: *žo do re* two drams of each *Med.; *tá-bag do* W.* two platefuls. — 3. **this,** *Schr.: dó-yi dón-du;* gen. only in *do-núb* this evening, to-night *Mil.*; *bdag do-núb sáṅ-gi mi* I, a man only for to-day and to-morrow *Mil.; Cs.* also *do-žág, do-*

mód to-day. — 4. **an equal, a match; a companion, associate,** *W.* **yá-do** **fellow, yoke-fellow, mate, comrade, consort;** *do-zla* 1. id. *Mil.*; 2. **party** in a lawsuit(?); **dó-da pan-tsún zib cé-pa** *Cs.* seems to mean: carefully to investigate (the right of) both parties; *do-med* unequalled, matchless; **dho-med zan-po**, *C.*, *W.*

དོ་ཀེ(ར)་ *do-ké(r)* = *tor-tsúgs Lex.*

དོ་གར་ཁ་ *do-gar-ká W.* **light-blue.**

དོ་གལ་ *do-gál* **importance, weight; important, weighty** *C.*, *W.*; **dho-ghál mi jhé-pa** *C.*, **do-gál mi có-ce** *W*, to treat lightly, to make light of, to slight; **di tsig-po dho-ghál mi dug** *C.*, this word is unimportant, of no consequence; *do-gál-can* important, of consequence *Cs.*

དོ་དམ་ *do-dám* **commission, charge, superintendence;** **dho-dhám jhé-pa** *C.*, **do-dám kúr-ce** *W.*, to have the superintendence, direction, or charge of a business, to have the keeping of a thing; *do-dám-pa* 1. a commissioned, authorized person, **overseer** etc.; 2. **bishop** *Chr. Prot.*

དོ་པོ་ *dó-po* **a load,** for a beast of burden, cf. *dos*; **do-góm** *W.* saddle-cloth, housing; *do-lógs* the load on one side of a sumpter-horse, half a load, *do ya-gcig*; *do-nón-pa* the equalizing of the load, by increasing or lessening it on one of the sides.

དོ་བ་ *dó-ba* 1. Jerusalem artichoke *Sik.* — 2. secondary form of *sdó-ba* c. accus., to be a match for, to be equal in strength etc., to cope with *Mil.*; **srog dhan dhón-da re** *C.* his life is at stake (*da?*).

དོ་བོ་ *dó-bo Med.*, prob. = *dó-ba* I.

དོ་མོད་ *do-mód* **to-day,** this day, v. *do.*

དོ་ར་ *do-rá Mil.?*

དོ་རེ་ *do-ré* v. *do* 2.

དོ་ཤ་ལ་ *do-šā-lā Hind.* a thick **shawl** or **wrapper** *W.*

དོ་ཤལ་ *do-šál Cs.* n. of an ornament hanging down from the shoulders; *Schr. mu-tig-gi do-šál* pearl-necklace; *Mil.* id.

དོ་སེ་ *do-sé* (from *tse?*) **now, at present** *Bal.*

དོག་ *dog* col. an auxiliary vb., acc. to Lamas of *W.* and *C.* = *rtóg-pa,* but of different pronunciation (*W.* **dog**, *C.* **dhog**). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: **yóg-mo me bar dóg-ga(m)** has your maid-servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: **me bar-ra(m)*, or *bar tsar-ra(m)**.

དོག་ *dog* sbst., in *B.* mostly *dóg-pa*, 1. **bundle, clew, skein,** e.g. of wool, weighing about two pounds, as much as one can hold conveniently with the hand or twist round it (*lag-dóg*). — 2. **capsule,** *ár-dza-kai* of the cotton plant. — 3. **ear of corn** *Lex.*; *Col.* more in use: *dog-dóg* a larger piece, *ká-ra dog-dóg*, lump-sugar (opp. to ground sugar); **clod, clump, lump, loaf,** **dog-dóg có-ce** *W.* to form loaves; or in general: to press, to press together, to crush, to crumple; **a piece of wood, a log** *W.* (differing from *rdog*); **dág-ga-dog-ge** *Ld.* broken in pieces, e.g. *ka-ra.*

དོག་པ་ *dóg-pa* 1. v. *dog* sbst. — 2. adj. and sbst., **narrow, narrowness;** *dóg-po*, *dóg-mo* adj.; *dóg-pai ynas-las tar-ba Wdn.*; fig. *šin-tu dóg-par gyúr-to* they were kept within narrow bounds *Glr.*; **tim dhóg-po** *C.* strict administration of justice.

དོག་ལེ་ *dóg-le* an iron pan with a handle *C.*, *W.*

དོགས་པ་ *dógs-pa* 1. vb., **to fear, to be afraid of, to apprehend,** gen. with the root of the pf tense, which in earlier writings is placed in the instrum. case: *nyés-pa byún-gis mi dogs Dzl.*; whereas *Glr.*: *ser byun dógs-pai dús-su* (fearing) when a hail-storm is threatening; *Tar.* 188, 9: *rgyal-srid ma zin-gyi(s) dógs-te* being afraid (the prince) might not be able to govern; *ma zin dógs-pas Glr.* fearing lest he should not finish

the matter; *ysó-mḱan ma byuṅ dógs-nas Glr.* fearing that no deliverer would make his appearance; hence for **that not, lest** and similar expressions, *bu mis mťóṅ-gis dógs-nas* that his son might not be seen by the people *Pth.*; *že-sdáṅ laṅs dogs túr-re gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; *ₒgos dógs-pai lčibs* dusters to prevent (things) from getting dirty *Lex.*; *yžán-gyis ysál-bar śés-kyis dogs(-na)* using distant allusions, so that the drift of a speech is not at once clear and intelligible *Gram.*; rarely with the supine: *dé-dag bág-tu*, or *ₒbrós-su dogs* fearing lest they should become faint-hearted or take to flight *Dzl.* — 2. sbst. **apprehension, fear, scruple,** *dógs-pa skyes-te Dzl.;* also *dogs skyés-te Glr.*; *dogs bsál-ba, dogs yčód-pa* to remove doubts or apprehensions *Tar.*; *dogs dpyod ni dogs yčód-do* examining a scruple is as much as removing it *Sch.*; *re-dógs* hope and fear (things which a saint ought to be no longer subject to) frq.

དོང་ *doṅ* 1. **a deep hole, pit, ditch,** an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Glr.*; *sa-dóṅ* id.; *č́u-dóṅ* **a well, a deep cistern;** *me-dóṅ* a fiery abyss, pool of fire *Dzl.*; *Sch.* proposes to use it also for **crater.** — 2. **depth, deepness, profundity;** *dóṅ-čan Cs.*, **dóṅ-po** *W.*, **deep;** *doṅ-méd* not deep, shallow *Cs.* — 3. v. *ₒdóṅ-ba.*

དོང་ག་ *dóṅ-ga* n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.*

དོང་པ་ *dóṅ-pa* **padlock,** *dóṅ-pa ₒǰúg-pa* to put a padlock on.

དོང་པོ་, ལྡོང་པོ་ *dóṅ-po, ldóṅ-po* 1. **tube,** any hollow cylindrical vessel, = *pu-ri; dóṅ-bu* a small ditto; *spa-dóṅ* a tube etc. of bamboo, *śiṅ-doṅ* a tube etc. of wood; *lčags-doṅ* of iron; *mda-doṅ* **a quiver,** *dóṅ-ba Glr.* id.; *dóṅ-mo, ldóṅ-mo* **a small churn,** = *gur-gúr.* — 2. **a shuttle,** made of a piece of bamboo.

དོང་ཙེ་ *dóṅ-tse, Sch.* also *dóṅ-ťse, dóṅ-rtse,* piece of money, **coin,** *ysér-gyi* gold coin *Dzl.;* esp. a small coin, used (like penny) proverbially for a small sum, *Dzl.* ༣༠༡, 9; ༤༤, 6.

དོང་ཟིལ་ *doṅ-zíl*(?) *W.* Corydalis meïfolia.

དོང་ཟེ་ *dóṅ-ze* **wasp** *Cs.*

དོད་ *dod* **an equivalent,** **ṅul méd-na dod čig ťob gos** *W.* if you have no money, I must receive an equivalent; *dei dod či-ₒdra yod* what is the equivalent, what shall we get for it? *Mil.*; *bu-dód* adoptive son, *ṅéd-kyi bu-dód mdzod* pray, suffer yourself to be adopted by us *Mil.*; *skad-dód* verbal equivalent, **synonym, translation** *Lex.*; *dód-du* **as an equivalent, as payment, for, instead of, at,** e.g. at a moderate price; *ḱyód-kyis ṅai stóbs-kyi dod mi pʹer Glr.*, gen. **mi non** *C.*, you cannot cope with me in strength, you are no match for me.

དོད་པ་ *dód-pa* **to project, to be prominent,** gen. with *ₒbur-du*; also **elongated** (Botany) *Wdṅ.*

དོན་ *don* (Ssk. अर्थ), resp. (at least in some of its applications) *žabs-don Pth.* 1. **sense, meaning, signification,** *gó-ba* to understand, *ₒgrél-ba* to explain; *don rnyéd-par dká-bai yig-ₒbrú* letters the meaning of which is not easily understood *Glr.; don mi ₒdug* that makes no sense; *ₒdii don či yin* what does that mean? *žal ni ḱai don yin: 'žal'* signifies the same as *ḱa; dpe bži don daṅ lṅai mgur* a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *ráṅ-gi-séms-la don gyis* refer the signification, make the application, to your own soul *Mil.;* . . . *kyi dón-du bśad,* it is explained in the sense of . . ., as having the same meaning as . . . *Gram.; don mťún-no* they agree in this sense, on that point, they say so unanimously *Glr.; don dé-la soms* think over this sense, i.e. over the meaning of this significant example *Mil.*; *žu-dón* application, petition, request; contents, *Tar.* 45, 19.; also opp. to *ťsig* (word, form); *č́os-byuṅ-na spri-ti-ma zer-ba ₒdug-ste don mtun* in the *č́os-byuṅ,* it is true, he is called Spritima, but the contents (i.e.

the things related about him) agree, are the same *Glr.*; *ṅés-don*, and *dráṅ-don* v. *ṅés-pa* extr.; **idea, notion, conception** *Was.* (283); as the heading of a chapter or paragraph, e.g. *sdig-pa dág-pai don* of the expiation of sin. Rarely in a subjective sense: *don-méd byis-pa* thoughtless children *Mil.* — 2. **the true sense, the real state of the case, the truth,** (cf. *don-dám*), esp. *dón-la*, sometimes also *dón-gyis Tar.* 102, 12, in truth, in fact, really *Glr.* and elsewh.; to speak the truth *Thgy.*; *dón-la bltá-na* col. id.; also for: true! surely! indeed, forsooth. — 3. **intent, purpose, design; profit, advantage,** *ₒdii don ċi yin* what is your meaning and intent (of doing that)? *soṅ-sóṅ-bai don med Dzl.* going on is to no purpose; *don med bžin-du* without seeing the use of it, without understanding the purpose *Wdn.*; with the genit. of the noun: **the profit, advantage, the good,** of a person, *mii don byéd-pa* to promote a person's welfare; esp. with reference to holy men, *ₒgro(-bai) don byéd-pa* to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; **gain, profit,** v. *ɣnyér-ba*; in a concrete sense: **some particular advantage, prerogative, good** or **blessing** obtained, frq.; *p̔án-pai don* a useful thing, *bdé-bai don* a gift of fortune, *rnyéd-pa* to obtain it; *dṅos-grúb mċóg-gi don* the excellency of the highest perfection; hence *dón-du* postp. c. genit. 1. **for,** for the good or the benefit of; 2. **for the sake of, on account of**; c. genit. of inf. **in order to, that**; 3. rarely: **in the place of, instead of, against, for,** *zas nór-gyi dón-du ₒtsóṅ-ba* to sell food for money *Mil.* — 4. in a general sense: **affair, concern, business,** *raṅ-(gi) don* one's own affairs, one's own interest (cf. n. 3); *ɣžan-(gyi) don* the interest of others; also meton. for **disinterestedness** *Mil.* (*Ssk.* परार्थ); *don máṅ-bas* on account of much business (syn. *brel-bas*) *Dzl.;* **chief or main point** (ni f.), *ɣsó-ba-rig-pai dón-rnams mdor sdú-ba* to sum up the principal points of medical science; *č̔os don ɣsúm-la ₒdús-te* religion being reduced to three main points (*lus, ṅag, yid*) *Glr.*; *don sgrúb-pa*, or *ₒgrúb-pa* to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy *don lṅa* are: **the heart, lungs, liver, spleen,** and **kidneys** *Med.*; cf. *snod.* — 6. **document,** *č̔ád-don* a written contract, agreement; *ċe(d)-don* a letter (to an inferior person).

Comp. *dón-ċan, don daṅ ldán-pa* 1. **useful, profitable, expedient,** e.g. *tsig Thgy.* 2. **enjoying an advantage.** 3. having a certain sense. — *don-mtun* **a merchant** *Cs.*; *dpal daṅ ldán-pai don-mtún-dag* most honourable merchants! — *don-dág* 1. *Sch.* business, affairs (?). 2. col. = *don* 1. *don-dám* (परमार्थ), **the true sense,** subjectively: **good earnest,** col *W. yáṅs-pa man don-dám yin* it is not (said in) jest, but in good earnest; objectively: *don-dám-par dbyer-méd* in truth, (after all, upon the whole, in the end), it is all the same *Gram.; don-dám rnám-par ṅés-pai č̔os Glr.* prob. = *don-dám-pai bdén-pa* absolute truth *Was.* (293); in later times = *stoṅ-pa-nyid Trigl.* 20; *Mil.* — **don-ḍás** *W.* (lit.-*ₒbras*) = *č̔e-dón?*

དོན་ *don* num. for *bdún-ċu*, *don-ɣċig* etc. 71, 72 etc. to 79.

དོན་པ་ *dón-pa* for *ₒtón-pa Glr.* in one passage, prov. in *C.*

དོབ་དོབ་ *dob-dób*, *dob-dób smrá-ba* **to talk stuff, nonsense** *Sch.*

དོམ་ *dom* **the brown bear;** *dóm-bu* 1. *Sch.* the cub of a bear, 2. *Cs.*: a species of black dogs, resembling a bear.

དོམ་དོམ་ *dom-dóm Cs.*: ornamental fringes hanging down from the neck of a horse; *Wdṅ : mé-tog rtá-yi dom-dóm ₒdra.*

དོམ་ར་ *dóm-ra* **screen, shade** for the eyes and the like *Sch.*

དོར་ *dor* **a pair** of draught cattle; *glaṅ-dór* a yoke of oxen

དོར་བ་ *dór-ba* v. *ₒdór-ba.*

དོར་མ་ *dór-ma* **breeches, trowsers**, *dor-t̔ún* short breeches, *dor-ríṅ* long drawers, trowsers *Cs.*; *snam-dor* from *snam-bu; dór-rta* 1. that part of the breeches which covers the privy parts, v. *rta ; yúgs-sa-moi dór-rta des ɣza sruṅ, rmá-la p̔an Wdṅ.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *dór-ma?*

དོལ་ *dol* 1. **net**, esp. fishing-net, **ṭám-pa** to spread, to fix it *C.*, *W.*; *(nya-)dól-pa* **a fisherman**, cf. *γdól-pa*. — 2. *W.* **stew-pan.** — 3. *dol γčód-pa* **to split, to cleave** *Sch.*

དོས་ *dos* **a load** (of a beast of burden) that has to be carried by compulsory service, without being paid for; *k̓al-dós* id.; *ǰa-dós* a load of tea carried in this manner; *dos ˳gél-ba* to load (on), to pack, *dos ˳bógs-pa* (not *˳p̓óg-pa Cs.*) to unload; *dós-pa* a conductor of such loads *Cs.*, *dos-dpon* the leader of a caravan of such loads; *dos drág-pa* 1. *Mil.* prob.: **hard compulsory service;** 2. perh. also: **severe in exacting it,** e.g. a feudal lord.

དྲ་ཅི་, དྲང་ཅི་ *drá-či*, *dráṅ-či Pur.* a flat basket.

དྲ་པ་ *drá-pa* a small copper coin, used in the western part of the Himalaya, **a thick paisa,** of the value of half a penny.

དྲ་བ་ *drá-ba* I. sbst. जाल, 1. **grate, lattice; net, net-work,** *lús-la drá-bar ˳brel* (the veins) are spread throughout the body like net-work *S.g.*; *rús-pai drá-ba* the frame-work of bones, the skeleton *Thgy.*; *˳od-zér-gyi drá-la* a pencil or aggregate of rays of light (lit. lattice-work of rays) *Glr.*; *dra míg* id., esp. col.; *lčágs-(kyi) dra(-mig)* **iron railings; grate; gridiron;** *rgyá-dra* **wooden rails, fence** *C.*, *W.*; *dra-(ba) p̓yed(-pa) Lex.*, *Glr.* 'half-lattice', technical term for a kind of silk ornament; *drá-ba-čan* latticed, grated; *dra-lag-drá-lag-čan* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work *Cs*, *dra-p̓ád*, *dra-čúṅ* id. — 3. the web of water-fowls.

II. vb., pf. *dras*, *W.* **dé-če*, **to cut, clip, lop, dress, prune, pare** (leather, cloth, paper, wings etc. with knife or scissors); also fig.: *p̓ai míṅ-nas drás-te* borrowing (a syllable) from the father's name *Glr.* (twice); cf. also *Tar.* 107, 13; **ṭéb-dhe-pa** *C.* one that cuts the strings (of a purse) on his thumb, i.e. **a cut-purse, pick-pocket;** *gos-drás* cloth cut out for a garment *Cs.*; *dras-spyád* **scissors** *Sch.*; *dra-grí Cs.:* 'a tailor's knife used for shears'; *drai* (sic) *ro Sch.*, **ḍe-rúg, ṭa-ḍe** *W.* **clippings, cuttings, remnants.**

དྲ་མ་ *drá-ma* **experienced, practised, learned** *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

དྲ་ཟུ་ *dra-zu*, or **dra-su** *W.* a small pan with a handle; **a ladle.**

དྲག་ *drag* 1. *W.* **the post; any parcels** or **goods conveyed by post,** the *Hind.* डाक. — 2. **expedient, profitable, of use,** *p̓úl-ba drág-gam* will it be of any use, well-applied, if I give? *Mil.*; *ǰi byas kyaṅ ma drag* whatever I did, it was of no use *Pth.*; *ṅa čí-ltar byás-na drag* what course will it be expedient to take? what shall I do best? *Pth.*; **či ḍhag, ghaṅ ḍhag** *C.* what is right? what is expedient? *nád-pa drág-pas čog* it is sufficient, if the patient is getting better *Mil.*

དྲག་པ་ *drág-pa* 1. **noble, of noble birth** *C.*, **drág-po** *W.*; *mi drág-pa*, or merely *drág-pa*, **a nobleman;** *drag-rígs* **nobility, gentry;** *drág-par byéd-pa* to raise to nobility, *drág-par ˳gyúr-ba* to become a nobleman *Cs.*; *drag-šos* an inferior officer or magistrate *Cs.* — 2. gen. *drágs-po*, *W.* also *drag-čan*, (*Ssk.* तीव्र, उग्र) **strong, vehement, violent** *ču drag-pa* a rapid river, violent current; *brtson-˳grus drag-pa ˳bád-pa* or *˳dún-pa drag-pa* unbending, unwearied application; *skad drag-pa* a powerful voice; *k̓rims drag-pa* a severe punishment; *snyiṅ-rǰe drag* yearning compassion; **strong, forcible,** of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (*Ssk.* रुद्र), *drag-mo* fem.; *ži rgyas dbaṅ drag* v. sub *ži-ba*. — Adv. *drag-tu* **vehemently, violently,** e.g. to pull, to lament, to implore; **hastily, speedily,** e.g. to come *Wdṅ.*; *drág-por*, e.g. *drág-por bčad-de bklág-par byao* in reading a marked stop should be made *Gram.*; *ha-čaṅ mi-drág-par* very gently, softly; *drág-gis*, *dád-pa* to believe firmly *Mil.* — 3. *drág-pa* pos-

sessing a quality in a high degree, *dug-drag-pa Stg.* very poisonous. — 4. symb. num. 11.

Comp. *drag-nád*, v. *dreg-nád*, **gout.** — *drág-rtsal-čan* = *drág-po*, of deities. — *drag-žán* **strong and weak**, e.g. the relative force of sound *Gram.*; also **high and low**, with respect to rank. — *drag-šúl* **frightfulness**, *drag-šul-čan* **frightful, terrible, powerful; cruel**, frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-ɣšed* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

དྲགས་ *drags* adv. **very, much, greatly**, *man-drags Mil.* **very much**; adj. **much, strong, intense**, *bza-btuń-drags* eating and drinking a great deal *S.g.*; *dran-drágs* an intense, most vivid, remembrance of a person *Mil.*, an ardent longing or desire; *dga-drágs-nas* being very happy, highly rejoiced *Pth*, *C.*; *ₒgyod-drágs-nas* feeling deep repentance *Mil.*; *bsten drágs-na* if one continues it too long *S.g.*

དྲང་ *drań* a kind of bear *Sch.*

དྲང་པོ་ *dráń-po* (ऋजु) **straight** 1. not deviating from the direct course, not crooked or oblique, *ťig*, *lam* etc. frq.; *lus dráń-po ₒdóg-pa* to sit straight; **k̔a búb-ne ḍáń-po čó-če* W.* to place a thing straight or upright again; **ṭéd-la ḍáń-po* W.*, horizontal. — 2. **right**, e.g. *lam*, opp. to *lóg-pa*. — 3. **sincere, honest, upright, truthful**, *dráń-poi rań-bžín-čan-gyi p̔yir* because they have an upright character *Dzl.*; *las dráń-po* good actions, righteous deeds, opp. to *rtsúb-po* violent, unjust *Stg.*; *k̔rims dráń-po* 1. **a just sentence, righteous judgment**, opp. to *log-pa*. — 2. applied to men, with regard to their acting according to justice and the law (v. *k̔rims*); *čós-drań-po* **honest, upright**, with respect to religion and the divine law; also *dráń-po* alone, whenever it is not to be misunderstood, may be used for our **just**. — *drań-por*, *tsig dráń-por smrá-ba* **to be candid, to speak the truth**, frq. *drań-don* v. *ńés-pa* extr.

དྲང་བ་ *dráń-ba* 1. abstract noun to *dráń-po*. 2. pf. to *ₒdrén-pa*.

དྲང་སྲོང་ *drań-sróń*, ऋषि, 1. **a holy hermit**, an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers *Dzl.* frq. — 2. At present the Lama that offers *sbyin-sreg* is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but *dkar-zas* (v. *dkar-po*). — 3. symb. num.: 7.

དྲན་དྲི་ *drán-dri Lh.* **the beam of a pair of scales**, *Hind.* डण्डी.

དྲན་པ་ *drán-pa* I. vb. स्मृ, 1. **to think of**, c. accus., with or without *yid-la*, gen. to think of past events, **to remember, recollect, call to mind**, *drin* benefits, v. *drin*; *byúń-ba-rnams* that which has happened *Glr.*; more emphatically: *rjés-su drán-pa* frq.; but also *dkon-mčóg drán-pa* to think of, to remember, God; *sdúg-po yóń-ba de ma drán-pa yin* do not think of, do not trouble yourself about, future evils *Mil.*; *bskyis-par mi drán-no* I do not recollect having taken anything on credit *Dzl.*; *drán-pa tsám-gyis* as soon as one thinks of it, quick as thought *Thgr.*; *so-só-nas. . . drán-par gyis šig* every body should think of . . . *Dzl.* (the simple imp. seems not to be used); (*rjés-su*) *drán-par byéd-pa* also: **to remind of, to put in mind of, to revive the memory of**, = *drán-du ₒjúg-pa*, *dran-skúl byéd-pa Lex.* — 2. **to become conscious of, to recollect**, *rmi-lam* a dream *Pth.*; *drán-par ₒgyúr-ba* to recover one's senses, to be one's self again *Dzl.*; *čiań mi drán-pa* insensible *Dzl.*; *mi drán-pai ₒóg-tu* after they had become insensible *Dzl.* — 3. **to think of with love or affection, to be attached to, to long for**, *ǎ-ma* for the mother col.; **dran-sém* W.* **love, affection, attachment**; *dran-mčog-rje* dearest Sir! *Mil.*

II. sbst. स्मृति, स्मर, 1. **remembrance, recollection, reminiscence; memory** frq.; *drán-pa ɣsál-po* a retentive memory. — 2. **consciousness**, *stor* is lost; *t̔ugs dran-méd-du t̔im-pa* to lose one's senses, resp. *Mil.*; *dran-méd-du brgyál-pa* id.; *drán-pa rnyéd-*

pa to recover one's senses *Pth.*; *ysó-ba* id.; *dran-odzin-méd-pa* being out of one's senses (with joy) *Glr.*; **self-possession, consideration,** *dran-méd* without consideration, inconsiderate; *séms-čan smyón-pa-dag drán-pa so-sór rnyed* insane persons regained the respective faculties of their minds *S.O.*, *drán-pa yžúns-pa* prob. quickness of apprehension, good capacity; *drán-pa nyáms-pa* weak-minded; *dran-yód, dran-ldán,* remembering, being in one's senses *Cs.*; *dran-šés* for *drán-pa dan šes-ráb Mil.*; **dhem-pa man-po ko-la šar* C.* he is uneasy, troubled, full of scruples and apprehensions.

དྲལ་ *dral* 1. v. *lčam-mo.* 2. v. *odral-ba.* 3. for *gral.*

དྲལ་ཙེ་ *dral-tse* a kind of courier or messenger *Cs.*

དྲས་ *dras* v. *dra-ba* II.

དྲི་ *dri,* col. also *drí-ma,* **odour, smell, scent,** *dri-žím(-po), dri-bsún Dzl.* an agreeable smell, sweet scent; *dri-bzán(-po)* 1. id., 2. *Cs.* also **saffron;** *dri-nán,* prob. also *dri-lóg, W. *dri sóg-po*, Cs. dri-mi-žím* an unpleasant smell, a stench; *dri bró-ba* to exhale an odour *Glr.; *di núm-pa* or *nóm-pa** to inhale an odour; *W.: *kyúr-di, nyín-di, dúg-di, mé-di, rúl-di, hám-di rag** I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; **tsig-di, žob-di** a smell of burnt food, burnt wool; *dri lna* five odours or perfumes used in offering; *dri-ka Sch.:* urinous smell (?); *dri-nád* vapour, exhalation, fragrance; *dri-čan lté-ba* bag of the musk-deer; musk *Wdn.; dri-ču* scented water, perfume *Cs.* (yet cf. *dri-ma*), *dri-čén* a medicinal herb *Lt.* — *dri-ytsan-kán,* गन्धकूट, **a sacred place, a chapel,** conjectures about the etymology of the word v. *Burn.* I, 262. — *dri-odzín* po., the nose. — *drí-za,* also *dri-za-mo* fem., गन्धर्व **an eater of fragrance,** in Brahmanism **the heavenly musicians,** and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be **aërial spirits,** that feed on odours of every description. They are supposed not only to be fond of flowers and other fragrant objects, but also to visit dunghills, flaying-places, shambles etc., the various substances of which are accordingly dedicated to them (cf. *ytór-ma*). The insects, swarming about such places, the Tibetan believes to be incarnated *dri-za.* — *drí-zai gron(-kyer)* **mirage, fata morgana.**

དྲི་བ་ *drí-ba* **question,** *drí-ba odrí-ba* to ask a question, *mi-la* a person; *drí-bai lan, dris-lán,* answer; *dri-rtóg ma man Mil., C., *dhi gya ma jhé* or *če* Cs.*, don't ask long! do not ask many questions!

དྲི་བོ་ *drí-bo* **an enchanter, sorcerer, magician,** *drí-mo* **enchantress, witch** *Mil.*

དྲི་མ་ *drí-ma,* मल, 1. **dirt, filth, impurity; excrement, ordure;** *lag-(pai) dri(-ma)* marks left by dirty fingers on books etc.; *sná-dri* mucus, snot, snivel *S.g.*; *drí-ma ysum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; frq. fig.: *nyés-pai, nyon-móns-pai, ka-na-ma-tó-bai drí-ma*; *drí-ma kun zád-nas* after all impurities have been put off *Dzl.*; *dri-ču* 1. **urine,** *odór-ba* to urinate *Glr.; rés-oga ran-byun-gi drí-ču sten* sometimes (in my extremity) I had recourse to my own water *Mil.* — 2. v. sub *dri.* — *drí-čén* feces of the intestinal canal. — *drí-ma-čan* **dirty, sluttish,** as to dress; *drí-ma-méd-pa* clean, cleanly. — 2. for *dkrí-ma,* v. *dkri-ba.*

དྲིང་ *drin Cs.* = '*drin* **kindness, favour;**' yet, *yžan drin mi ojog Lex.*, *yžán-gyis drín-la mi ojog-čin ran-gi čos žugs-so Dom.?* One dictionary renders it by प्रत्यय, knowledge; certainty, faith, confidence

དྲིན་ *drin,* resp. *bka-drín,* rarely *sku-drín Glr.*, **kindness, favour, grace,** *blá-mai drín-gyis* by the grace of my Lama, of my spiritual father, of my patron saint *Mil.*; in addressing a person, *kyed* (or *kyod*)-*kyi bka-drín-gyis* is gen. used; *mai drin* benefits conferred by a mother *Thgy.*; *drín-čan, drin-čé* **kind, gracious, benevolent; benefactor,** *drín-čan pa-má* the parents, these benefactors; *drín-čan már-pa,* Marpa

full of grace (Milaraspa's Lama); *tse* *ₒdi-la drin če-šós rán-gi ma yin* the greatest benefactress for this life is one's own mother; *bód-la bka-drín čé-ba lags-so* this turned out the greatest benefit for Tibet *Glr.*; *ă-ma drin-čén* kindest mother! (says a king to a wonder-working female saint) *Pth.*; *drin drán-pa* as a vb., **to acknowledge a kindness, to feel obliged**; as a sbst. **thankfulness, gratitude** *Thgy.*; *k'yód-kyi drin rtág-tu drán-pas* as I shall always feel greatly obliged to you *Dzl.*; *dei bka-drín drán-čiṅ* full of thankfulness towards him *Dzl.*; *drin rǰéd-pa* unmindful of obligations; *drin γzó-ba*, *drín-du γzo-ba*, *drin-lán glán-pa*, *drin-lán bsáb-pa*, *W.* **ḍin-zó taṅ-če** to return benefits, to show one's self grateful; *drin γzó-žiṅ lan byao* you shall not have done it for nothing *Dzl.*; *drin-lán-du* as a gift made in return, a return-present.

དྲིབ་ཤིལ་ (*drib-šil*) **ḍib-šil**, a corrupt form for *dril-bu γsil*, *Ld.*, = *γyér-k'a*.

དྲིམ་ *drim* (spelling?) **stump, trunk,** of a tree or plant, deprived of top and branches *Ld.* —

དྲིའུ་ *driu* v. *dre.*

དྲིལ་ *dril*, gen. *dríl-bu*, **bell**; *dril sróg-pa* to ring the bell; to publish by ringing a bell; *dríl-lče* the tongue of a bell, the clapper; *dril-γzúgs* the body of a bell *Cs.*, *Glr.*; *dril-sgrá* the voice or sound of a bell, peal of bells; *dríl-k'aṅ* bell-tower, belfry; *dril-stégs* the frame of timber, on which bells are suspended.

དྲིལ་བ་ *dríl-ba* v. *ₒdril-ba.*

དྲིས་པ་ *drís-pa* v. *ₒdrí-ba.*

དྲུ་བུ་ *drú-bu* = *grú-bu*, *grú-gu*, **a clue** or **ball,** of wool etc.

དྲུག་ *drug* num. **six**, *drúg-pa*, *drúg-po* cf. *dgu*; *yi-ge drúg-pa* or *-ma* the prayer of the six letters, the Ommanipadmehūm, *Glr.*; *drúg-ču* sixty; *drúg-ču-rtsa-γčig* (*W.* **ḍug-ču-re-čig**), or *re-γčig*, sixty one; *drug-brgyá* six hundred; *drug-stóṅ* six thousand; *drug-ču-skór* a cycle of sixty years. — *drúg-sgra* the so-called article, presenting itself in the following six forms: *pa, ba, ma, po, bo, mo.*

དྲུག་དཀར་, དྲུག་དམར་ *drug-dkár*, *drug-dmár*, **two sorts of turkoise** *Cs.*

དྲུང་ *druṅ* the space **near,** and esp. **before** a person or thing, *p'o-bráṅ-gi druṅ gáṅ-na-ba der ₒdúg-nas* alighting on the place before the palace *Dzl.* ༢༥, 3; gen. with *na, du, nas.* 1. adv. **near to, near by, to** or **at the side of, before, to, off from**; *drúṅ-du rtóg-pa* to examine personally, face to face, orally *Dzl.*; *drúṅ-du ₒgró-ba* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *šiṅ-gi drúṅ-na* near, or under the tree, *drúṅ-du* id.; to or towards the tree; *drúṅ-nas* away from (the tree); *rgyál-poi drúṅ-du* to the king, before, in presence of (coram) the king; *drúṅ-pa*, resp. *sku-drúṅ-pa*, one standing near, **a waiting man, a page in ordinary** *Cs.* — *drúṅ-ₒk'or* **train, retinue.** — *drúṅ-γnas-pa* **companion, associate.** — *drúṅ-yig(-pa)* **secretary.** — *drúṅ-ₒtso-ba* **private physician,** physician in ordinary *Cs.* When preceded by *žabs* it becomes a respectful term, e.g. in the direction of a letter, where it stands for our **'to'** (lit. 'to the feet of *N. N.*').

དྲང་པོ་ *drúṅ-po* 1. **prudent, sensible, judicious, wise** *Mil.*, in conjunction with *γčáṅ-po*; so also *Pth.* *γčaṅ-drúṅ-ldaṅ-pa.* — 2. **sincere, candid** *C.* — 3. **diligent?**

དྲུངས་ *druṅs* **root,** of rare occurrence; *druṅs (-nas) p'yuṅ* exterminated, destroyed root and branch, *Lex.*

དྲུངས་པ་ *drúṅs-pa* **clarified, clear** *Cs.*; *bčes-druṅs* resp. for *čaṅ*, **beer,** *Ts.*

དྲུད་ *drud* 1. v. *ₒdrud-pa.* — 2. *drud-drúd* **pelican** *Sch.*

དྲུབ་པ་ *drúb-pa* v. *ₒdrúb-pa.*

དྲུམ་པ་ *drúm-pa* **to have a strong desire, to long, languish, pine,** for, *Sch.*

དྲུས་མ་ *drús-ma* **millet** *Sch.*

དྲེ་ *dre* *Ts.*, *dreu* *Lex.*, *ḍiu* *Lh.*, *drel* *Glr.*, **mule,** *dré-p'o*, *p'ó-dre* he-mule, *dré-mo*, *mó-dre* she-mule.

དྲེ་བོ་ *dré-bo Lt., dré-mo Mṅg., *ḍe-móṅ* W.*, **elbow.**

དྲེག་པ་ *drég-pa, drégs-pa* 1. any **dirt** that is removed by scraping, whereas *drí-ma* is washed off; more particularly: — 2. **soot,** which is also used as a medicine *Wdṅ.*; *k̔uṅ-drég* id.; *sgrón-dreg* lamp-black; *sláṅ-dreg* soot on a kettle; *lčágs-dreg* v. *lčags*; *t̔ál-dreg, rdó-dreg Med.?* — *só-dreg* **tartar** incrusting the teeth *Med.* — *dreg-bál* flakes of soot. — *dreg-nád* **gout**; *dreg-grúm* id.

དྲེགས་པ་ *drégs-pa* 1. **pride, haughtiness, arrogance,** *k̔eṅ-ḍégs* id.; *drégs-pa nyams* pride is put down, humbled; *drégs-pa skyáṅ-ba* to lay aside, to put off pride; *nór-gyis dregs* purse-proud *Lex.* — 2. **proud, haughty, arrogant,** = *drégs-pa-čan*; *drégs-pa (-čan t̔ams-čád* the great, the proud, the people of high rank, the great ones of this world *Pth.*; in the world of spirits, with or without *bgegs*: the powerful demons. — 3. as a vb.: *ró-tsas dregs t̔se* when the sexual impulse **is strong** *Med.*

དྲེད་ *dred* (*Zam.* ऋच्छ) **hyena,** which name has prob. been transferred by the inhabitants of the mountainous districts to the *dred*, an animal better known to them) **the yellow bear;** *mí-dred* a bear that devours men *Mil.*; *p̔yúgs-dred* a bear destructive to cattle; *dréd-p̔o* he-bear, *dréd-mo* she-bear. — *dred-tsáṅ* a bear's den. — *dred-siu-šiṅ* hazel-nut tree *Sch.*

དྲེད་པོ་ *dréd-po* 1. *Sch.*: **'evasive, lazy'**, yet *čos-méd dréd-po zol-zóg γyo-rgyú-čan?* — 2. **load, burden**, esp. a heavy load *C.*, *dréd-po dréd-pa* = *k̔rés-po grág-pa*, to cord a load.

དྲེད་མ་ *dréd-ma, rtsa-dréd-ma Glr.* = *drés-ma*; *dám-dréd-ma Mil.?*

དྲེའུ་, དྲེལ་ *dreu, drel*, v. *dre*; *dreu-rṅóg* 1. **the mane of a mule.** — 2. **a couch,** or **stuffed-seat** *Cs.* — 3. a kind of **long-haired cloth.**

དྲེས་མ་ *drés-ma* 1. *C.* a kind of grass, of which ropes and shoes (of great durability) are made; *Glr. dréd-ma*; *drés-mai ge-sár S.g.* the filaments of *drés-ma*; *dres-ₒbru Cs., dres-ₒbrum S.g.* the seeds of *drés-ma.* — 2. *W.* Iris kamaonensis.

དྲོ་ *dro* (cf. *dró-ba*), 1. **the hot time of the day,** from about 9 o'cl. a. m. till 3 o'cl. p. m.; *dró-la báb-nas* when this time arrived *Dzl.*; *sṅá-dro* the morning, *p̔yí-dro* 1. the later part of the afternoon, 2. *W.* **p̔í-ro** evening, night. — 2. a meal taken about noon, **lunch;** *dro btáb-pa* to lunch; *dro-lúg* a sheep intended to be eaten for a luncheon; *dro-šá* meat intended for such a purpose.

དྲོ་བ་ *dró-ba* 1. **to be warm,** v. *drós-pa*; gen. adj. **warm,** *dró-bai γnas* a warm place; *dró-bar ₒgyúr-ba* to grow warm. — 2. **warmth** (*bág-dro* v. sub *ur*).

དྲོགས་ *drogs Sch.*: 'packed up, made up into pack or parcel'.

དྲོང(ས)་ *droṅ(s)* v. *ₒdren-pa.*

དྲོང་མ་ *dróṅ-ma* **a large basket** or **dosser,** provided with a lid, and carried on the back, *Hind.* पतारा.

དྲོད་ *drod* 1. **warmth, heat,** e.g. of the sun; *drod-γšér* warmth and moisture; *dród-kyi šiṅ* a tropical tree *Wdṅ.*; *me-drod* 1. **the heat of the fire** *Lt.* 2. prob. **animal heat,** perh. because it is supposed to arise from a union of the fiery element with a germ originated by conception. — 2. *k̔a-dród zuṅ γčig* a small piece of food, = *k̔a-zás*, and prob. incorrect for *k̔a-bród* enjoyment of the mouth. — *lám-la drod t̔ób-pa Mil.* was explained: to have a cheerful mind, free from doubts and apprehensions on the way (to heaven), *drod*, therefore, seems to stand here for *brod.* — *drod-rtags, Mil.*, was explained as being new knowledge, new perceptions, as a fruit of long meditation; one *Lex.* has *dród-rig-pa* = मात्रज्ञ experienced or well-versed in measure.

དྲོན་མོ་ *drón-mo* col. **warm,** *zan-drón* warm food.

དྲོལ་ *drol* v. *ₒdrol-ba.*

དྲོས་ *dros, Sch.* = *dro*; *dros-čén* **noon, midday,** *dros-čúṅ* forenoon(?).

དྲོས་པ་ *drós-pa*, pf. of *dró-ba*, **heated, grown warm,** esp. of the ground by the

heat of the sun, of men, by warm clothing; *dros son* the ground has grown warm, the snow is beginning to melt; *drós-na* when it is getting warm; *di gón-na dros lags* if you put that on, you will be warm *Mil.*; *tse ycig drós-pai gos* warm clothing for one period of existence *Mil.* — *ma-drós-pa* n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. *klu*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

དྷ་མན་ *dha-mán Ld.-Glr. Schl.* fol. 17, b., v. *lda-mán.*

དྷཱུ་ཏི་ *dhú-ti*, (धूति a shaker, agitator?) a word of more recent mystical physiology, 'the middle vein', = *dbú-ma* (cf. *ytúm-po* and *tig-le*) *Thgr.*, *Mil.*, *Wdn.* The Lamas consulted by me asserted, not quite in accordance with books, *dhu-ti* to denote a kind of *rlun* in the body (which would agree with धू to blow, and with πνεῦμα), a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of *dhu-ti*, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether *dhu-ti* and *á-ba-dhuti* are quite the same. — *á-ba-dhuti-pa Tár.* 187, 8 is a proper name, *Schf.*

དྷེ་ལ་ *dhe-la*, *Hind.* धेला, **half a paisa,** the smallest coin, equal to the tenth part of a penny, *W.*

གདག(ས)་ *ydag(s)* 1. fut. of *ₒdogs-pa.* — 2. *ydags* **the light, day** *Cs.*, opp. to *sribs.* — 3. in *Stg. ydágs-pa* occurs frq. as a translation of प्रज्ञा **wisdom.**

གདང་, རྡང་ *ydan, rdan* (*ldan?*) 1. **clothes-stand, rack** or **rail** for hanging up clothes, *ydán-la gos ₒdzár-ba, ₒgél-ba*; *ydán-bu* 1. **peg** or **nail,** for the same purpose. 2. *skás-kyi ydan(-bu) Lex.*, **sral-dán* W.*, **step of a ladder.** — 2. col. for *yden.*

གདང་བ་ *ydán-ba, ydáns-pa,* to open wide, mouth and nostrils, **to gape** *B.* and col.; *ydán-pai kro-žál* an angry face with the mouth wide opened *Glr.*

གདངས་ *ydans* 1. **music, harmony, melody,** = *dbyans, snyags,* also *ydans-snyan*; *ydans byéd-pa* to make music *C.* — 2. resp. for *dprál-ba* **forehead** *Cs.*

གདངས་པ་ *ydáns-pa* 1. v. *ydán-ba.* 2. resp. one recovering from illness, **convalescent,** with *snyun, bsnyún-ba Lex.*; **ra dan* W.* he has recovered from his drunken fit, has become sober again.

གདན་ *ydan,* आसन, resp. *bžugs-ydan W.*, **a bolster,** or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. *ₒbol; ydan-kri* **a throne** *Glr.*; *ydan-rábs* **a succession of teachers** *Tar.* 199, 4. The word is much used in polite expressions: *ydan ₒdégs-pa* **to take leave, to withdraw, to depart;** *ydán-sa* 1. **place of residence,** *bla-mai Mil.; dga-ston-gyi* place of a festival *Glr.* 2. **situation, position, rank,** ni f., *Mil.*; *ydán-ₒdren-pa* **to invite,** = *spyán-ₒdren-pa,* **to appoint, to nominate,** *dpon-du* a chief, a leader *Glr.*; **to go to meet** *Glr.*; **dan-su-ce* W.* id.; **dan-kyal-ce* W.* **to accompany,** as a mark of attention; *dan-peb-pa* **to arrive** *Sch.*

གདབ་པ་ *ydáb-pa,* fut. of *ₒdebs-pa.*

གདམ་ཀ་ *ydám-ka W.*, *ydam-na Lex.*, **choice, election,** **dám-ka có-ce* W.* **to choose, to elect;** *ydám-na byéd-pa Lex.* id.

གདམ་པ་ *ydám-pa,* fut. of *ₒdóms-pa, ydáms-pa,* pf. of *ₒdóms-pa,* **to advise,** *rgyál-po-la ydám-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *ydáms-pa* sbst. **advice, counsel, doctrine, precept,** *ydáms-nág, W. *ydáms-ka, ydáms-ka** (cf. *ká-ta, ká-lta*), resp. *žal-ydáms, bka-ydáms* id.; *ydáms-pa cig žu* we ask for some advice *Glr.*; *pán-pa ydáms-pa* a good advice; *ydams-nág stón-pa Lex.*, **dám-ka,* or *ká-ta tán-ce* W.* to give an advice, to advise; *ydams-nág ₒdóms-pai tsig* **the imperative mood,** expressing command or exhortation *Gram.*

གདའ་བ་ *ydá-ba,* eleg. for *ₒdúg-pa B.* and *Khams,* 1. **to be, to be there,** *du*

yda how many are there here? *Zam.*; *sgyúr-gin yda Glr.*; *rtóg-tu ydao* he or it may be discerned, distinguished *Dzl.*; *p̔yin-nas yda* he had arrived *Mil.*; no other negative than *mi* can precede it: *žábs-mt̔il-la č̔u rég-pa tsám-las mi yda* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *yšégs-par yda* he may possibly go, *Pth.*; *ₒdi yin-pa* (col. for *par*) *yda* he seems to be this (man) *Pth.*; cf. *ₒdug-pa.* — 3. to say, cf. *mč̔i-ba.*

གདལ་བ་ *ydál-ba* another form for *rdal-ba.*

གདིང་བ་ *ydiṅ-ba* another form for *ₒdiṅ-ba*; also sbst.: *ydiṅ-ba daṅ bgo-ba* **carpets** and **clothes,** i.e. all sorts of textures, *Stg.*

གདུ་བ་ *ydú-ba* 1. another form for *sdú-ba* **to gather, to collect.** 2. another form for *ydúṅ-ba*(?) *Sch.*: **to love**; cf. *rnyed-la ydu Zam.*

གདུ་བུ་ *ydú-bu Glr.*, *ydú-gu Glr.*, *ydúb-bu* the usual form, **ring for the wrist, bracelet,** or for the ankle, an ornament of Hindoo women; *lag* (resp. *p̔yag*)-*ydub* bracelet; *rkaṅ* (resp. *žabs*)-*ydub* foot-ring; *sór* (col. *ser*)-*ydub* finger-ring *Glr.*; *yser-ydub* gold-ring, *dṅul-ydub* silver-ring; *ysér-ser-ydub* a golden finger-ring; **tág-č̔e* W.* to put on (a ring).

གདུག་པ་ *ydúg-pa* 1. **poison** = *dug*, *ydúg-pa ysum Dzl.* = *dug ysum*; *zás-su ydúg-pa zá-ba Dom.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. **noxious, mischievous, dangerous,** *ydúg-pa-č̔an*, of animals, demons, wicked men; *dug-sbrúl ydúg-pa-č̔an* dangerous venemous serpents *Glr.*; *dre-srín ydúg-pa maṅ* many mischievous demons *Glr.*; *ydúg-pai bsám-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Glr.*; *ydúg-pai ṅá-ro* wild screams *Mil.*; *ydug-rtsúb* **ferocity, malice, spite** *Mil.*; *stár-bu ydúg-pa tsér-ma-č̔an* **buckthorn** with horrible spines *Wdṅ.*; also for **mischief done by evil spirits** *Mil.*

གདུགས་ *ydugs* I. resp. *dbu-ydúgs* 1. **parasol, umbrella,** *B., C.* — 2. **canopy, baldachin**; *spyi-ydugs* a covering, shelter, awning, for several persons *Glr.*; *ydugs ₒbúbs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. eleg. **mid-day, noon,** *sáṅ-gi ydúgs-la* for to-morrow noon *Dzl.*; noon-tide heat (cf. *dugs*), *ydugs-méd ydóṅ-pa ydúgs-kyis ydúṅs* an unprotected face is molested by the heat *Lex.*; *ydugs-ts̔ód* 1. **noon-tide, dinner-time,** 2. **dinner.**

གདུང་ *yduṅ*, resp. for *rus* (-*pa*), 1. **bone, bones, remains,** esp. as *riṅ-srél*, also *yduṅ-rús*, *sku-ydúṅ*; *yser-ydúṅ*, *dṅul-ydúṅ* the gold and silver palls covering the remains of the highest Lamas. — 2. **family, lineage, progeny, descendants,** *rigs ni rgyal-rigs-so, yduṅ-ni gau-ta mao* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *saṅs-rgyás-kyi yduṅ Dzl.* the spiritual children of Buddha, the saints; *yduṅ-brgyúd yod* the house, the family, is still existing *Glr.*; *yduṅ*(*brgyud*) *ₒdzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Glr.* — *yduṅ-sgróm Sch.* **coffin,** *Schr.* **funeral urn.** — *yduṅ-rtén* funeral pyramid containing relics, cf. *mč̔od-rten.* — *yduṅ-rabs* **generation,** *ṅá-nas yduṅ-rábs lṅá-pa-la* in the fifth degree after me *Glr.*

གདུང་བ་ *ydúṅ-ba*, *ydúṅs-pa* I. vb. 1. **to desire, to long for,** *zás-la*, *ltó-la*, *Glr.* and elsewh.; **duṅ duṅ č̔ó-č̔e* W.* id. — 2. **to love,** *šín-tu ydúṅ-bai ma yč̔ig* my own dearly beloved mother! cf. *brtse-ydúṅ.* — 3. **to feel pain, to be pained, tormented, afflicted,** by heat or cold, thirst, lust, distress; **nyiṅ dúṅ-te* W.* sad, sorrowful; *ydúṅ-bar byéd-pa* to make sad, to distress, *yžán-gyi séms-la*, the mind of others. — 4. **to be dried,** *nyi-mas* by the sun, of a dead body *Dzl.*

II. sbst. 1. **desire, longing, lust,** *ydúṅ-ba ži* (sensual) desire ceases *Stg.* — 2. love, *mos-gus-ydúṅ-ba dpag-méd skye* immense veneration and love arises *Glr.* — 3. **affliction, misery, distress, torment, pang,** *ydúṅ-bai skad* a plaintive voice, doleful cry *Glr.*

III. adj. 1. **longed for, earnestly desired.** — 2. **beloved**, v. above. — 3. **grieved, tormented** frq.; *yduṅ-dbyáṅs* a song expressive of longing or of grief, an elegy *Mil.*; *yduṅ-séms* love-longing *B.*, and col.; **ǎ-ma-la dúṅ-sem-čan ₒdug* W.* he tenderly loves his mother.

གདུང་མ་ *ydúṅ-ma* **beam, piece of timber,** *má-yduṅ* principal beam, *bú-yduṅ* cross-beam; *yduṅ-ḱébs* beams projecting over the capital of a column *Glr.* — *yduṅ-sgríg* a raft *Ld.* — *yduṅ-ₒdébs S.g.* pedestal, base(?) — *yduṅ-zám* a bridge of timber or of poles. — *ydúṅ-šiṅ Sik.* fir-tree (Pinus abies).

གདུད་པ་ *ydúd-pa* **love, longing** *Sch.*, cf. *ydú-ba.*

གདུབ་བུ་ *ydúb-bu* v. *ydú-bu.*

གདུབ་པ་ *ydúb-pa Stg.*: *zás-la*, adj., **frugal, temperate?**

གདུམ་(པོ) *ydúm(-po)* **a piece** *Sch.*, = *dum.*

གདུལ་ *ydul* v. *ₒdul-ba.*

གདུས་ *ydus* v. *ydú-ba.*

གདེག་ *ydeg* v. *ₒdégs-pa.*

གདེང་ *ydeṅ* **confidence, assurance, cheerfulness** *Mil.* very frq.; *ydeṅ ťób-pa* to become confident, to take courage, to be reassured; *ₒči-tse ydeṅ čiaṅ med* when dying, he has no confident hope *Mil.*; *mi-ₒǰigs-pai ydeṅ* a strong confidence *Mil.*, *Thgr.*; *ydeṅ-tsád* id., *de-riṅ tsam yaṅ sdód-pai ydeṅ-tsád ma mčis-pas* not being sure whether his life will be spared for one day more; *ₒči-bród ydeṅ-tsád med* without confidence, without any readiness to die *Mil.*; *blo-ydeṅ Mil.* and col. = *ydeṅ.*

གདེང་བ་ *ydeṅ-ba*, pf. *ydeṅs*, *Cs.* **to threaten, to menace**; *Sch.* **to brandish** in a menacing way, *mtson-ydeṅ* brandishing a weapon *Lex.*; I also met with: *lag ydeṅ-ba Glr.* to raise and move one's hand (in a suppliant manner), cf. *dáṅ-ba* II., and: *bya yšog ydéṅ-pa* a bird with its wings raised and spread *Ma.*

གདེངས་ཀ་ *ydéṅs-ka* **head and neck of a serpent,** *sbrúl-gyi Glr.*

གདེངས་པ་ *ydéṅs-pa* 1. v. *ydéṅ-ba*, 2. = *ydeṅ*(?) **dáṅ-pa-čan* W.*, **ló-deṅ-pa* C.*, **deserving** or **enjoying confidence; faithful, trusty,** of servants, husbands, wives etc.

གདོང་(པ) *ydoṅ(-pa)*, resp. *žal-ydoṅ*, 1. **face, countenance,** *ydoṅ skya* a pale face *Lt.*; *ydoṅ-dmar bod-yul* the country of the red-faced (more accurately: brown-faced) Tibetans *Pth.*; *ydoṅ-nág(-po)* 1. a black face; 2. **a frowning countenance**; *ydoṅ-čúṅ* dejected, disheartened, *ḱrel-méd ydoṅ-čúṅ mi byed-par* impudent and saucy *Glr.*; **doṅ-šrán táṅ-če* W.*, **doṅ-šran-te čá-wa* Kun.*, to be forward, bold, brazen-faced; *ṕág-gi ydóṅ-pa* pig's face, pig's head *Sambh.*; *ydoṅ-bži-pa* Brahma ('the four-faced'). — 2. **surface, superficies,** *sa-yžii*; **fore-part, front-part,** *dóṅ-la* adv. **in front, in advance** e.g. to go *C.*; *ydoṅ-ytád*, *Ld.*: *doṅ-stád* **just opposite**; *ydoṅ(-la)-ₒdéd-pa* **to push** or **press forward, to urge on** (a donkey, a coward to the fight), **to haul** (a culprit before the judge); *snáṅ-ba ydóṅ-ded-pa* to pursue one's course regardless of others (both in a good and in a bad sense) *Mil.*; *ydoṅ-ṕyís* handkerchief *Sch.*; **doṅ-si* W.* complexion, *gyur soṅ* he has changed colour; to *ťúg-pa* and *bsú-ba* it is joined pleon.; *ydoṅ-lhógs* is stated to imply the same as *grúm-bu Lt.*

གདོད་མ་ *ydód-ma* = *yzód-ma*, **the beginning.** *ydód-mai dus*; *ydód-mar* **in the beginning, at first** *Mil.*; *ydód-kyi(s)* **first, at first, previously, before** *Mil.*; *ydód(-ma)-nas* from the beginning; *ydód-nas dág-pa* of primitive purity *Mil.* and elsewh.; *da-ydód Lex.* prob. = *da-yzód.*

གདོན་ *ydon* (ग्रह) **evil spirit, demon,** causing diseases etc., *steṅ ₒog-gi* superior and inferior (spirits), Rahu e.g. is *stéṅ-gi ydon*, an evil spirit of the aërial or heavenly regions; *stéṅ-ydon-gyis ₒči-ba Glr.* = *yzas ṕóg-pa* to die of epilepsy (*W.*?), or of apoplexy (*Sch.*); *ydon-čén bčo-lṅá*, or *bčo-brgyád*, frq.; *ydón-gyis brláms-pa Lt.*, *brlábs-pa Sch.*, infatuated or possessed by

some evil spirit; *ɣdon ₒǰúg-pa* the entering of a demon into a person; *ɣdón-mi-za-ba* **certainty, surety;** *de byuṅ-ba-la* or *de byuṅ-bar ɣdon mi za* there is no doubt of such a thing having happened; gen. adv.: *ɣdón-mi-za-bar* undoubtedly, indubitably, *ɣdon-mi-ₒťsal-bar Dzl.* id.

གདོན་པ་ *ɣdon-pa Cs.* fut. of *ₒdon-pa.*

གདོལ་པ་ *ɣdól-pa*, *Lexx.* = *rigs-ṅán*, चण्डाल, **an outcast**, a man of the lowest and most despised caste, still below the *dmáṅ-rigs*. The Tibetan word for this caste was perh. originally *dól-pa* fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.

གདོས་ *ɣdos* 1. **fetter, chain;** *ɣdos-ťág* fetter in a fig. sense, bondage, *Thgy.* — 2. **material existence** (?), **matter** (?), *ɣdos-bčás*, *(b)rdos-bčás*, **material, corporeal,** *ɣdos-bčás-kyi lus Thgr.*, frq.; *ɣdos-bčas-su grúb-pa med* (these things) are nothing material, they have no substance *Thgr.*; *ɣdos-méd* **immaterial, unsubstantial;** *ɣdós-su čé-ba* seems to be the same as *ɣdos-bčas*, and perh. also *ɣdós-pa ₒdzin Lex.* — 3. *ɣdos brgyáb-pa C.* for *W.* **ǩa kun gyáb-če**, v. *rkún-ma.*

གདོས་པ་ *ɣdós-pa* 1. = *ɣdos* (?) — 2. *Cs.* **mast, sail-yard;** acc. to Lexx. something pertaining to a ship; *ɣdós-bu* oar *Sch.*

བདག་ *bdag* 1. **self,** *ṅa bdag* for *ṅa nyid Dzl.* ༢༩, 14; gen. in the objective case: **myself, thyself, one's self;** *bdag ston ɣžan smad* to praise one's self, to blame others; *bdag sruṅ-ba* to devote one's self to solitary contemplation; or as a genit.: *bdág-gi* one's own, my, mine; *bdág-gi séms-la smad* he reproved himself *Dzl.*; *bdág-tu ₒdzín-pa*; *bdag-ₒdzín* the clinging to the I, the attachment to one's own self, **egotism,** frq.; *bdag daṅ bdág-gir ₒdzin-pa* attachment to the I and mine *S.O.*; *bdág-tu ltá-ba* prob. id., *Tar.* 35,18, *Schf.*: Atmaka-theory, *bdag-méd-pai čos Tar.* 36, 1 the Anātmaka, the contrary; *bdag-méd rnám-pa ɣnyis* are mentioned in *Thgy.*, prob. = *gáṅ-zág-gi bdag-méd*, and *čós-kyi bdag-méd Mil.* c. XII.; *bdág-gir med S.O.*; *bdag-méd* ultimately coincides with *stoṅ-pa-nyíd*, *Burn.* I., 462 med. In common life, *bdag-med* is also used for **another**, **dag-méd-kyi mi** id.; **dag-méd-la ma taṅ** do not give it to another; *bdag-ɣžan* I and others, one's self and others; *bdag-nyíd* 1. = *bdag* **I myself, thou thyself, he himself,** *bdag-nyíd-la ɣsón-čig* listen to me! *Pth.*; *rgyál-po bdag-nyíd* the king himself *Dzl.*; *ǩa-čig ni bdag-nyíd ráb-tu ₒbyúṅ-bar ɣsol* some ask for the permission of becoming priests themselves *Dzl.*; *bdag-nyíd ₒba-žig* only for their own persons *Thgy.* 2. sbst. **the thing itself, the substance, the essence,** *byaṅ-čub-séms-kyi bdag-nyíd yin* I am the essence of bōdhi, the personified bōdhi, says *Mil.*; *ťúgs-rǰei bdag-nyíd dkon-mčog-ɣsum* o grace personified, Triratna! *Glr.*; the Ommanipadmehūm is *saṅs-rgyás ťams-čád-kyi dgóṅs-pa ťams-čád ɣčig-tu bsdús-pai bdag-nyíd Glr.*, i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-čén-po*, *čé-bai bdag-nyíd* = *rdzógs-pai saṅs-rgyás* chief Buddha, Sākyathubpa, *S.O.* — 2. sbst. pronoun, first person, **I**, eleg., expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *ṗrán-bu*; plur. *bdág-čag*, *bdág-rnams*, *bdág-čag-rnams*, also in a general sense: we mortals *Thgy.*; *bdág-čag ťsóṅ-pa-rnams* we, these merchants here *Dzl.* — 3. **the I**, the ego = *gáṅ-zag Was.* (269). — 4. **master, lord,** for *bdág-po*, v. below. — 5. in natural philosophy **the element of solid matter;** also for **air** *Stg.* — *bdág-po* 1. **proprietor, master, lord;** *bdág-poi sgra* the syllable *pa*, as denoting the active agent, i.e. him that has to do with a thing, e.g. *rtá-pa* (not to be taken as 'definite article' *Cs.*); thus in many compound words: *ǩáṅ-bdag*, *kyím-bdag* etc.; *ťúgs-rǰei bdág-po* lord of grace, Awalokiteswara, *Glr.* init.; supreme lord, liege-lord, *klui bdág-po* = *dbáṅ-po*, *rgyál-po*; patron. 2. **husband, lord, spouse;** hence **á-ma dág-po*, or *sriṅ-mo dág-po**, a vulgar and ob-

scene word of abuse. — *bdag(-po) byéd-pa* to reign over, to possess, prop. with *la*, but also with accus. *gha-sá-ča bód-kyis bdag byas* Tibet reigned over the province of Gha; *W.* also: to treat rudely, to handle roughly; *bdág-tu byás-pai bud-méd* a married woman *Thgy.*; *bdag-po-med-pa* (col. *mk'an*) **unowned**, e.g. of a dog, *Pth.*; **forlorn, friendless,** without a patron, **a vagabond;** also for an unmarried woman; also as an abusive word.

Comp. *bdag-rkyén* (as yet not found in books) seems to denote **kindness, attention, help,** received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from *bka-drín*). — *bdag-nyíd*, *bdag-méd* v. above. — *bdag-bzúṅ Glr.* prob. = *bdag-po*. — *bdag-bsrúṅ* **hermit.**

བདའ་བ་ *bdá-ba* I. adj. resp. **savoury, well-tasted,** for *žím-pa*; *C.* col. **dán-te**.

II. vb., pf. *bdas* = *ₒdéd-pa*, 1. **to drive, to drive out,** *p̔yugs* cattle; **to chase, to put to flight** *Dzl.*; *lás-kyis, lás-kyi rlúṅ-gis bdás-nas* in consequence of works, of certain actions, frq. — 2. **to carry away, along,** or **off, to hurry off,** *čú-bos bdás-pai gliṅ* land carried away by water *Cs.* — 3. **to call in, collect, recover,** *bú-lon* debts *Dzl.* — 4. **to reprove, rebuke, accuse** *Sch.*; *bda-ₒdéd byéd-pa Lex.*, *Cs.*: 1. **to drive, to carry.** 2. **to examine, to investigate.**

བདར་ *bdar* for *bda-bar.*

བདར་བ་, རྡར་བ་ *bdár-ba, rdár-ba,* **to rub,** i.e. 1. **to file, to polish** *Glr.*, **to grind, to whet;** *bdár-rdo* whet stone, hone. 2. **to rasp,** e.g. sandal-wood *Glr.*; **to grind, to pulverize,** *p̔yé-mar bdár-ba* to grind to powder, *Lexx.*; *lčágs-bdar* **a file,** *sá-bdar* **a rasp.** — 3. *so bdár-ba C.* **to gnash** or **grind the teeth;** *p̔yag bdár-ba* to sweep *B.*; *byi* and *p̔yi bdár-ba* **to clean, to polish** *Dzl.* — *Ma.* in two passages: **to pray earnestly,** which is the meaning required by the context, confirmed also by several Lamas. — *mdún-du bdár-ba Lex.*: पुरस्कृ, to place in front; to lead; to appoint; show; inspect; prefer; honour. — *skyel-bdár* fee or reward given to an escort *Sch.* — *brdár-ša Sch.*: '*séms-kyi brdár-ša* the nerves, sinews'(?); *bdár-ša γčód-pa*, and *rtsa-brdár γčód-pa* to examine closely *Mil.*; *raṅ-gi séms brdar-ša čod C.* take it seriously to heart.

བདལ་བ་ *bdál-ba* v. *rdál-ba.*

བདུག་པ་ *bdúg-pa* 1. vb. pf. *bdugs*, **to fumigate, to burn incense, to swing the censer** *Dzl.* — 2. sbst. **the burning of incense; perfume, frankincense,** more frq. *bdug-spós*, *bdug-spós-kyis bdúg-pa*, *Dzl.*; *bdug-spós ₒt'ul* odours of incense arise *Pth.*

བདུང་བ་ *bdúṅ-ba* v. *rdúṅ-ba.*

བདུད་ *bdud*, *Ssk.* मार, Mong. *šimnus*, the personified evil principle, **the Evil One, the Devil,** the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahriman of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), काम; v. *Köpp.* I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, *bdúd-mo*, are mentioned. — *bdúd-rtsi* (अमृत, सुधा) 1. **the drink of gods, nectar,** frq.; fig.: *čos-kyi bdúd-rtsi* the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; *bdud-rtsi-lṅa-lúm* a bath prepared of a decoction of five holy plants, viz. *šúg-pa, bá-lu, ts̔e-pád, k̔úm-pa,* and *ₓóm-bu.* — 3. **myrobalan,** Terminalia citrina, *Wdṅ.* — 4. a kind of brandy(?) — 5. *bdud-rtsi-dmár-po* a demon.

བདུན་ *bdun* 1. **seven,** *bdún-pa, bdún-po,* cf. *dgu*; *bdún-ču* seventy; *bdun-ču-rtsa-γčig*, (*W.* **bdun-ču-don-γčig**), *don-γčig*, seventy one etc.; *bdun-brgyá* seven hundred, *bdun-stóṅ* seven thousand etc. — *lús-kyi bdún-po* the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

(those of holy men are of a goodly size, long and stately) *Stg.* — *bdun-ṗrág* (ἑβδομάς) seven days, a week, *S.g.* — **dún-na-tse** *W.* a child born before the natural time, a seven months' child.

བདུར་བ་ *bdur-ba Sch.* **to belong to a class** (?).

བདེ་བ་ *bde-ba* (शुभ, सुख) vb., adj., sbst., *bdé-po* adj. *Mil., C.* (of rare occurrence), *bdé-mo* adj., col., esp. *W.*, 1. **to be happy** or **well; happy; happiness;** *mi bdé-ba* the contrary of *bdé-ba*; *ṅa bdé-ste* as I am quite happy *Dzl.*; *bdeo* he is happy, prospers, flourishes; *bdé-bar byéd-pa* to make happy; *bdé-bar ṗyín-pa* to come to a state of happiness, of rest, to a place of safety; *bdé-bar ɣnás-pa* to be happy, to live in prosperity; *bdé-bar ɣtóṅ-ba* to let alone, to let another be happy; *k̔yod bdé-bar btaṅ mi yoṅ* we shall not allow you to be quiet *Mil.*; in *C.* col.: **žo' dé-mo-la mi žag** id.; *bdé-bar gyúr-čig*, resp. *bžúgs-šig*, **be happy! farewell!** *W.* **dé-mo č̔a žig**; *bdé-bar btsá-ba B.*, **dé-mo-la kyé-če** *W.*, to be safely delivered of a child; *bde-bar ɣšégs-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Köpp.* I, 91?) an epithet of former Buddhas, *Ssk.* सुगत; *lus daṅ sems mi-bdé-bar ˳gyúr-ba* to be bodily and spiritually afflicted *Dzl.*; *mi-bdé-bai bág-med-na* fearless of adversity *Dzl.*; *mi-bdé-bar ˳gyúr-ba* **to ache,** of parts of the body; *mṅal mi-bdé-bar ˳gyúr-ba* to be in travail, to suffer the pangs of childbirth; *sems-bdé, blo-bdé, snyiṅ-bdé* **cheerful, merry, glad;** *šin-tu t̔ugs-ma-bdé-bar dám-bčas-te* promising with a heavy heart, very reluctantly *Glr.*; *dga-bdé* v. *dgá-ba* comp.; *dus-bdé* (*-*mo** *W.*) **peace, a state of peace,** in *C.* frq. in conjunction with *žod-˳ǰágs* or *sa-˳ǰám*; *ži(-bai)-bdé(-ba)* **the happiness of rest, a happy tranquillity** *Glr.*; **peace** *Thgy.*; esp. the happiness of Nirwana *Thgy., Mil.*; *˳ǰig-rtén-gyi bdé-ba-la č̔ágs-te* fond of a worldly life of pleasure *Dzl.*; *bdé-ba daṅ ldán-pa* happy, *bdé-ba-čan* v. below; *ɣnas-skábs-kyi bde-ba* a happy situation *Glr.*; *mya-ṅán-las ˳dás-pai bdé-ba t̔ób-pa* to attain to the happiness of Nirwana *Dzl.*; *dus-brtán-gyí bdé-ba-la bkod dgos* I must help him to attain to eternal bliss *Mil.*; *ṗan-bde* v. *ṗan.* — 2. **good, favourable, suited to its purpose** ... *na bdeo* (*W.* **dé-mo-yin**) the best thing will be, if I ... *Dzl.*; **gho dé-wa yoṅ** *C.* so it becomes intelligible; **good, well-qualified, well-adapted,** *k̔a lče bdé-ba* with good organs of speech *Pth.*; *smra-bdé-žiṅ* knowing to speak well, well-spoken *Pth.*; *nyáms-rtogs-kyi smra lče bde* a tongue skilled in speaking wisdom *Pth.*; in *W.* it is opp. to *rtsóg-po*: **lam de-mo** the road is good, may be passed without risk. — 3. in *W.* *bde* is also the usual word for **beautiful,** more accurately: **(l)tá-na de-mo; mā de-mo** splendid indeed! **dé-mo man-na-méd** it is only for show.

Comp. *bde-skyíd* **happiness, felicity,** frq.; *bdé-˳gro* going to happiness, joining the happy (spirits in heaven), also *bdér-˳gro*, opp. to *ṅán-˳gro;* usually in a general sense, like our 'heaven'; *bdé-˳gro mt̔o-rís-kyi lus t̔ób-pa* to receive a heavenly (glorified) body. — *bde-č̔én* felicity, consummate bliss, frq. — *bde-mč̔óg*, शम्बर, सम्बर, a deity of more recent Buddhism, *Schl.* 108; *Tar.* — *bde-˳ǰágs* **prosperity, welfare.** — *bde-stóṅ* (acc. to a Lama's statement for *t̔abs bdé-ba, šes-ráb stoṅ-pa-nyíd*), an expression for contemplation, v. *Was.* (144 and 141). — *bde-spyód W.*, **de-čód** *C.* **de-čo'**, col. euphemism for **privy.** — *bdé-ba-čan* सुखवति, *bdé-ba-čan-gyi žiṅ-k̔ams* **the land of bliss,** a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amitabha, v. *Glr.* chapt. IV., *Köpp.* II., 27. — *bde-byéd* he who or that which makes happy *Cs.*, शंकर. — *bde-byúṅ* शम्भु, शम्भल, source of happiness, n. of *Siwa;* as symb. num.: 11. — *bde-blág* **ease, content** *Cs.*, acc. to our Lama: **quickness, speed,** *nád-pa bde-blág-tu ɣsós-par ˳gyúr-bai mt̔san-nyíd Wdṅ.* a sign that the patient will soon recover. — *bde-légs* **well-being;** ... *las bde-légs-su gyúr-čig* they shall recover from ..., they shall prosper again after ... *Dom.*

བདེན་པ་ *bdén-pa*, सत्य, I. vb. 1. **to be true,** and adj. **true,** *k̔yod zér-ba bdén-no*

what you say is true, you are right *Dzl.*; *bdág-gis nyés-pa bdén-gyis* it being true that I committed a fault *Dzl.*; *dé-bžin-du bden srid* it might be true after all *Glr.*; *šin-tu yaṅ bden* to be sure, that is true! *Glr.*; *de bdén-par ṅés-sam* is it quite certain that this is true? *Glr.*; *e bden ltós-la bdén-par ₒdúg-na* ... see whether it is true, and if it is, then ... *Pth.*; *bdén-par ₒdzín-pa* to believe to be true, to take for granted *bdén-ₒdzin žig-na* the illusion being destroyed *Thgr.*; **dén-če-če** *W.* (for *yid-čes-pa*) to believe, to be persuaded of the truth, frq.; *bden bden* very true indeed! certainly; *bden-bdén-ma* prob. something in which there is much truth *Tar.* — 2. to be in the right, to be right, *kyed bod-blon-rnams bden* ye Tibetan ambassadors are in your full right *Glr.*; **ṅa á-sál-la dén-pa soṅ** *W.* I have evidently been right.

II. sbst. 1. **truth**, in the abstract; but usually: **something true**, true words etc., *bdén-pa smra-ba* to tell or speak the truth; as adj.: **true, veracious** *Stg.*, (*W.* **dén-pa zér-k'an**); *mi-bden-rdzún* this is not truth but falsehood *Glr.*; *bden-pa mtóṅ-ba* to discern, to know, the truth, a degree of Buddhist perfection *Tar.*; *bdén-pa bži* the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. *Köpp.* I., 220. Whether, when *bdén-pa gnyis* are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (*don-dám-pai bdén-pa*) and subjective truth (*kun-rdzób-kyi bdén-pa*) as mentioned by *Was.* (293), I am not prepared to decide, nor am I able to explain the meaning of *lám-gyi bdén-pa* and *ₒgóg-pai bdén-pa* (*Thgy.* frq.). *bden-pa-nyid* seems to be a technical term for truth, though the Buddhist understands by it nothing but *stoṅ-pa-nyid.* Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist philosophy makes but a mockery of truth, by identifying it with a negation of reality. — 2. = *bden-tsig*, v. below, *Mil.*

Comp. **dén-daṅ, dén-da** *W.* **in truth, certainly.** — *bden-po* **a true, a just man** *Cs.* — *bden-brál Cs.*: 1. **'void of truth, unjust.** 2. **southwest part** or **direction'.** — *bden-tsig* 1. a true word *Mil.*, but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed *Dzl.* and elsewh., frq. — *bden-ₒdzín* v. above.

བདེར་ *bder* = *bdé-bar*; *gaṅ-bdér* **whichever you like, at your pleasure**; *či-bdér* has a similar meaning. v. *Tar.* 69, 14, and prob. also 192, 4; *bder-bkod* v. *ₒgód-pa bdér-ₒgro* v. *bdé-ba.*

བདོ་བ་ *bdó-ba* 1. *Cs.* **'abundance, exuberance'**; more corr., acc. to *Zam.*, where it is explained by *dár-ba* and तीव्र (unbounded), **to extend** (intr.) **without bounds.** — 2. with *la*, **to hurt, to injure** a person *Dom.* and elsewh.; *dgra bdó-ba* v. *sdáṅ-ba.*

བདོག་པ་ *bdóg-pa* I. vb. 1. *W.* **to get** or **take possession of, to stow away, to house,** **ston-tóg** the harvest; **to put into,** **gám-mi náṅ-du** something into a box; **to lay up or by, to keep,** esp. **dóg-te bór-če** in store, on hand; **ug náṅ-du dóg-če** to hold one's breath — 2. *B.* **to be in possession, to be possessed of,** gen. with *la*, like *yód-pa*, *dé-la rás-yúg gčig bdog* he is in possession of only one piece of cloth *Dzl.*; *k'yód-la ₒdi-ₒdra-bai slób-ma bdóg-gam* have you such scholars? *Dzl.*; *nor mi bdóg-pa Dzl.* poor; *dgón-pa ni gáṅ-na bdog Mil.* where have you (where is) your monastery? *bdág-la p'úg-pa bdog* I have a cavern *Mil.*; in an absolute sense: *t'abs bdóg-gam mi bdog* are there any means or not? *Ma.*; *W.* **yin-dog-čan** is stated to mean **proud, arrogant**; **yóg-dog-čan** one that saves money, a scraper.

II. sbst. **wealth, riches,** *B.*; cog to *bdág-po.*

བདྲལ་བ་ *bdrál-ba*, pf. of *ₒdrál ba*, *Dzl.* frq. (s. l. c.)

མདག་པ་ *mdág-pa* a sort of large **unburnt bricks** of mud or clay *Cs.*

མདག་མ་, མེ་མདག་ *mdág-ma, me-mdág,* **glowing embers, live** or **burning coals,** *mdág-mai doṅ* a pit for keeping them, e.g. for the purpose of melting metals *Stg.*

མདང་ *mdaṅ,* also *mdaṅs,* 1. *C., B.* **yesterday evening, last night,** frq.; *mdáṅ-gi rmi-lam,* also *mdaṅ-súm-gyi rmi-lam Glr., Pth.,* last night's dream. — 2. *W.* **yesterday** (cf *ḱa-rtsáṅ*); *mdaṅ-sáṅ Lex., Cs.:* 'yesterday and to-morrow, now-a-days'; perh. erron. for *deṅ-sáṅ.*

མདང་བ་ *mdáṅ-ba Sch.: mdáṅ-bai ɣnas* **place of cremation,** the spot where the burning of the dead takes place.

མདངས་ *mdaṅs* I. *Ssk.* ओजस्, तेजस्, 1. resp. *sku mdaṅs* **brightness of face, fresh and healthy complexion,** also with *bžin-gyi Cs.; míg-gi mdaṅs* bright eyes *Lt.; ɣzi-mdáṅs* = *mdaṅs*; *dmár-bai mdaṅs* fresh, ruddy complexion *Glr.; dmár-bai mdáṅs-kyis* with a face beaming with joy *Dzl.* and elsewh.; the brightness is destroyed by disease, *ˏp̔rog,* frq., or is fading away, *ˏčor Lt.;* in a relative sense: **appearance, exterior, look,** *mdaṅs-ṅán* bad, ugly appearance *S.g.* — 2. *Med.:* a hypothetical fluid, the most subtile part of the semen, a substance that pervades the whole body, esp. the skin, and is the primary source of vitality; cf. *Wise*, Hindu Syst. of Med., Calcutta 1845, p. 42. 54. 201. — *mdaṅs-bsgyúr* n. of a species of bile. — 3. **brightness, lustre, splendour,** in general, *nyí-mai, ˏǰai B.* and col.; fig.: *dbáṅ-poi mdáṅs-ma mig ni ṅá-la med Pth.* I am destitute of the eye, that brightest of the senses, as much as: the most excellent of possessions is denied to me.

II. resp. *dprál-ba* **forehead.**

མདའ་ *mda* 1. **arrow,** *rgyáb-pa, ˏp̔én-pa* to shoot (an arrow); *smyúg-mda* an arrow of reed, *lčágs-mda* an iron arrow; *dúg-mda* a poisoned arrow *Mil.*; *dprál-bai mda* an arrow lodged in the forehead *Glr.; mé-mda* 1. **a fiery dart.** 2. **gun, fire-lock** *C.* — 2. any straight and thin pole or piece of wood, e.g. the stem or tube of a tobacco-pipe; *šiṅ-rtai mda* pole or beam of a carriage; *lčágs-mda* an iron bar or rod, a ramrod etc.; *čú-mda* a jet or shoot of water, frq.; **(s)kár-da* W.* a shooting star. — 3. = *mdo* 1. — 4. symb. num.: 5.

Comp. *mda-ḱúṅ* **loop-hole, embrasure.** — *mdá-mḱan* 1. **an archer.** 2. **an arrow-maker** *Glr.* — *mda-rgyáṅ* the range of an arrow-shot *Glr.* — *mda-sgró* the feathers of an arrow *Cs.* — *mdá-ču* the waters discharged from the lower parts of a valley, opp. to *p̔ú-ču*, those of the upper part *Glr.* — *mda-ltóṅ* the notch at that end of an arrow which is placed on the bow-string *Pth.* — *mda-dár* a little flag fastened to an arrow; esp. an arrow with silk ribbons of five different colours. By hooking such an arrow into the collar of a bride, the match-maker draws her forth from among her maiden companions *Glr.* — *mda-dóṅ* **quiver.** — *mdá-pa* **an archer;** *mda-dpón* **the commander of the archers,** a high military rank *C.* — *mda-sprád* v. *spród-pa.* — *mda-bér* perh. the more correct form of *ta-bér.* — *mdá-bo* a large arrow. — *mda-mó* **arrow-lot,** a kind of fortune-telling by means of arrows. — *mda-rtséd byéd-pa* to amuse one's self with the shooting of arrows *Cs.* — *mda-ṫso* a troop of archers *Cs.* — *mda-ɣyu* bow and arrows *Dzl.* — *mdá-bzo-pa* arrow-maker. — *mda-yáb Glr.* 1. *Lex.* = *p̔ú-šu,* **fence**; hence **parapet, railing**; yet a Lama from Tashi-lhunpo declared it to be the projecting part of the (flat) roofs of large temples, on which the parapet is erected. — 2. **a covered gallery** on the top of a house *C.*

མདུང་ *mduṅ* 1. **lance, spear, pike,** *mduṅ-skór-ba* to brandish, to whirl a spear *Cs.; mduṅ-ḱyím Dzl.* 96, 9 a frame for leaning spears against; *mdúṅ-mḱan* a maker of spears; *mduṅ-ṫúṅ,* or *ˏṫáb-mduṅ* a short lance or pike, a javelin. — *mdúṅ-ṫogs Mil., mdúṅ-pa* a spearsman, a lancer. — *mduṅ-dár* a lance with a little flag at the top. — *mdúṅ-rtse* top of a spear, spear-head; *mdúṅ-šiṅ* shaft of a lance. — *mdúṅ-bzo-pa* =

mdúṅ-mk'an. — *mduṅ rtse-ɣsúm-pa* trident. — 2. **sting,** of insects *C., W., mduṅ brgyáb-pa* to sting. — 3. *ɣser-mdúṅ, dṅul-mdúṅ* prob. the **two frontal muscles** *Med.*

མདུད་ *mdud Lt.* a medicine (?).

མདུད་པ་ *mdúd-pa* **a knot,** *mdúd-pa bór-ba* frq., *dúd-pa Lt., byéd-pa Cs., *gyáb-ċe* W.,* to tie or make a knot, *sgrol-ba, ₒgrol-ba,* to untie (a knot); **ḍól-dud* W.* sliding-knot, slip-knot, **šin-dud* W.* a regular knot; *skra-mdúd* knot or bow of ribbons holding together the long plaits of the women; frq. fig. *sér-snai mdúd-pa* bonds of avarice *Mil.; *nyiṅ-dud ḍól-ċe* W.* (to untie) to open one's heart to a person; *mdúd-pa-ċan.* 1. **full of knots, knotty.** 2. **cloddy** (?) *S.g.* — *mdúd-ₒdra* a disease of the membrum virile, prob. paraphimosis *Mṅg.*

མདུན་ *mdun* **the fore-part, the front-side of a thing; the vis-à-vis,** *mdún-gyi nám-mk'a-la* in the heavens before him, over against him, *Glr.* and elsewh.; *mdún-gyis* adv. coram, **face to face,** *mdún-gyis ltá-ba* to behold face to face; gen. c. *la, na, du, nas:* 1. adv. **before it, at it, to it, from it;** 2. postp. **before, at, to** etc.; *mdún-la ₒóṅ-ba,* or *sleb-pa* to come up or near, *ráṅ-gi mdún-la sleb ma bċug* he did not allow (the pursuer) to come near; *mdún-du skúr-ba* to send in advance; *mdun-du ṗyin-pa* to come near, to approach; to hasten to *Pth.; mi máṅ-po ts'ógs-pai mdún-du* in the presence of a great number of people *Dzl.* — *sku-mdún-pa* **a waiting-man, valet de chambre,** v. *sku.* — *mdun-lċóg* v. *lċóg-tse.* — *mdun-na-ₒdon* (*C. *dụn-nán-dọn**) 1. *Lex.* पुरोहित, **court-chaplain, domestic chaplain or priest;** so prob. also *Tar.* 58, 17. — 2. at present: a **high civil officer** or **functionary,** = *bka-blón,* vizier, *Stg.* and elsewh.

མདུན་མ་ *mdún-ma,* frq. in later lit.; one Lama explained it by *mós-pa,* another by: 1. **wife,** 2. **things, concerns;** *ₒjig-rtén-gyi mdún-ma* = *ₒjig-rtén-gyi bya-ba.*

མདེའུ་ *mdeu, Sch.* also *mde-k'a,* **arrow-head** *B.; mde-súl Cs.:* 'the furrows or grooves of an arrow-head'.

མདོ་ *mdo* 1. **the lower part of a valley,** where it merges into the plain (opp. to *ṗu*), = *mda;* more frq. the place where one valley opens into another, hence in general: the point where two valleys, roads (*lám-mdo*), rivers (*ċú-mdo*) meet; *lám-sraṅ-mdor* at the street-corners *Dzl.; ɣsúm-mdo, bži-mdo, ċóg-mdo* the point where three, four, several (roads etc.) meet, esp. *bži-mdo* **a crossing, cross-road,** as a place of incantations; *mdo* prop. n. (in full: *dar-rtse-mdo*) province of the eastern part of Tibet, v. *k'ams; *ₒdó-ru** in *C.* used as postp. = near, with, by, **ṅe ₒdo-ru** with me, **yul-gyi ₒdo-ru** near the village. — 2. *Ssk.* सूत्र, **aphorism, short sentence** or **rule, axiom;** hence *mdó-ru, mdor, mdó-tsam sdu-ba* to contract, abridge, epitomize, to give only the main points, frq.; *mdor(-sdu)-na* **in short, in general, altogether, on an average,** denique, frq. — 3. **Sūtra,** in the more recent Buddhist sense, religious treatise or dissertation, a sacred writing, *mdo-sdé* a collection of Sūtras, a part of the Kan-gyur; *mdo-sdé-pa, mdo-sde-ₒdzin* Sautrāntika, a school of philosophers, v. *Tar.; mdo-máṅ* title of several collections of Sūtras; in quoting passages: *mdó-la, mdó-las,* in the *mdo,* according to the *mdo* (viz. is said, is written etc.) *Stg.; mdo-sṅob* giving a benediction to the host for his entertainment *Mil.,* cf. *Köpp.* I, 143. At present a distinction is to be made between *mdoi* or *dbú-mai lam,* and *sṅágs-kyi lam,* i. e. between the doctrine of the sacred writings and a faithful and systematic study of them, — and of the more modern mysticism, which is mixed up with Siwaism, and seeks to obtain spiritual gifts by means of witchcraft, thus saving trouble and time; v. *Was.* (142. 177), *Köpp.* II, 29. — 4. *Cs. mdó-ċan* **prudent,** *mdo-med* **imprudent,** cf. *ₒdo.* —

མདོ་ལི་ *mdo-lé,* the tibetanized डोली *Hind.* **sedan-chair** *Pth.*

མདོག་ *mdog*, resp. *sku-mdóg*, **colour** (cf. *ka-dóg*) *B.*, *C.*; *mdog-légs* of a beautiful colour; *mdog-mdzés* 1. id., 2. **a rose.** *Cs.*; *mdog-dkar-ká* perh. the more corr. spelling for **do-gar-ká* W.*, light-blue; *mdog-ysál* a species of gall, lit. '**purifier of the skin**', *Med.*

མདོངས་ *mdoṅs* 1. the white spot, **blaze, star** on the forehead of a horse *Glr.* and elsewh.; 2. **the eye in a peacock's feather**; *rmá-byai mdoṅs, sgro-mdóṅs, mdóṅs-sgro* **peacock's feather**; *mdóṅs-mta-čan* **turkey-hen** *Cs.*

མདོངས་པ་ *mdóṅs-pa* = *ldóṅ-ba*, **blind**, physically and morally, *B.*, *míg-mdoṅs-pa, mdóṅs-par ₒgyúr-ba*, to get blind, to be made blind *Dzl.*

མདོངས་གསོལ་བ་ *mdóṅs-ysol-ba Mil.*, *mdoṅs-sól žú-ba* or *byéd-pa Cs.*, **to congratulate, to wish joy** to another *Cs.*; *Zam.* explains it by *ₒdún-pa* to wish, another *Lex.* by *ṅó-dga* joy; in the passage of *Mil.* it seems to signify thank-offering.

མདོམས་ *mdoms*, sometimes written for *ₒdoms.*

མདོས་ *mdos* a cross formed of two small sticks, the ends of which are connected by coloured strings ⟡, and used in various magic ceremonies.

འདག་པ་ *ₒdág-pa* 1. *Sch.*: '**clay; cleaving, adhesive, sticky.**' In *C.* = *ₒjím-pa* (*W.* **ká-lag**) a mixture of clay and water; *ₒdag-žál S.g.* prob. id.; *ₒdág-pa sbyáṅ-ba* to make such a mixture, *Cs.*; *ₒdag-sbyár* covering, or stopping up with clay, e.g. the chinks of a wall or door, **ₒdag-jár ₒbúl-ba** to render such service to a meditating Lama as an act of piety. In *Pth.* *ₒdág-pa* is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = *ldág-pa Cs.*; *ₒdág-gu Lex.* = *skyó-ma*, pap, pulp, prob. = *ldé-gu.* — 3. pf. *dag*, 1. **to clear, to wash away, to wipe off,** *drí-ma*, frq.; *rtá-la sol-byúg* (to clean) a horse marked or blackened with charcoal *Glr.*; *sdig-sgrib* (to wash off) the filth of sin *Glr.* 2. **to disappear,** of sinful thoughts *Glr.*, sometimes *ynás-su* to their own place, is added pleon. *Mil.* — Participle *dág-pa* clean, v. *dág-pa.*

འདང་ *ₒdaṅ* v. *ₒdad.*

འདང་བ་ *ₒdáṅ-ba Sch.* **to come to, to arrive at**; cf. also *brgya-ₒdaṅs*, sub *brgya.*

འདད་, འདང་ *ₒdad, ₒdaṅ*, resp. *sku-ₒdad* or *daṅ Lex.* **funeral-repast.**

འདབ་ *ₒdab* **a train** of persons, *ₒkor-ₒdab* **retinue** *Cs.*

འདབ་མ་ *ₒdáb-ma* 1. **wing,** *sprúg-pa* to shake (the wings) *Cs.*, *yyób-pa* to clap them *Cs.* — 2. **ladle, float-board** of a water-wheel. — 3. **petal,** flower-leaf, frq.; *ₒdab-brgyad* eight-petaled *Glr.*; v. *Schl. Buddh.* 248. — 4. **any leaf, a broad leaf,** also *lo-ₒdab.* — 5. **fan** *Cs.* — 6. **flag** *Cs.* — *ₒdab-čags* a winged animal, **bird,** frq. — *ₒdab-ráṅs-pa* **full of leaves**; with leaves fully developed *Sch.* — *ₒdab-ysóg* **flag-feather, quill-feather.**

འདབས་ *ₒdabs*, rarely *ₒdab*, **the side, lateral surface,** of a hill, of the body etc.; **surface,** *mčin-ₒdabs* of the liver *Med.*; in a more general sense: *sgál-ₒdabs* **the lumbar region** *Med.*; pleon.: *nágs-ₒdabs-na* = *nágs-na* in the woods *Mil.*

འདམ་ *ₒdam* **mud, mire, swamp,** earth and water, = *ₒdág-pa*, but as a product of nature; *ₒdam-rdzáb B.*, **dam-tsóg* W.* id.; *ₒdám-du, ₒdam-rdzáb-la ₒbyíṅ-ba* to sink into a swamp; **dam-pág(s)* W.* muddy plash, slough. — *ₒdám-bu* **reed** for thatching, writing etc.; *Cs.* also **sugar-cane**; *ₒdam-bu ka-ra?* prob. a species of reed in wells or ponds *Wdṅ.*; **dam-búr* W.* sugar-cane.

འདམ་ཀ་ *ₒdám-ka Zam.*, *ₒdám-ga, ₒdám-ṅa, ₒdám-pa Cs.* **choice, option,** *deṅ saṅ ₒdám-ka byéd-pa* to choose whether to-day or to-morrow *Zam.*; cf. *ydám-ka.*

འདམ་པ་ *ₒdám-pa* (or *ₒdóm(s)-pa Glr.* prov.) pf. *ₒdams*, imp. *ₒdom(s)*, **to choose, to select,** a bride *Glr.*; *mi-ytsáṅ-ba ₒdám-pa* such as choose impure things, cynical, lascivious characters *Stg.*; *ₒdam-ríṅ* choosing, turning over in one's mind a long while; *dgrá-bo yán-pa mi ytaṅ ₒdam-ríṅ tábs-kyis ydul* prob.: not losing sight of your enemy, constantly watching, put him

down, as soon as an opportunity offers, *S.g.*, and hence *že-sdáṅ ₒdam-riṅ* a long lingering, lurking grudge *S.g.*

འདའ་བ་ *ₒdá-ba*, pf. *ₒdas* (prob. vb. n. to *bdá-ba*, *ₒdéd-pa*) **to pass over, 1. to travel over, to clear a certain space,** *ťaṅ de* this plain *Sambh.*; *žag dú-mai lam* (to perform) many day's journeys *Dzl.* — 2. c. *las:* **to go beyond, to surpass** *Dzl.; lhá-las dás-pai spos* incense surpassing that of the gods, i.e. that which is burnt to them *S.O.*; **to exceed,** *ťsád-las* the measure *Lt.*; *gráṅs-las dás-pa Tar.* surpassing number, innumerable; *bsám-byai yúl-las* (surpassing) the understanding or imagination, inconceivable *Glr.;* **to transgress, to trespass against,** *bká-las, ǩríms-las*, a commandment, a law = *ₒgál-ba*; **to get over a thing, to get the better of, to overcome,** = *rgyál-ba;* **to go away from,** *mya-ṅán-las* q.v.; **to let go, leave off, abandon,** *čós-las* one's religion *Thgy.*; *bló-las dás-pa?* — 3. with or without *dús-las*, *ťse*, resp. *sku,* **to depart this life, to die;** *das-po* **the deceased, defunct, late,** *Lex.*; **de-lóg** *W.* the soul of a deceased person, **ghost, apparition;** the re-appearing is possible only for about forty days after death, as long as the Bardo lasts, v. *bar-do.* — 4. **to pass by,** = to disappear, *nyi-zlá ₒdás-nas* when the sun and the moon have disappeared (for a time); very frq. relative to time: **to pass away, to elapse,** *ₒdás-pai dus* the time that has passed, is gone, past time, v. *dus* 5.; *zla dgu ₒdás-nas* after nine months *Lt.; ₒdas-ló* the year past, *ₒdas-zlá* the month past, *ₒdas-žág* the day past; **de-zág-la** *W.* **the other day, lately;** *nyin-mťsán čós-kyis ₒdá-bar bya* day and night are spent in religious exercises; *dgé-bai byá-ba ǩó-nas dus ₒda Tar.* (time) spent in none but works of virtue. — *ₒdá-ga (-ma) Cs.* **hour of death,** *ₒda-ga-ye-šés* मृति ज्ञान, knowledge of the hour of death (title of a book).

འདར་བ་ *ₒdár-ba* **to tremble, shudder, shiver, quake,** *gráṅ-bas ₒdar-ba* to shiver with cold; *ₒǰigs-pas* (to tremble) with fear; *ₒdár-žiṅ ₒgúl-ba* id.; *ₒdár-bar ₒgyúr-ba* to begin to tremble; *ₒdar-yám Sch.* doubting, wavering, undetermined, *ₒdar-yám byéd-pa* to doubt, to waver.

འདལ་ *ₒdal* (?) *ru-ₒdál, ru-ₒdrél* **a single horn** *Sch.* — *bad-ₒdál* prov., being left exhausted on the road, sinking under fatigue.

འདལ་འདལ་ *ₒdal-ₒdál* v. *tá-bag.*

འདལ་བ་ *ₒdál-ba* = *dál-ba, ču-ₒdál* **still water** *Lex.*

འདི་ *ₒdi* demonstr. pron. **this,** *ṅai bu ₒdi* this my son; *ṅai ₒdi* this of me, i.e. that which I am doing just now *Glr.*, what I am experiencing just now *Mil.*; **the present, the respective,** *ₒgrúb-pa-po ₒdi* the respective performer (of an incantation) *Dom.*; such a one, *bdag miṅ ₒdi žes-byá-ba* I, such and such a one *Thgr.*, also *ₒdi daṅ ₒdi (-lta-bu)* and similar expressions, *ṅas ǩyód-la ₒdi daṅ ₒdí-lta-bu žig sbyín-no* I give you such and such a thing. On the difference between *ₒdi* and *de* v. *de*; the plural forms and derivatives of both of them are in conformity; only the following may be particularly mentioned: *ₒdi-ka-ráṅ* is used also for **just here, just now** *Mil.; ₒdí-lta-ste* **for instance, to wit, such as, viz.**; also pleon. with *žé-na: ɲnyis gaṅ žé-na ₒdí-lta-ste Wdṅ.; či p̀yir žé-na ₒdí-lta-ste Pth.; ₒdí-ltar* **so, in this manner,** *čii p̀yir ǩyod ₒdí-ltar gyur* in what manner have you become so, how did you get into this condition? *Dzl.* frq.; *ₒdí-ltar-ro* it ran thus, it was to this effect, of this purport *Glr.* frq.; *ṅa ₒdí-ltar yin* such I am, I am, live, go, just as you see me here *Mil.;* in the verse: *ₒdus-byas čos-rnams ₒdi-ltar blta* ‘compounded things must be regarded thus’ — the word *ₒdi-ltar* is meant to be accompanied by a snap of the fingers (*se-gól*, or *skád-čig-ma*); *ₒdí-nas* **from this place, from this time present, as yet, still.** *ₒdi (daṅ) p̀yi (-ma)* the present and the future life, frq.; *ₒdi p̀yid sdéb-pa, rǰé-ba* to exchange this life for the future one, i.e. *ťse p̀yi-ma blós-btaṅ-ste ₒdii don sgrúb-pa* to be earthly minded *C.*; **dí-zug, ̎i-zug** *W.*, so, thus; **dí-riṅ** *W.* to-day; *ₒdi-ru* (come) **in here, into this place; here, at this place,** frq.; **now,** seldom.

འདིག་ ˳*dig* **stopper, stopple,** also *k'a-˳dig; *dig-če* Ld.* to put in a stopper; **to stop up,** to close with a stopper; **dig-ríl* C.* **musket-ball.** Cf. *dig.*

འདིང་བ་ ˳*díṅ-ba,* pf. *btiṅ, fut. γdiṅ, imp. t'iṅ(s),* **to spread on the ground,** a mat, carpet etc.; **to scatter, sprinkle, strew,** grass or hay to lie upon, ashes on the snow etc.; **btín-ba** sbst. *W.* **a small carpet,** on which the Lamas use to sit; **mal-btín* C.* **bedding, pillow,** or **blanket.** — ˳*diṅ rgyáb-pa Sch.* **to weigh in one's mind,** to consider; to suspect, to entertain a suspicion.

འདུ(ན)ཁང་ ˳*dú(n)-k'aṅ* **meeting-house, house of assembly;** *čos ˳čád-pai* (quasi) **church, chapel** *Dzl.*

འདུ་འཁྲུག་ ˳*du-˳krúg* **tumult, riot, uproar** *Cs.*

འདུ་བ་ ˳*dú-ba,* pf. ˳*dus,* (vb. n. to *sdúd-pa*) 1. **to come together, to assemble,** of men and animals; ˳*dun-k'áṅ-du Dzl.;* ˳*dús-sam ma* ˳*dus* are they already assembled? *daṅ* with (a person) *Tar.*; in order to fight *Stg.;* of things: *nyés-pa t'ams-čád dei lús-la* ˳*duo,* v. *nyes-pa;* ˳*du-ba* and ˳*dus-pa* sbst. **a coming together, an assembling, a gathering,** esp. in *Med.* a (somewhat indefinite) **disease, or cause of disease;** ˳*dus-sa* **meeting-place** *Glr.*; *las-mi maṅ-po* ˳*dus-sa* an establishment comprizing many workmen, **manufactory, workshop, workhouse,** **dzóm-˳du yóṅ-gin* ˳*dug* C.* they flock or crowd together; *t'soṅ-˳dus* the assembled traders or dealers, **the market** frq.; *skyabs-kun-˳dus* 'a collection of all the refuges' is a name given to Milaraspa. — 2. **to unite, to join one another,** *k'yo-šúg-tu* as husband and wife, **to get married;** in a special sense in philosophical language: 1. **to unite** (opp. to ˳*brál-ba),* e.g. the soul uniting with an organ of sense, like *sdéb-pa, Mil.* 2. ˳*dus-byás* composed of two or more ingredients, ˳*dus-ma-byas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. **to be pressed** or **crowded together,** **šril dús-te dug* Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-čos* ˳*dus-pa* a compressed system of religion. — 4. ˳*dús-pa* **to consist of** or **in,** *γnyís-su* ˳*dus-so* (religion) consists of two things *Thgy.; snaṅ-srid séms-su* ˳*dús-te γda* the external world consists of spirit, is spirit, i.e. is nothing *Mil.* — 5. col.: **to be drawn together, to contract, to shrink,** **dus ča dug* Ld.* it shrinks, e.g. wood or paper from heat; **tsa-˳du* C.* prob. **cramp, spasm, convulsion;** **dús-k'an* Ld.* **elastic, springy.**

འདུ་བྱེད་ ˳*du-byéd, Ssk.* संस्कार, (the Tibetan word is nothing but a literal translation of the *Ssk. saṅskāra;* cf. also ˳*du-šés* and *p'úṅ-po*) 'one of the obscurest and most difficult terms of Buddhist philosophy' *Köpp.* I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. *Burn.* I, 503), action (*Was.*) etc. It should, however, at once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

འདུ་འཛི་ ˳*du-˳dzí* **noise, bustle, din, clamour,** ˳*du-˳dzí méd-pai dbén-pa* ˳*di* this solitude without any noise *Mil.;* ˳*du-˳dzí-la γnás-pa* to live in the midst of the bustle of worldly affairs; ˳*du-žíṅ,* ˳*du-lóṅ Cs.* id.

འདུ་ཤེས་ ˳*du-šes, Ssk.* संज्ञा ('con-scientia') corresponds in most cases to our **idea, notion, conception, image,** although sometimes **perception, feeling, sense, thought, consciousness** may be employed for it: *nór-la rtág-tu yód-pai* ˳*du-šés skyéd-pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *lús-la grui* ˳*du-šés* ˳*ǰúg-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skyó-bai* ˳*du-šes byuṅ* the perception, the feeling of discomfort arises *S.g.*; *k'ró-bai* ˳*du-šés-spáṅ-ba* to detest the idea, the thought of anger *Dzl.; dgé-bai p'yógs-la* ˳*du-šés čúṅ-zad kyaṅ ma γyos* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *čágs-pai*

ₒdu-šés-čan entertaining thoughts of sensual pleasure *Glr.*; *ₒdu-šés slar rnyéd-pa* to recover from a state of insensibility; as vb.: *ₒdu-šés-pa, mya-ṅan-ₒdás ťob du-šés-te* imagining that I shall obtain Nirwāna *Thgy.* As one of the five *p̓úṅ-po* it is translated by **idea** (*Burn.* I, 511), by **perception** (*Köpp.* I, 603). The three terms *ₒdu-šes-čan*, *ₒdu-šes-méd-pa*, *ₒdu-šes-med-mín* may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* ༡༢༦, 7), *ₒdu-šes-čan* refers to human beings, the two other terms relate to celestial beings (v. *Köpp.* I, 261, 17 and 26), that are evidently so much the more excellent and exalted, as they are far above all reasoning and thinking. According to another, and (it would seem) more natural interpretation, the first of these three terms implies **rational** beings (man), the second **irrational** beings (higher animals), and the third **quite irrational** creatures (lower animals, worms, reptiles, that are not even possessed of the sensitive powers of the higher animals), whilst the 'long-lived Lhas' of the 17th. heaven are classed together with the common Lhas (who however taken strictly, belong to the 'first world') and on account of their stupidity are believed to be incapable of ever being converted, *Thgy.*

འདུག་པ་ *ₒdúg-pa* (eleg. *ydá-ba*, resp. *bžúgs-pa*) 1. **to sit**, syn. with *sdód-pa*; with *na, la* etc.; **to sit down** with termin. or *la*; **to sit up** (in bed); *ₒdúg-par ₒgyúr* **to get seated** *Dzl.* ༢༦, 6; **to remain sitting**, to keep one's seat, *Dzl.* ༢༦, 7; **to remain, to stay**, *ₒdir ma ₒdúg-par soṅ žig Dzl.*; **to remain behind, to stay at home**, with or without *p̓yir, ḱyim-na* etc. *Dzl.* — 2. **to be, to exist, to live** *Glr.*: . . . *skabs-med ₒ'dug-go!* there is no chance of . . . Yes, there is! . . . *ₒdug šés-nas* knowing that . . . is still alive *Dzl.*; *dráṅ-sroṅ byéd-čiṅ ₒdug* he lives as a hermit *Dzl.*; **to be, to live at a certain place**, *ynás-na ₒdúg-pa* the being somewhere *Gram.*; *p̓a-má gáṅ-na ₒdug* where are my parents now? **to be at home** *Dzl.* and elsewh.; **to be extant, to be found**, *čaṅ mi ₒdug* nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *ḱo-ráṅ daṅ (ḱoi) bu brgyad ₒdúg-pa* he and his eight children being with him *Mil.* (*yód-pa* is construed in the same manner); in quotations: to be found, to be written, to be met with, . . . *yod zér-ba . . . na ₒdug* the account of being . . . is to be found in . . ., *Glr.* — 3. **to be**, as copula, in *B.* often with termin.: *ḱyím-par ₒdúg-pa* to be a layman *Stg.*; *rkáṅ-pa ḱrá-bor ₒdug* the foot was variously coloured *Dzl.*; *ₒdí-rnams mi-ma-yín-du ₒdúg-pas* as these are spirits *Mil.* Generally speaking, this termin case is not to be pressed, nor always to be explained by: **to have become**, or to be translated by: **in**, as in the following: *rgya-gár-gyi yí-ger ₒdúg-pas* to be (written) in the Indian language *Glr.* — 4. **to be**, as auxiliar vb., 1. with the termin. of the inf., often merely paraphrastically, e.g. *yód-par ₒdúg-pa* = *yód-pa Glr.*; frq., however, indicating doubtfulness and uncertainty: *ṅa ni saṅ ǐi-bar ₒdug* may be I shall die to-morrow *Glr.*; *ḱyed . . . yín-par-ₒdug* you seem to be, you are, I dare say *Mil.*; *ₒgro dgós-par ₒdug* I suppose you must go *Glr.*; *stér-bar ₒdug* it will probably be given *Glr.*; *ma mťóṅ-na mi rtógs-par ₒdug* if we had not seen it, we should probably not have known it *Mil.*; in the same manner it is used with *yód-pa*, q.v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like *ₒdúg-pa*, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol ₒdug* it makes its appearance, comes to light, *Glr.*, *bšig ₒdug* they were destroyed *Glr.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *zer ₒdug* I say, thou sayest etc.; only in *Bal.* it indicates the fut. tense. — 3. with the gerund in *te* or *nas* vulgo for the pres. or preterite tense, frq.; in *B.* of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be cor-

rected accordingly. — 4. with *gin* (*B.* and col.) and *čiṅ* (*B.*), denoting **a continued action, state, or condition,** as in English: I am looking. — ˳*dúg-γnas*, ˳*dúg-sa*, **place of residence, abode.**

འདུད་པ་ ˳*dúd-pa*, pf. *btud*, fut. *γdud* (*Cs.*), imp. *dud*, *ťud* (*Cs.*), **to bend** or **bow down, to incline,** *rná-ba*, to incline one's ears to hear, (also used of animals), cf. our 'to prick the ears', *Dzl.*; **to bow, to make a bow,** *la*, to a person; *žábs-la* at a person's feet, to kneel down before a person.

འདུན་ ˳*dun*, *go-*˳*dún*, = *sna-ťsogs* **of several kinds, divers, sundry, various,** *Lex.*

འདུན་པ་ ˳*dún-pa* 1. vb. **to desire, to wish earnestly,** with *la*, *nyán-pa-la mi* ˳*dún-par* they not having any desire to hear *Pth.*; *dgé-ba-la* to strive after virtue, frq.; also ˳*dún-pa* alone (without *dgé-ba-la*) id. *Thg.*; **lo čọ-la* ˳*dụm-pa** *C.* religious interest, concern for religion; to be zealous, to take a warm interest *Mil.* — 2. sbst. **a desire** *Thgy.*; **a supplication** *Dzl.*, *Glr.* Cf. *dún-pa.*

འདུན་མ་ ˳*dún-ma* 1. **advice, counsel,** *ṅán-pa* a bad advice *Ma.*; ˳*débs-pa* to give advice; *byéd-pa* to take a resolution *Mil.* — 2 **consultation** (v. examples sub *čúṅ-ba*), ˳*dun-grós* id.; *da-lán-gyi* ˳*dun-grós* ˳*dí-la* at this present consultation *Glr.*; *˳*dụm-ma ǰhé'-pa** *C.* to consult, to confer with (a person about a matter). — 3. **council,** ˳*dún-mar bsdus* they called a council together *Mil.*; esp. in compounds: ˳*dún-ḱaṅ* = ˳*dú-ḱaṅ* q.v.; ˳*dún-sa* **meeting-place, assembly,** frq.; **union, association, society,** *dge-*˳*dun* an association of clerical persons. — 4. v. ˳*dum*? *γnyen-*˳*dun* harmony amongst relations, *Stg.* — 5. **the state of being a bride; bride,** *C.*, and perh. *Glr.*; cf. also *dga-*˳*dún* sub *dgá-ba.* — 6. = *mdún-ma?*

འདུབ་སྙོམས་ ˳*dub-snyóms Sch.* **a state of comfort, ease;** ˳*dub-*˳*ḱrúgs*, an interruption of that state, discomfort.

འདུམ་པ་ ˳*dúm-pa* 1. vb. **to reconcile one's self to, to be reconciled with,** *ťáb-pa* ˳*dúm-na* if contending parties are reconciled with one another; *rtág-tu mi* ˳*dúm-mo* they are constantly at variance *Dzl.*; **dúm-ṭa** (lit. *ḱra*) *C.* contract, agreement, = *čad-don.* — 2. sbst. **concord, unison, peace** *Cs.*

འདུར་ ˳*dur* **thick and clammy** *Sch.*

འདུར་བ་ ˳*dúr-ba* **to trot;** ˳*dur-grós* **the trot.**

འདུལ་བ་ ˳*dúl-ba* I. vb., pf. *btul*, *ťul*, fut. *γdul*, imp. *ťul*, *W.* **túl-če** 1. **to tame, to break in,** *rta*; **to subdue, conquer, vanquish,** *dgra*; sometimes even **to kill, to annihilate** *Pth.* — 2. **to till, cultivate,** waste land; **to civilize,** a nation, which with the Buddhist is the same as **to convert,** frq.; **to educate, to discipline, to punish;** *γdúl-bai rígs-pa* those fit for and predestinated to conversion *Dzl.*; *γdúl-bya* id. frq.; also used substantively: ˳*gró-ba ṅá-yi γdúl-bya yin* the beings are to be converted by me *Glr.*; *bdag ḱyéd-kyi γdúl-byar šog čig* may we become your converts!

II. sbst. विनय 1. **the taming** etc. — 2. also ˳*dúl-bai sde*, the disciplinary part of the Kangyur, ˳*dul-ba-las* from, or according to the Dulwa; ˳*dúl-bai brda* an expression (taken) from the Dulwa.

འདུས་པ་ ˳*dús-pa*, v. ˳*dú-ba.*

འདེ་གུ་ ˳*dé-gu*, v. *ldé-gu.*

འདེ་བ་ ˳*dé-ba*, v. *ldé-ba.*

འདེག(ས)་པ་ ˳*dég(s)-pa*, pf. *bteg(s)*, fut. *γdeg*, imp. *ťeg*, *W.* **tág-če**. imp. **tog**, **to lift, to raise, to elevate,** the head, the tail, also fig.; *sgrón-me Glr.*, **'od-ṭo** *W.*, to hold up a lamp, a light; also fig.: to let one's light shine to others; *grágs-pai gó-sar* ˳*dégs-pa* to raise to a high rank; **to support, sustain, maintain, keep up,** *Pth.*; *rám-bu* ˳*dégs-pa* to join in singing, to fall in with, *Dzl.* and elsewh. (*Sch.* erron. 'to bawl, to blare'); *rá-mda* ˳*dégs-pa* to help; for **ži tág-če** and similar phrases cf. the secondary forms *tég-pa*, *tégs-pa*, ˳*tégs-pa;* with or without *srán-la*, *rgyá-ma-la* etc.: to put on the balance, **to weigh,** *B.; žib-btégs* weighed accurately

Lt.; *ₒdégs-kal* 'a bushel by weight' *Cs.*, or rather: twenty points on the large steelyard. — **jug-tág** *W.* **water-wagtail.** — **dég-ka** *C.*, *W.*, **weight.** — *ₒdégs-dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stégs-dpon.* — *ₒdégs-šiṅ* *Sch.* **yoke,** fitted to a person's shoulders, for carrying water-buckets etc.

འདེང་བ་ *ₒdéṅ-ba,* pf. *deṅ*, imp. *deṅ(s)*, **to go,** esp. *pyir déṅ-ba* **to go back, to return,** *Dzl.*, *Lex.* Cf. *ₒdoṅ-ba.*

འདེད་པ་ *ₒdéd-pa,* pf. and imp. *ded,* sometimes preceded by *rjés-su,* **to go** or **walk behind,** hence 1. **to drive,** cattle, the herdsman walking behind the animals, whereas of the shepherd *ₒkrid-pa* is used; *rlúṅ-gis gru ₒded* the wind drives the ship, frq.; also to drive through (a tube) by blowing, to blow through *Glr.*; to drive (animals, birds) from a place of rest, **to rouse, start.** — 2. **to pursue, chase, run after,** *rgód-ma ₒdéd-pa* to be in the rut (of a stallion); **ded táṅ-ce** *W.* to chase, to hunt; **déd-de bó-ce** *W.* to call after a person. — 3. vb. n. **to follow in succession, to succeed,** *rím-pa bžin* successively, of generations, *Glr.* — 4. **to call in, to recover,** money, debts; *bú-lon-ₒded drág-po* a severe dun *Mil.*; *ₒdéd-mi* a driver, e.g. the person walking behind the horse of a rider, driving it on *Lt.*; **the pursuer** of a fugitive *Glr.* — Cf. *bdá-ba.*

འདེབས་ *ₒdebs* 1. **puncheon** (tool). — 2. **time, times,** = **lan** *W.*(?).

འདེབས་པ་ *ₒdébs-pa,* pf. *btab,* fut. *γtab,* imp. *tob,* supine *ₒdébs-su,* and *γdáb-tu,* *W.* **táb-ce**, imp. **tob**; **to cast, throw, strike, hit,** variously applied, cf. *rgyáb-pa,* in *B.* gen. with instr., even if there is a dative in the same sentence, v. the examples; **cog-tse-la táb-ce** *W.* to strike upon the table; *rlúṅ-gis, γdón-gyis, nád-kyis ₒdébs-pa,* to be beaten by the wind, to be possessed by a demon, to be seized with an illness, frq.; *sṅágs-kyis ₒdébs-pa* *B.*, *mtu btáb-pa* col., **to pronounce a charm** against a person or thing, with *la*; *lan, ṅo-spród, gros ₒdébs-pa,* **to answer, to explain, to advise;** *γsól-ba ₒdébs-pa* **to make a request,** *smón-lam ₒdébs-pa* to offer up a prayer; *γsal-ₒdébs byéd-pa* **to remember well** *Mil.*; *γsal-ₒdébs-su šés-pa* prob **to have a distinct recollection of a thing** *Glr.*; *rtsis ₒdébs-pa* prob. **to cast up an account, to reckon, to compute,** *dei rtsis-γdáb bdág-la med* I do not take that into account *Mil.*; *lús-la γzér(-gyis) ₒdébs-pa* *Dzl.*, **zér tab-ce,* or *gyab-ce** *W.*, knocking nails into the body; *rgyas ₒdébs-pa* **to seal**; **lúd tab-ce,* or *gyáb-ce** *W.* to spread dung (on the ground), to manure; *čus ₒdebs-pa* to sprinkle with water *Dzl.*; *tsa, ša túg-pa-la ₒdébs-pa* to put salt, meat, into the soup; *sá-bon ₒdébs-pa* to sow; *gur ₒdébs-pa, sga-ₒdébs-pa,* to pitch a tent, a camp (driving in the tent-pins); also without a sbst.: *sṅar btab-pai ču-γsoṅ-du* (pitching) in the same dell where they had encamped before *Dzl.* ༢༥༢, 1. (*Sch.* incorr.): hence in general: **to found, to establish,** e.g. a monastery, frq.; *dus ₒdébs-pa* to fix a time.

འདེམས་པ་ *ₒdém-pa* **to prove, to examine** *Sch.*

འདེར་ *ₒder* *Glr.* prob. for *lder.*

འདོ་ *ₒdo,* for *mdo* 3., *Cs.* *ₒdo-yód* **prudent, clever,** *ₒdo-méd* *Lex.*, *Cs.* **imprudent, silly.**

འདོ་བ་ *ₒdó-ba* 1. sbst. *Sch.*: **'a breed of fine horses'**; one *Lex.* has *ₒdo-rta* w. e. — 2. vb. *Cs.*: = *zló-ba,* **to say, to repeat;** *ma-ₒdos-par* **unspeakable** (?) *Dzl.* ༣༥༧, 4 (the reading of *Sch.* dubious, v. *Schf.*'s remarks on this passage).

འདོག་པ་ *ₒdóg-pa,* prob. an incorr. reading for *dógs-pa.*

འདོགས་པ་ *ₒdógs-pa,* pf. *btags* (also *γdags?*), fut. *γdag(s)*, imp. *togs,* *W.* **tag-ce**, imp. **tog* or *tag toṅ**, 1. **to bind, fasten, tie to,** (opp. to *ₒgról-ba*), *W.* **kyi tág-te bor**, tie up, fasten, the dog well; (v. *ₒbór-ba*); *la* to a thing, frq.; also in a more general sense: **to fix, to attach,** e.g. a balcony to a house *S.g.*; **to tie round, to buckle on,** *go-mtsón lús-la* the armour *Pth.*; **to**

put on, *rgyan* gay clothes, finery, *rgyan bzáṅ-po btágs-pa* beautifully attired *Mil.*; col. also without *rgyan*, e.g. **tág-dad-čan* W.* fond of dress and finery. — 2. in particular phrases: *bkar-ₒdógs-pa* v. *bkar*; *mi-la skyon ₒdógs-pa* **to charge a person with a fault, to upbraid;** *sgro ₒdógs-pa* v. *sgro*; *túgs-la ₒdógs-pa* **to interest one's self in** or **for, to take care of;** *kyod túgs-la mi ₒdógs-pa ₒdi či yin mi šes* why he does not interest himself in your behalf, I know not *Mil.nt.* 37, 6.; with reference to things: **to have near at heart;** *túgs-la btágs-so* you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — *dám-la ₒdógs-pa* v. *dam*; *pan ₒdógs-pa* v. *pán-pa*; *miṅ ₒdógs-pa* **to give a name;** *drá-bai sgó-nas* according to likeness or analogy *Mṅg.*; *kyeui miṅ či-skad ydags* how is the boy to be called? *Dzl.* *miṅ mi-ydúṅ-ba žes* (or *mi-ydúṅ-bar*) *btágs-so* they named him . . . *Mil.*, *Dzl.*; *miṅ* may also be wanting. — 3. *Gram.* **to join, subjoin, affix,** *rar btags ga* a *g* joined with *r*, i.e. *rg*; *ra-la ǰa* a *ǰ* joined with *r*, i.e. *rǰ*; *sa-la btags-pai ta-yig, st*; *ya-btags*, or shorter, *yá-ta*, the *ya* which is written underneath, the subscribed *ya*, = ྱ; *yá-ta btágs-pa yi-ge bdun*, seven letters are joined with *yá-ta(gs)* *Glr.*; *smád-ₒdogs ysum* the three subscribed letters, *ya*, *ra*, and *la* *Zam.*; *ₒdogs-čan* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go* གོ, *de* དེ, *mdo* མདོ, etc. (not *da* ད or *mda* མདའ) *Zam.*; *a-ₒdogs* consonants with *a* (འ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *btágs-pa* **conditional,** not absolute, *Was.* (228. 270), *btags-méd* **nominal** *Was.* (281).

འདོང་བ་ *ₒdóṅ-ba*, pf. and imp. *doṅ* or *ₒdoṅ*, **to go, to proceed,** *so-sór Dzl.* **to separate, to disperse;** *rgyál-poi tád-du* (to go) to the king; *pyí-rol-tu ₒčág-čiṅ* to take a walk *Dzl.*; *dóṅ-ṅo* let us go *Dzl.*; *lóg-la ₒdoṅ-ṅo* let us turn back *Glr.*

འདོད་པ་ *ₒdód-pa* I. vb. (*W.* more frq. *tád-pa*), **to have a mind, to like, to be willing,** *zas bzáṅ-po mi ₒdod Dzl.*; *mi za ₒdod tsul byed* he pretends not to like this food *Lt.*; *sbyín (-par) ₒdód-pa ₒgyur* he gets inclined to give; *mi ₒdód-par ₒgyúr-ba* to feel no longer inclined; **to wish,** *nyán (-par)* to listen; *či daṅ či ₒdód-pa* whatever you may wish *Dzl.*; *rgyál-po ₒdód-pa* to wish to be a king *Dzl.*; as adj.: **wished for, desirable,** esp. with negatives, v. below; *ₒdód-par byá-ba* adj. **agreeable, pleasing, obliging, flattering,** *Stg.*, *Cs.*; **to desire, to long for,** *kyim ₒdod* I wish I were at home *Dzl.*; *me daṅ nyi-ma* (I am longing) for fire and for sunshine *Med.*; *bú-mo ṅa mi ₒdod* I do not wish for a girl; *raṅ-ₒdód-žen-pa* **self-love** *Glr.*; (*raṅ-*) *bzáṅ-ₒdod* **self-complacency, vanity,** *Glr.*; **to ask for, to demand,** *koṅ-ǰo ₒdód-pa-la slebs* they came in order to ask for *Koṅǰo* (in marriage) *Glr.*; **to strive for, to aspire after,** *saṅs-rgyá-bar* for holiness, for being like Buddha, for Buddhaship, *Dzl.*; **to be willing, to intend;** also ironically: *ná-ₒdod-pa* one that wants to grow ill, that does not take any care of himself; **to be ready, willing,** *bsnyen-bkúr byéd-par* to take charge of the waiting on (Buddha); *ₒdód-par byéd-pa* to make willing, disposed, to persuade to it *Dzl.*; **to maintain, to assert; to suppose; to pronounce to be** (cf. *ₒtád-pa?*) *Mṅg.*, *Tar.* and elsewh. frq. — *mi ₒdód-pa* to be not willing, not liking; **to detest,** *btsógs-pas kún-gyis mi ₒdód-na* as she was detested by all on account of her sluttishness *Dzl.*; **to be angry, indignant,** *žes mi ₒdód nas* thus exclaiming indignantly *Dzl.*; *mi-ₒdód-pa*, and *ma-ₒdód-pa* adj. **not wished for, disagreeable, adverse,** *mi-ₒdód-pai las* hard drudgery; *mi-ₒdod(-lóg)-pai rluṅ* adverse wind, frq.; **tsig mi-dód-pa zer-kan* W.* one that slanders.

II. sbst. *Ssk.* काम 1. **lust, desire** in general; *ₒdód-pa kun zád-de* after all desires have ceased *Dzl.*; *ₒdód-pa-rnams-la čágs-pa* to indulge one's desires or passions; in a special sense, **carnal desire, lust, vo-**

luptuousness, = *ₒdod-čágs*, frq.; meton., coitus, *ₒdód-pa spyód-pa* to practise it; *ₒdód-pai dus ₒdébs-pa* to agree upon the time for cohabiting *Tar.* — 2. *Ssk.* इच्छ, **a wish**, *ₒdód-pa ɣsum ɣnáṅ-na* if three wishes are granted *Dzl.*; meton. the object of desire, *ₒdód-pa tób-pa*; *ₒdód-pa daṅ ₒbrál-ba* to be separated from the object of one's desire. — 3. **supposition** *Tar.* 45, 21. — 4. *W.* semen virile. — 5. **Kama, Cupid,** the god of love and of lust. — 6. symb. num.: 13.

Comp. *ₒdod-ḱáms* the world of sensual pleasure, the world of Brahma; *ₒDod-ḱams-bdág-ma*, prop. n. = *Skye-dgui-bdág-mo*, = *Dpal-lhá-mo.* — *ₒdód-mḱan* he that wishes, seeks, sues, **a lover, suitor**, cca., *nai búmo ₒdód-mḱan máṅ-po ₒdug* there are here many suitors of my daughter *Glr.* — *ₒdod-dgu* all wishes, *lus ₒdod-dgúr sgyúr-ba* to transform one's self at pleasure *Mil.*, *Stg.* — *ₒdód-čan*, *ₒdod-ldán*, *ₒdód-pa-čan* eager, desirous *Cs.* — *ₒdod-čágs* (राग) **passion, carnal desire, lust**, frq., *ₒdod-čágs skyés-te*, *ₒdod-čágs-kyis ɣdúṅs-te*; as the highest of the three **guna** (cf. *ɣti-mug*) it corresponds to सत्त्व, **virtue**, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — *ₒdod-ₒjó* v. *ₒjó-ba*. — *ₒdod-dún* strong desire *Cs.* — *ₒdod-dpál* prop. n. **Dodpál**, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — *ₒdod-brál*, *ₒdod-méd*, free from passions. — *ₒdod-(pai) yón-(tan)* 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as *ₒdód-pa lṅa*, a delight to the ears, the eyes, the palate etc. — *ₒdod-lóg* **unchastity, lewdness, prostitution**, *spyód-pa* to have illicit, esp. incestuous intercourse, *daṅ* with. — *ₒdód-sred-čan* **avaricious, greedy** *Pth.*, yet cf. *čags-sred-čan*; both words prob. signify the same. — *ₒdod-lha* = *ₒdod-pa* 5.

འདོན་ *ₒdon Lt.*, n. of a medicine (?) *dkar*, *dmar*, *skyur-ₒdon*.

འདོན་པ་ *ₒdón-pa*, pf. *bton*, fut. (*Cs.*) *ɣdon*, imp. *ton*, *W.* **tón-če**, the vulg. word for *ₒbyin-pa*, vb. a. to *ṫón-pa*, *ₒbyúṅ-ba*, **to cause to go out** or **to come forth**, i.e. 1. **to expel, throw out, eject**, from the house, village etc.; to take out, from a box; **to draw forth**; **to dig out**, metals; **zàṅ-ton-sa** *W.* a copper-mine; **tón-te bór-če** *W.* **to put, set, lay, place out; to let out**, of prison *Pth.*; **to drive** or **turn away, to dismiss**, a servant, a wife etc., frq.; **ṅa ḱoi ḱa-ne čaṅ ma ton** *W.* I could not get or force any thing out of him; *mčí-ma ₒdón-pa* to shed tears *Glr.*; with *skad* and similar words: **to utter, to set up** (a cry), **to make one's self heard**; hence 2. **to pronounce**, *yi-ge ɣnyis-ɣnyís-su ₒdón-pa* to pronounce two consonants as two distinct sounds *Gram.*; to pronounce a magic formula; *klóg-pa daṅ ₒdón-pa-la góms-šiṅ* practising reading and pronouncing *Dzl.*; **to say, to repeat; to recite** (sacred texts) with a singing, drawling tone, like that of mendicant friars; hence in general, to perform one's devotions; *žal-ₒdón-du mdzád-pa*, *Tar.* 95, 11, prob. resp. = *ḱa-tón byéd-pa* to repeat by heart; *ṫúgs-la ₒdón-pa* prob. to read silently. — 3. fig. **to elevate, to raise**, *ḱri ṫóg-tu Pth.*, or *rgyál-sar Glr.*, to raise to the throne; *mgo* v. *mgo-ₒdon*, sub *mgo* compounds; *ɣžán-gyi srog* to prolong a person's life, by affording him a (scanty) subsistence *Thgy.*; **sróg-ton-ḱan(-po)** *W.* the giver of life, ζωοποιός. — 4. **ḱa tón-če** *W.* **to sharpen** a scythe **by means of a hammer.** — 5. **to edit, to publish**, books, *Tar.* 47, 17. — 6. *čos mṫá-ru ₒdón-pa* to arrive at the end and scope of religious knowledge *Mil.* — 7. *W.* resp. **to take, to taste**, to eat or to drink, *don yin-na* would you like a taste of that? *dón-ḱaṅ* dining-room; *dón-gir* resp. for *ṫa-gir*; *dón-rag* for *ǔ-rag*.

འདོམས་པ་ *ₒdóm-pa* 1. **to come together** *Lex.*, *Lt.* — 2. for *ₒdám-pa* **to choose, to make a choice** *Glr.* — 3. also *ₒdóms-pa*, pf. *ɣdams*, ft. *ɣdam*, imp. *ₒdoms*, 1. **to advise**, cf. *ɣdám-pa*. 2. **to exhort**, *bág-med-pa-rnams-la* wicked persons, *brtsón-par* to give diligence *Tar.* 3. **to recommend** *Glr.*, **to bid, to command**, v. *ɣdám-pa*. — 4. *Cs.*: **importance; business, occupation** (?).

འདོམ(ས)་(པ) *ₒdóm(s)(-pa Cs.)* 1. a long-measure, **a fathom,** = 6 feet, *ₒdom-gáṅ* one fathom, *S.g.*, as the usual length of a man, = *k̔ru bži; šiṅ ₒdom dó* a piece of wood two fathoms long *Dzl.; ₒdom bčui doṅ* a well ten fathoms deep; *ₒdóm-gyis*, or *ₒdóms-su ₒǰál-ba* to measure by fathoms *Cs.*; *ₒdom-gaṅ-gru-bži* 1. adj. measuring a square fathom, also a cubic fathom; 2. sbst. **a strong jail** or **dungeon.** — 2. imp. of *ₒdam-pa* **to choose.**

འདོམས་ *ₒdoms* the pudenda, **privities,** regio pubis, *ₒdoms(-kyi)-spu* the hair of that region, *ₒdoms-spu ₒt̔óg-pa* to pluck out such hair *Cs.*; *rṅa-ma ₒdoms óg-tu ₒǰúg-pa* col. to take to one's heels; *ₒdoms-stóṅ* vulg. without breeches; *sdoms-lpágs* foreskin, prepuce (?); *ₒdoms-γtsáṅ(-ma) C.* a pure virgin; a nun; *ₒdoms-γtsáṅ-pa* a chaste monk (if not rather *sdom* is meant); *ₒdoms-rás* (also *čar-rás Cs.*) a small apron to cover the privy parts *Cs.*

འདོར་བ་ *ₒdór-ba*, pf. and imp. *dor* (cog. to *γtór-ba, stór-ba, byi-dór, p̔yag-dár*). 1. **to throw** or **cast away,** like *γtór-ba* and *ₒbór-ba Stg.;* esp. **to throw out, to eject,** spittle, frq.; *drí-č̔u ₒdór-ba* to make water *Glr.*; fig. *srog ₒdór-ba* to fling away one's life *Dzl.;* **to sweep out** or **away** *Dzl., Stg.* — 2. (opp. to *lén-pa, bžéd-pa*) **to decline, refuse, reject, despise,** things offered *Dzl.;* to reject, a reading, a passage *Gram.*; **to disapprove,** of an action as immoral; *blaṅ-dór, ₒdor-lén,* accepting and rejecting, deciding for or against, e.g. *dge-sdig-gi Glr.* — 3. **to subtract,** *dór-bai lhág-ma Wdk.* the remainder left after subtracting; perh. also **to divide.** — 4. *srog ₒdór-ba* also signifies: **to endanger life,** or **to deprive of life,** used e.g. of diseases *S.g.*; *góm-pa ₒdór-ba* (= *ₒbór-ba*), to pace, to step, to stride, frq.; *dmód-pa ₒdor-ba* v. *dmód-pa.*

འདོལ་ས་ *ₒdól-sa Lex.*, **fertile ground** or **soil** *Sch.*

འདྲ་བ་ *ₒdrá-ba* 1. adj., *C.: *ḍá-te**, **similar, equal** (which two notions gen. are not strictly distinguished from each other); *ₒdrá-ba ₒdí-dag* these equal things, for: these comparisons, *Pth.*; *kyed γnyis ₒdrá-bar ₒdug, ₒdra-ba yin, ₒdrao,* you two resemble each other very much; with a pleon. *mnyam*: *riṅ-t̔úṅ mnyám-la ₒdrá-ba* equally long *Dzl.*; gen. with *daṅ* or accus., seldom with termin., in various applications: *k̔yed(daṅ) ₒdrá-ba ni* your equals *Dzl.; bud-méd-du ₒdrá-bai náṅ-na* amongst woman-like, effeminate (men), *Dzl.; ₒdii byin ts̔áṅs-pa daṅ ₒdrao* his brightness is equal to (that of) Brahma *Dzl.*; *γžán-gyi dón-laaṅ ráṅ-gi ₒdrar séms-pa* esteeming our neighbour's advantage as high as our own *S.g.; t̔ams-čád-la bu γčig-pa daṅ drao* he behaved to all as (to) an only son *Dzl.;* with a negative: *γžan yaṅ de daṅ ₒdrá-ste γnáṅ-ba med* others shall allow it just as little as he himself *Dzl.; Saṅs-rgyás daṅ ₒdrá-bar byá-bai p̔yir* in order to be equal to Buddha, to come up with Buddha *Dzl.*; *brtsigs-pa mi ₒdra skyés-pa ₒdra* not as if (it had been) built, but as if it had grown up spontaneously *Glr.*; *bdag ₒdra bud-méd blo-dmán kyaṅ* even a stupid woman like myself; *skra ₒdrá-ba yód-dam* whether any thing like hair is still left? *Mil.; t̔éṅ-ro ₒdra rnyed* he found the remnants of a carcass or something like it *Mil.*; *ro daṅ ₒdrá-ba* as much as dead *Wdṅ.*; *mnyán-pa daṅ ₒdrá-bai bšes-γnyén* a teacher like as a ferryman (conveying to the shores of happiness) *Thgy.*; *rtag-rtág ₒdra yaṅ* seemingly eternal *Mil ; skyid-skyid ₒdra yaṅ* even if it appears a blessing *Mil.; rúṅ-ba daṅ ₒdrá-na* if it appears feasible *Dzl.; ster dgós-pa ₒdra* it seems I shall be obliged to give it *Glr.; da-lán k̔yod nús-pa č̔e-č̔é ₒdra bžin byúṅ-ste* as your strength this time at least seems to be rather great *Mil.; k̔yed slu-slú ₒdra* you might easily be ensnared *Mil.; mi-ₒdrá-ba* **unequal, unlike, different,** *sṅon-čád daṅ mi ₒdrá-bar* quite otherwise than formerly *Dzl.*; *č̔ós-pa mi ₒdrá-bar* not like, not befitting, a priest *Mil.*; **various, several,** *k̔a-zé mi-ḍá-wa* C.* several dishes; *ₒdí-ₒdra-ba, dé-ₒdra-ba* **such**; *dé-dras,* (**dhén-dẹ** *C.* vulg.) **so, thus;** *či-ₒdra-ba, ǰi-ₒdra-ba* **of what kind** (qualis), *či-ₒdra čig légs-*

par ston dgos you must tell me minutely how she looks, what kind of appearance she has *Glr.; p̔ug ċi ₒdra ċig ₒoṅ* what will be the upshot? where is this to end? *Glr.; ṅa ǰi-ₒdra-bar de bžin ₒgyur* he becomes just what I am *Stg.*; **ghán-de** *C.* col. **how?** *ₒdra-ₒdra* (*W.* **ḍán-ḍa**) very frq. for *ₒdrá-ba*, e.g. *ša-dkár-gyi rgyu ₒdrá-ₒdra-la tig-rtse-zer* something similar to the substance of tin is called zinc; *ₒdra mi ₒdra* like and unlike; **equality, likeness, similarity,** *ₒdra mi ₒdra ltá-ba* to examine the likeness *Glr.* — 2. sbst. 1. **resemblance, likeness,** v. *ₒdógs-pa* 2. — 2. **form, shape, appearance, phase.** *Thg.*

འདྲངས་ *ₒdrans* v. *ₒgrans.*

འདྲད་ *ₒdrad* v. *ₒbrad.*

འདྲན་ *ₒdran* v. *ₒgran.*

འདྲལ་བ་ *ₒdrál-ba*, pf. *dral* (cf. *rál-ba* and *hrál-ba*), **to tear to pieces, to rend asunder**; also **to pull down**, a house; **to rip up, to cut open,** an animal.

འདྲི་བ་ *ₒdri-ba*, pf. and imp. *ₒdris*, 1. **to ask,** ... *la*, *W. nas*, a person; with accus. **to enquire after** or **about** a thing; *grós-ₒdri-sa* a place for asking advice, **oracle** *Glr.*; *blá-ma ₒdri-ba* to inquire after one's Lama *Mil.*; *p̔a-mái ytam* after one's parents *Dzl.*; *ₒdri-bai ťsig* **interrogative pronoun,** e.g. *ċi Gram.*; v. also *dri-ba.* — 2. inst. of *ₒbri-ba.*

འདྲིང་བ་ *ₒdriṅ-ba Glr.* fol. 57, 12? another reading: *ldiṅ-ba.*

འདྲིད་པ་ *ₒdrid-pa* for *ₒbrid-pa.*

འདྲིམ་པ་ *ₒdrim-pa* for *ₒbrim-pa.*

འདྲིལ་བ་ *ₒdril-ba*, pf. *dril*, I. vb. n., cf. *ₒgril-ba* and *hril-ba*, 1. **to be turned, rolled round** or **twisted into** a thing, *od-zér-gyi gáṅ-bur* to be wrapped into a covering of light *Glr.*; **to gather, to flow together,** as *p̔ó-bai bád-kan*, the gastric phlegm *Med.*; fig.: *blo-séms yċig-tu ₒdril-te* whilst our minds were flowing together *Glr.*; *yúl-pa-rnams k̔á-ₒdril-te ṅó-log-pa* **a conspiracy** *Schr.* — 2. **to roll down,** *ri-bo ṅos-la* the slope of a hill *Thgy.* — 3. **to fall, to fall down** *W.*

II. vb. a., cf. *sgril-ba*, **to wrap up,** *rás-kyis* in a kandkerchief *Glr.*, *dar sna lṅas* in five sorts of silk *Glr.*; *zaṅs-kyis* (covered or sheathed) with copper *Mil.*; **to heap together, to pile up,** *mé-tog p̔úṅ-por dril* the blossoms are aggregated, heaped together in a panicle *Wdṅ.*; *dril-bas* **in short, to sum up all, in summa** *Glr.* — *ljags ₒdril-ba Sch.*: to play with the tongue, moving it to and fro.

འདྲིས་པ་ *ₒdris-pa* **to be accustomed to, to be acquainted with,** gen. with *daṅ*, *Glr.* and col.; rarely with accus.: *ynyen ǰi tsam ₒdris bžin* the more friends you get familiar with; *mig ₒdris čés-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *góms-pa*) **accustomed, used,** *mi* or *k̔áṅ-pa daṅ*, to men, to one's house; also *dris-pa* used absol. = **tame** *W.*; *dris-pa mi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *sṅar-dris-kyi mi* an old acquaintance, an old crony *Thgr.* A derivation of *dris-pa* from *ₒdrid-pa*, *ₒbrid-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

འདྲུ་བ་ *ₒdrú-ba* v. *ₒbrú-ba.*

འདྲུགས་པ་ *ₒdrúgs-pa* **to fall into small pieces, to crumble** (away) *Sch.*

འདྲུད་པ་ *ₒdrúd-pa*, pf. and imp. *drud* (*ₒdrus?*), rarely *ₒbrúd-pa*, 1. **to rub,** *lus* the body; **to file, to rasp,** *šiṅ* wood, *Lex.*; **to rub off, to scour,** **bé-ma daṅ W.*; **to polish, to smooth, to plane,** *p̔ag-ste* with a plane *W.*; **to grind, to powder, to pulverize** (?). — 2. **to drag, to draw** or **pull along** on the ground, by a rope, *ro sá-la* a dead body on the ground (*ma-ₒdrús-par* without slipping (?) *Med.*) — 3. **ḍúd-de gyur toṅ** *W.* move, or push it a little aside; *ḍud ċád-ċe W.* to cut off obliquely (?).

འདྲུབ་པ་ *ₒdrúb-pa*, pf. and imp. *drub* (*s*) 1. **to sew** *Sch.*, so perh. *Dzl.* ༢༢༠, 11.

— 2. **to embroider** *C.* — 3. **to heal,** *rma* wounds *S.g.* — *ťsem-drúb* needle-work *Sch.*

འདྲུལ་བ་ *˳drúl-ba*, pf. *drul*, gen. *rul* (q.v), **to become putrid, to rot, to putrefy,** *drúl-bar gyúr-ba* id.; *˳drúl-bar byéd-pa* to cause to be decomposed *Med.*; *rten-˳drúl* prob.: putrefied substances, *bšań-γčis ˳byín-par-byed* are removed with the faeces *Med.*

འདྲེ་ *˳dre*, also *lhá-˳dre, W.* **lán-ḍe**, **goblin, gnome, imp, demon, evil spirit, devil,** col. the most frq. word for such beings; quite in a general sense: *klu-γnyán-la sógs-pai lha-˳dre-rnams; byá-˳dre, ˳dre-rgód Lt.* prob. two particular species of demons; *zá-˳dre* is said to be a word for 'owl'; *˳dres ˳ḱyér-ba* to be carried off by goblins *Ma.; ˳dres-γnód, ˳drei γnód-pa* mischief done by evil spirits; *˳dre ˳ǰúg-pa* the entering of evil spirits, the state of possession; *˳dré-žugs-pa* (*W.* **-ḱan**) one possessed by a devil, a demoniac; *skród-pa* to cast out, *˳dúl-ba* to subdue (devils).

Comp. *˳dre-˳ǰigs-šiń = gu-gul-šiń*, 'devil's fear', a resinous wood, by the burning of which goblins are smoked out. – *˳dre-pań-ḱa* n. of the fruit of *sgóń-ťog Wdń.* — **ḍe-p̔u* (or *bu?*)-*ťsúb* W.* **whirlwind, water-spout.** — *˳dré-p̔o* a male devil, *˳dré-mo* a female d., *˳dré-bu* a young d., an imp *Cs.* — *˳dre-me-bud* ignis fatuus, will-o'the wisp, Jack with the lantern *Schr.* — *˳dre-dmág* a goblin host. — *˳dre-lág* the left hand, the left side of the body being supposed to belong to the evil spirits *C.* — *˳dré-šig* **'devil's louse', bed-bug** *C.* — *˳dre-srín* goblins and Rakshasas, demons in general, frq.

འདྲེ་བ་ *˳dré-ba* I. pf. and imp. *˳dres*, prop. vb. n. to *bsré-ba*, 1. **to be mixed with,** *de γnyis ˳drés-(-na) Lt.* if the two are mixed with each other; *p̔yogs-γčig-tu ˳dres* mixed together, miscellaneous *Lex.*; *˳dres-mťsáms* (*˳ťsams Tar.*) the 'limit of mixing', *rgyá-mťso dań gáń-gā ˳drés-mťsáms* the influx of the Ganga into the sea *Tar.* 178, 9; *ťsig γžań ma ˳drés-par* without mingling other talk with (the conversation); *ḱa dań snyiń ma ˳dres* a man with whom word and sentiment differ, **a hypocrite;** *čos dań čos ma yín-pa ˳dres* right and wrong were mixed together; in an absol. sense: *spyód-pa ˳drés-te mú-stegs-par gyúr-to* his course of life degenerated, and he became a Brahmanist *Pth.*; *dúd-˳gro ˳drés-pa* an animal of a mixed race, **half-breed, mongrel;** *ma ˳drés-par* without any confounding or mixing together, sharply discriminating *Mil.*; *ma-˳drés-pa* prob. **pure, unadulterated.** — 2. **to interfere, to meddle with,** **de lé-ka dań ma ḍe* W.* do not meddle with that; **to have intercourse with, to engage in,** *B.* and col.; *rań-sems blá-ma ˳drés-pas bde* through your, the Lama's, intercourse with my soul, in your society, I am happy *Mil*; *γtam ˳dré-ba* id.

II. erron. for *˳gré-ba Pth.*

འདྲེག་པ་ *˳drég-pa* v. *˳brég-pa.*

འདྲེགས་ *˳dregs* v. *drég-pa.*

འདྲེད་པ་ *˳dréd-pa* **to slide, glide, slip,** **ḍéd-de gyel* W.*, **˳ḍéd-tag(?) šór-ne ˳gyel* C.* he slipped and fell.

འདྲེན་པ་ *˳drén-pa*, pf. *drań(s)*, fut. *drań*, imp. *droń(s)*, 1. **to draw, drag, pull,** a carriage *Glr.*; a person by his arm *Dzl.*; *drág-tu* violently *Dzl.*; **to draw tight,** a rope *Dzl.*; **to draw from, to pull out,** an arrow out of a wound *Glr.*; **to press** or **squeeze out,** matter, pus, *Med.*; **to tear out,** *γsóń-poi rgyú-ma* the intestines of a living person; fig. *ḱa-čig ťser-sńón-gyi rigs-suań ˳dren* some reckon it (lit. **draw it**) to the species of Meconopsis *Wdń.*; **to cause, to effect,** *bde-čén* felicity *Thgy.*, *skyúg-pa* vomiting *Tar.* — 2. **to conduct,** water (*W.* **rán-če**); **to lead, to guide;** with or without *sna*, *lam ˳drén-pa* to direct a person in his way; also sbst. **guide,** *˳dren-méd* without a guide, without a king *Dzl.*; esp. to lead to happiness, felicity, frq.; opp. to *lóg-˳dren-pa* q.v.; *yúl-du-dmag* to lead an army into a country, to wage war against it, frq. — 3. **to cite, to quote,** *luń* a religious authority *Cs.* — 4. **to invite,** a guest; **to call, to go to meet; to cause to appear, to conjure up,** a ghost, a deity; resp. *spyán-˳dren-pa, γdán-˳dren-*

pa; also for **to fetch, to go for,** if the object is of a sacred character, e.g. relics; *spyan ma dráṅs-par ₒgró-ba* to go uninvited *Cs.* — 5. **to place before one, to serve up,** dishes, meals; **to pour out,** beer, wine etc., ccdpar., frq.; resp. with *žál-du Pth.*; **to taste,** to eat or drink what has been offered, resp. *W.* (cf. *mčód-pa, ysól-ba*). — 6. **to count, to number,** esp. with *re*, or *re-ré-nas*, separately, one by one, *Glr*, *Mil.*; **to enumerate,** *ma draṅs* ... are here not enumerated *Wdṅ.*; c. termin. **to count for, to consider, to look upon as,** *dpé-ru* as a parable, as not existing *Mil.* — 7. *W.* in a general sense: **to convey, to remove,** **zá-če ťúr-maṅ daṅ ḍen** food is conveyed by a spoon, **ḱa ḱyem daṅ ḍen** snow is removed by a shovel. — 8. further: *rkaṅ* (resp. *žabs*) *ₒdrén-pa* **to insult, to scoff, to deride** *Thgy.*, *C.* — *me ₒdrén-pa* the blazing, flaring of a flame *Sch.* — *mgo-ₒdren* v. *mgo*, comp.

འདྲེན་མ་, འདྲེས་མ་ *ₒdrén-ma, ₒdrés-ma,* **mixture, medley,** e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

འདྲོངས་པ་ *ₒdróṅs-pa* = *ₒdrén-pa*, esp. in conjunction with *spyan: spyán-ₒdroṅs-sam ltos šig*; *mi ₒdroṅs-na* try whether you can invite him (whether he will come); if not, then ... *Mil.*, also *Mil. nt.*

འདྲོག་པ་ *ₒdróg-pa* 1. **to wince, shrink, quiver, start,** from fear; **to shy,** of horses; *ₒdróg-čan* **shy, skittish, easily frightened** *W.* 2. — *ₒdrog-slóṅ-ba Sch.*: **to take by surprise, to deceive by cunning, to outwit;** *blo-ₒdróg Lex.* w.e.

འདྲོབ་སྐྱོང་ *ₒdrob-skyóṅ Sch.*: 'the keeper of light' (?).

རྡང་ *rdaṅ* v. *ydaṅ.*

རྡབ་པ་ *rdáb-pa* v. *rdéb-pa.*

རྡར་བ་ *rdár-ba* v. *bdár-ba.*

རྡལ་བ་ *rdál-ba*, pf. and fut. *brdal*, imp. *rdol*, also *ydál-ba, bdál-ba*, 1. **to spread,** sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; **to extend,** a canopy *Pth.*; **to cover,** *rdzíṅ-gi žabs byé-mas*, the bottom of a pond with sand *Dzl.*; fig. *dam-čos ťaṅ-mar bdál-ba-la* now when holy religion lies before you as if it were spread out in a plain, i.e. when it is accessible to all, *Mil.*; *kyab-ydál* or *rdál* spreading far and wide, all-embracing, *sems nám-mḱa ltá-bu, čós-kyi kloṅ, čos-dbyiṅs*, and the like; *groṅ-rdál* v. sub *groṅ.* — 2. *sos-ydál Lex.* w.e.; *Sch.*: **slowly, not in a hurry.**

རྡིག་ *rdig* = *yo-byád? náṅ-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

རྡིགས་པ་ *rdígs-pa* **to beat** *Sch.*, prob. = *rdég-pa.*

རྡིབ་པ་ *rdib-pa*, pf. *rdibs*, vb. n. to *rtib-pa*, **to fall to pieces, to give way, to break down,** of a roof, rock, tree, the heavens. — 2. **to get dinted,** battered, like tin-vessels by a blow or knock, *C.*, *W.*

རྡུ་བ་ *rdú-ba Cs.* **thistle,** not generally known, but perh. the same as *ma-rdu.*

རྡུག་པ་ *rdúg-pa*, pf. *brdugs*, fut. *brdug*, 1. **to conquer, to vanquish** (?), *klú-rnams-kyis lha-ma-yin ťúb-čiṅ rdúg-par byás-te* the Nagas having overcome and vanquished the Asuras *Stg.*; hence prob. **to annihilate, destroy, undo,** *der ťabs brdugs-pas* as all resources were destroyed *Pth.* — 2. **to strike against, to stumble at,** *C.* (cf. *ťúg-pa* II, 3); *ťogs-rdug* (or *brtug*)-*méd-pa*, v. *ťógs-pa*, without impediment.

རྡུང་ *rduṅ*, **a small mound, hillock,** *Ld.*

རྡུང་བ་ *rdúṅ-ba*, pf. *brduṅs*, fut. *brduṅ*, imp. (*b*)*rduṅ*(*s*), also *bdúṅ-ba*, **to beat, to strike,** a person, a drum etc.; **to cudgel, to drub,** also *rdúṅ-ₒtsog-pa* (*Sch.* -*ₒtsob-pa*?); **to beat with a hammer, to hammer,** *lčags*; *rdúṅ-du rúṅ-ba* malleable, ductile; **to knock,** *sgo* at a door; **to break to pieces, to smash,** *rdo-yis* with a stone (the sacrificial vessels) *Glr.*; **to beat out,** *brá-bo* buckwheat, with a stick; hence to beat out with a flail, **to thrash; to pound, to bray;** *stéṅ-rduṅ* a pestle *Ld.* — *bro rdúṅ-ba* **to dance.** — *yžu rdúṅ-ba* **to bend the bow,** v. *Schf.* on *Dzl.* ༢༦༢, 11. — *rdúṅ-mḱan* **a fighter, bully;** of horses:

a kicker; of oxen, **butting.** — *rdun-ytág Lex.* w.e., prob. a drubbing, a sound thrashing; *rdun-ytag byuṅ* I have got a drubbing.

རྡུམ་པོ་ *rdúm-po Cs.* **maimed, mutilated,** *rdúm-po byéd-pa* **to mutilate,** *lag-rdum* a maimed hand, *rkaṅ-rdúm* a maimed foot, *rwa-rdúm* a mutilated horn; having a maimed hand, foot etc. *Mil.*

རྡུལ་ *rdul* **dust,** not so much as a deposited mass, but rather as particles floating in the air, **motes, atoms**; thus esp. *rdul-ṕrán, rdul-ṕrá-mo, rdul-ṕra-ráb, nyi-zér-gyi rdul,* yet less to express minuteness than infinite number; **atom**, in a philosophical sense, *ḱu-ḱrág-gi rdul ťams-ċád* all the atoms of the procreative fluid *Wdṅ.*; **monad,** *rdul-ṕra-rab-č̌a-med,* acc. to *Was.* (279); *rdul ₒtul, ldaṅ,* dust arises *Dzl.; rdul mi ťúl-bar* (or *ma ldáṅ-bar*) *byéd-pa* to lay the dust *Dzl.*; *sprúg-pa, W. *ṡrúg-ċe*,* to shake off, to beat out; *rdúl-du rlóg-pa* (in this case also *ťál-bar rlóg-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glaṅ-rdúl Cs.*: 'a mote in the dung of an ox' (?), *Sch.*: 'a small particle of cow-dung.' — *rdo-rǰei rdul* diamond-powder (?) *Lex.*; *sól-bai rdul* coal-dust.

Comp. *rdúl-ċan* **dusty.** — *rdul-ṕyágs* **dusting-whisk, dusting-brush** *Sch.* — *rdul-ťsub* a whirling cloud of dust. — *rdul-ťsón* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible *Mil. nt.* — *rdul-γzán* a blouse (?), travelling-cloak against the dust, *Wdk. fol.* 144 a Lha wears such a garment.

རྡུལ་པོ་ *rdúl-po,* prob. erron. for *rtúl-po Dzl.* ༢༣༥, 2.

རྡེ་ *rde* in compounds for *rdeu.*

རྡེ་བ་ད་རུ་ *rde-ba-da-ru Wdṅ.,* tibetanized from देवदारु, **cedar.**

རྡེག(ས)་པ་ *rdég(s)-pa,* pf. *(b)rdegs,* fut. *brdeg,* imp. *(b)rdeg(s),* **to beat, strike, smite,** c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdég-ċiṅ spyód-pa,* verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thgy.*; *mé-loṅ-la brdég-ċiṅ* beating the looking-glass in anger *Glr.*; *rdeg-ₒťsóg-gi sdug-bsṅál* the ill-fortune of getting a beating *Thgy.;* **to push, thrust, knock, kick,** *ṕul-rdég* a blow with the fist, *byéd-pa* to give one *Mil.*; *rdeg-č̌ós Lex.* w.e., *Sch.* a dance; *rdeg-č̌ós-pa* to dance, so perh. *Thgy.*, if *brdog-č̌ós-pa* is not a better reading, *glo-rdég(-tu)* = *glo-búr-du,* **suddenly.**

རྡེབ་པ་ *rdéb-pa,* sometimes for *sdéb-pa.*

རྡེབ(ས)་པ་ *rdéb(s)-pa,* prob. the original form, but of rare occurrence, for *rdáb-pa,* pf. *brdabs,* fut. *brdab,* 1. **to throw down with a clap,** to clap the coat-tail on the ground *Glr.*; with a clashing sound, a potsherd *Tar.*; **to fling or knock down,** a person *Mil.*; *lus sá-la* **to prostrate one's self,** very frq.; *rtas* (to be thrown) by the horse *Sch.*; **ḱa dáb-pa** 1. *C.* **to fall upon one's face.** 2. *W.* **to smack with the tongue,** also of the snapping of a spring, of the clapping down of a lid or the cover of a book; **ká-lpags déb-pa* W.* to smack with the lips (in eating). — 2. **to throw to and fro, to toss about,** *mgó-bo rdébs-ṡiṅ ₒdré-ldog-pa* to turn one's head this way and that way *Pth.* — 3. **to stumble** *Sch.*, so perh. *Lt.* fol. 196, 6; *č̌al rdáb-pa Lex., rdáb-č̌al-ba Sch.* to slip and stumble. — 4. **to kill, to slaughter** *Bal.* — 5. **deb-ṡóg ṡé-pa, táṅ-wa* C., *ùr deb táṅ-ċe* W.,* **to talk big, to exaggerate.**

རྡེའུ་, རྡེ་, རྡེལ་པོ་ *rdeu, rde, rdél-po,* dimin. of *rdo*, 1. **a little stone, pebble,** *rdeu bskúr-ba bžin* like a little stone thrown on the ground *Glr.* — 2. **the stone,** calculus, in the bladder or the kidneys, *ṕo-rdé* calculus in males, *mo-rdé* in females; *rdeu č̌ágs-pa* the concrescence of a calculus, *rdeu ₒdón-pa* the removing it *Cs.* — *rdel-dkár* a white pebble, *rdel-ḱrá* a coloured pebble *Cs.* — *rde-ₒgrám* ('the spreading of little-stones') the counting with pebbles *Cs.* — *rde-γžál* a pavement of pebbles. — 3. **a musket-ball** *C.*, *rdeu-ṕár* a bullet-mould; a bullet-founder *C.*

རྡོ་ *rdo B., C., rdó-ba* in *W.* the usual form, in more recent lit. frq., 1. **stone.** — 2. **weight,** for weighing things by a balance,

col.; *rdoi* of stone, *rdoi ťúb-pa* a stone Buddha *Glr.*; *rdo skyéd-pa, skyá-ba*, to carry or drag stones to a place; **do-čág čóg-pa* C.* a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdzúg-gu ˳túd-pa*; *rdo-bčál btín-ba Sch.*: 'stones arranged according to their species'; **do-rúb-la táṅ-ce, do-rúb táṅ-te sád-če* W.* to pelt, beat, or kill with stones, **to stone**; *rdo rus ťug* to the last extremity *Sch.*; *dṅúl-rdo* a stone containing silver, silver-ore *Lex.*; *sprín-rdo* a sort of marble *Cs.*; *sbrá-rdo Sch.*, (perh. *spra-rdo?*) asbestus; *mé-rdo* fire-stone, flint; *rmaṅ-rdo* foundation-stone; *zúr-rdo* corner-stone; *ysér-rdo* a stone containing gold, gold-ore *Cs.*

Comp. *rdo-klád* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g.* — *rdo dkár Cs.* a white stone; *Sch.* **alabaster.** — *rdo-skrán* a kind of steatite or soap-stone. — *rdo-ḱá* a vein in a stone. — *rdo-ḱóg* a stone pot. — *rdo-mḱris* gall-stone (?) *S.g.* — *rdo-rgyúd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdo-rgyús S.g.? *do-čág* C.* oath taken in the above mentioned ceremony. — *rdo-čál Sik.* = *rdo-yžál.* — *rdo-čár* a shower of stones; **hail** *Schr.* — *rdo-˳čáṅ, W. *dom-čáṅ**, a stone of such a size as may be grasped by the hand. — *rdo-mnyen Cs.* = *ka-ma-ru* a soft kind of stone, alabaster. — *rdo-snyíṅ* jasper *Sch.* — *rdo-ťál Cs.* stone-ashes, **calcined stone**; *Sch.* **quicklime**, *Schf. Tar.* 103, 14: **chalk**; *rdo-ťál byúgs-pa* to rough-cast, to plaster. — *rdo-drég S.g.? Sch.* dirt on stones. — *rdo-snúm* **rock-oil, petroleum** *Schr.* — **do-pé* W.* stone-dust, small particles or grains of stone. — *rdo búṅ-ba* a shining black stone *Cs.* — *rdó-bos* (perh. *do-bos*) **a large hammer, mallet** *Ld.* — *do-dbyúg* **a sling-stone** *S.g.* — *rdo-˳bum* a sacred heap of stones, **a mani.** — *rdo-sbóm* large, heavy stones *Sch.* — *rdo-rtsíg* stone-wall — *rdo-ťsád* (= *yám-bu, rta-rmíg-ma Cs.*) **a bar of silver-bullion,** of about 156½ tolas (4 pounds) in weight, the common medium of barter in Central Asia. — *rdo-žun Lt.* = *brag-žun* **bitumen, mineral pitch** (?) — *rdo-žó* **lime,** both quick lime and slaked lime *C.* — *rdo-yžál* **a stone-pavement.** — *rdo-yžógs* a cut or wrought stone *Cs.* — *rdo-zám* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdo-riṅ(s)* a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Glr.* — *rdo-ril* a globular stone *Pth.* — *rdo-léb* a stone slab to sit upon; or to write on etc. — *rdo-sraṅ* a stone weight *Cs.* — *rdo-srin Glr.* 50, 10, evidently a corruption of *dar-srín.*

རྡོ་རྗེ *rdó-rje*, gen. **dór-je* W. *dór-že**, वज्र, (*Zam.* also उपल) 1. **precious, stone, jewel**, esp. **diamond**, more precisely: *rdó-rje pa-lám*; *rdo-rjei ytun* a knocker made of precious stones *Dzl.*; *rdó-rjei sku* an adamantine body *Pth.*; *rdó-rjei ťse* an adamantine life *Glr.*; *zag-med-rdó-rje-lta-bui ťsé-la mṅa brnyéd-pas Pth.* as much as immortality; *rdó-rjei ˳jim-pa*, or *rin-po-čei ˳jim-pa Glr.* mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. — 2. **thunderbolt,** originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. *Köpp.* II, 271; *Was.* 193), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part of names. — 3. euphem. for *p̓o-rtágs C.*

Comp. *rdo-rje-gliṅ* seems to be the popular spelling of the Sanitarium in British Sikkim, which by the English generally is written Darjeeling. (Here Csoma died, and Dr. Hooker staid here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled *dar-rgyas-gliṅ.* — *rdo-rje-rgya-grám* v. *rgya* comp. — *rdo-rje-yčód-pa*, वज्रच्छेदिका, title of a religious book most extensively used among Buddhists; *Was.* (145), *Burn.* I, 465. — *rdo-rje-˳čáṅ*, वज्रपाणि, less frq. *˳dzin,*

°धर, also *lág-na,* or *p̓yág-na-rdo-rǰe,* and abbreviated *lag-,* or *p̓yag-rdór,* **holder of the sceptre,** originally the Indra of the Brahmans; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksobhya, and secondly a terrifying deity, the guardian of the mystical doctrine (*Was.* frq.), hence confounded with the *č̓os-skyoṅ-bži,* as well as with *ku-be-ra,* prince of the *γnod-sbyín,* and special deity of Milaraspa; v. *Köpp.* and *Schl.* — *rdo-rǰe-γdán,* वज्रासन, prop. the diamond seat or throne of Buddha at Gaya, *Köpp.* I, 93, and hence also proper name applied to that town, frq. — *rdo-rǰe-p̓a-lám* diamond v. above. — *rdo-rǰe-p̓ág-mo,* वज्रवाराहि or भद्रोाहि (*Wts.* 136) 'diamond-sow', a goddess of later Buddhism, frq. worshipped (also in *Lh.,* where she has a sanctuary at Markula near Triloknath), and incarnated as abbess in a nunnery, situated on an island of the lake Pal-te, v. Georgi *Alph. Tib.*, *Wts.* 135. — *rdo-rǰe-p̓úr-pa Glr.* an instrument the upper part of which is a dorje and the lower a purpa. — *rdo-rǰe-légs-pa,* abbrev. **dor-lág**, a local deity in *Lh.*, originally an honest village black-smith. — *rdo-rǰe-sems-dpa,* वज्रसत्त्व. gen. = *rdo-rǰe-*°*čán* (*Was.* 188), sometimes differing from it, v. *Schl.* p. 50; also = *mi-skyód-pa,* Aksobhya; also *mi-skyoṅ-rdó-rǰe Glr.* Respecting the word *rdo-rǰe* cf. *Burn.* I, 526.

རྡོ་ར་ *rdo-ra,* or *rto-ra* **circle of dancers** *W.*

རྡོག་ *rdog C.* **root,** **dog dhaṅ ló-ma** root and leaves; **lab-dog** radish-root; yet cf. *rdóg-po.*

རྡོག་པ་ *rdóg-pa* **step, footstep; kick,** *rdóg-pa* °*bór-ba* **to step, to pace, to walk** *Cs.*; *rdóg-sgra* the sound of steps, the clattering of hoofs; *rdog-stán* a straw-mat for cleaning one's shoes *C.*; *rdóg-pai* ˏ*óg-tu* °*ǰúg-pa Dzl.* ༢༥༢, 13 (*Ms.*; *Sch.*: *rdóg-pai žábs-su?*) to prostrate, to throw under one's feet; *rdóg-pas rdúṅ-ba Sch.*, °*p̓úl-ba Sch.*, *snón-pa, mnán-pa Sch.*, *rdog-p̓úl rgyáb-pa Pth.*, **dog-t̓ó p̓úl-wa** *C.*, **dog-č̓óṅ gyab-če** *W.* to strike with the foot, to apply a good kick, to stamp the ground; *rdog-bstád byéd-pa* prob. id.; prop. to load, to pack on(?).

རྡོག་པོ་ *rdóg-po* (*Cs.* also *rdóg-ma*), **a grain of corn, sand, sugar; a drop of rain** *Glr.*; *sran rdog bdun* seven peas; °*p̓reṅ-rdog* the bead of a rosary, which often consists of grains of seed; **a piece,** *rdog-γčig* (how many turnips do you want?) one *C.*

རྡོངས་པ་ *rdóṅs-pa* v. *sdóṅs-pa.*

རྡོམ་ཆང་ *rdom-čáṅ* v. *rdo-mčáṅ.*

རྡོར་ *rdor* 1. in compound words for *rdó-rǰe.* — 2. n. of a monastery in Tibet *Cs.* Chronolog. Table 1223 p. C. — 3. = *sdor Cs.*

རྡོལ་པ་ *rdól-pa* **a cobbler** *Cs.*, prob. = *γdól-pa.*

རྡོལ་བ་ *rdól-ba,* pf. and fut. *brdol,* vb. n. to *rtól-ba,* 1. **to come out, to break forth from, to gush forth, to issue from,** of a well of water (issuing from) *Pth.*; **to come up, to sprout, to shoot,** of seed; **so ma dol** *W.* the teeth are not yet cutting; *k̓óṅ-nas rdól-bai glu* a song streaming forth from within *Mil.*; *mi-nad rdól-žiṅ* diseases breaking out among men *Mil.*; **to flow** or **run off,** of the water of a lake; *kloṅ rdól-ba* to come forth, to proceed from the middle or the midst of *Glr.* (the meaning of this passage is not quite clear); *rdol-γzér* an instrument for boring metals *Sch.* — 2. of vessels: **to leak, to be not tight, to have holes,** *snod žabs-brdól* a vessel with a leaky bottom *Thgy.*; also of shoes, covers, tent-cloth etc. not being watertight; **to break, to burst,** of ulcers, wounds; *glo-rdol Med.* v. *gló-ba; rdol-γnyán Sch.*: 'fistula; gonorrhea'. — 3. **to rave, to delirate; to be sleep-walking, lunatic,** also *bla rdól*(*smrá*)*-ba Lex.*, where it is explained by *bab-čól; γnyid-rdól, mig-rdól C.* id.

རྡོས་པ་ *rdós-pa* 1. sbst., *Cs.* = *γdos; lus rdos-čé Lex.* w.e. — 2. vb. n. *Sch.*: **'to break, burst, flow out,** *dbú-ba,* or *lbú-ba* the bursting of a bubble'.

ལྡ་་་ *lda . . . Ld.* frq. for *kla . . ., gla . . ., zla . . .*

ལྡ་གུ་ *ldá-gu* **discourse, speech, conversation;** *W.*: **ldá-gu tán-ce** **to speak;** **ldá-gu šé-ce med** one cannot understand what is spoken or said; *ldá-gu-čan* **talkative** *Cs.*

ལྡ་མན་ *lda-mán*, *Ld.-Glr. dha-mán*, **a couple of small kettle-drums**, one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

ལྡ་ལྡི་ *lda-ldí* a kind of ornament of silk or cotton, **a fringe** or **tassel**, *dár-gyi, rín-po-čei,* esp. worn in sacrificing, *Lex.*

ལྡག་པ་ *ldág-pa*, pf. *bldags,* fut. *bldag,* imp. *ldog,* **to lick,** *krag* blood; *klad ldág-pa* the brain being licked up, a punishment of hell *Thgy.; ná-bza-la,* or *-nas* to lick a person's coat *Mil.;* **ldag-ldog** *W.* = *pe-srul,* lit. **'a lick'**, i.e. a pap prepared of *rtsám-pa* and *čan*, licked from the fingers, or eaten with a spoon.

ལྡང་ *ldan* 1. v. *ldán-ba.* — 2. for *ydan* **stand, frame, trestle.** — 3. *W.* **ldan-ldán-la kur** carry it lengthways! opp. to *pred;* **ldan-ldán-la dád-ce** to rock with one's chair.

ལྡང་མགོ་ *ldán-mgo* **the yarn-beam** of a loom *Sch.*

ལྡང་སྒོ་སྐ་ *ldán-sgo-ska. Ssk.* शरभ, *Fouc. Gyatch.* २SL; if the text is correct, it would seem preferable to connect *ri-dags* with *ldán-sgo-ska*, and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

ལྡང་བ་ *ldán-ba,* pf. *ldans* or *lans,* imp. *ldon,* 1. vb. n. to *slán-ba,* **to rise, to get up** (cf. the more frq. secondary form *lán-ba*), *gyél-ba-las* from a fall *Wdn.*; *nyál-las* from a lying position *Lex.; stán-las* from a seat; *to-ráns* in the morning *Lt.; nó-mi-šes-pa-la* before, or in presence of a stranger; also used of the bristling of the hair, *Lt.*, of the rising of vapours, perfumes, dust, of a wind springing up; **to extend, to spread,** *dri nán-pa pyogs bčur ldan* an offensive smell is spreading in every quarter *Tar.; krúgs-pa dbús-nas* the rebellion (spread) from the province of Ü, *Ma.;* **to break out,** *mé-ro ldan* the smothered flame breaks out again; in a special sense of morbid matter that has accumulated (*ysóg-pa*) *Med.* frq., e.g. *ka-zás žú-nas ldan* during digestion the symptoms break out anew; *dgrá-ru ldán-ba* to show one's self an enemy, to break out into hostilities frq.; **to arise, originate, break out,** of disease, despair, *Mil.*; also for: **to have risen, to stand,** but only in certain combinations, *ldan dub byéd-pa* tired from having been standing (so long) *Lt.* — 2. *W.* **to suffice, to be sufficient, enough** (cf. *lon-ba*) = *kyéd-pa*, of food, clothes, money; hence *ldan:* **complete, perfect, entire, whole,** **ras nán-ša rág-ma gos ldan čig** cotton cloth with lining (sufficient) for a whole dress; **dú-gu gos ldan nyis** woolen yarn for two complete dresses. — *ldan* prob. signifies also quite through, cf. *ltan* II.; *ldan-tsád* occurs in medical works, and in many cases seems to imply **quantity**; *neu-ldán Lex.* = *na-mnyám* of the same age (*Sch.* not corr.).

ལྡད་པ་ *ldád-pa* 1. vb. pf. and fut. *bldad,* imp. *ldod,* **to chew** *Zam., W.*; *skyug-ldád Cs.*, v. *skyug bldeg-čin ldad-pa* (?) *Sch.* to chew the cud, to ruminate; *log Cs.* 1. id., 2. rumination, deliberate reflection; *Pur.*: **spá ldad-čas** to taste, to try; *Ld.*: **di ldad-ce** to smell at. — 2. *Ld.* for *glád-pa*

ལྡན་པ་ *ldán-pa* I. sbst., also *mdán-pa Lex.*, **cheek,** *ldán(-pai) so* cheek-tooth, molar tooth; *ldan-lčág Cs.* a blow on the cheek, a box on the ear; **den-tsóg** *C.* id.; **mi dhé-la dén-tsog gyag** (or *gyab*) *son, mi dhe dén-tsog-ghī mán-po dun son** his ears have been soundly boxed; metaph. *grog-ldán* the cheek or side of a ravine *Mil. nt.*

II. vb. and adj. 1. originally: **to be near to, hard by,** a thing, (juxta), hence *W.* **ldán-la, ldán-du**, adv. and postp., **near to, by,** **ne ldán-la dug** sit down by my side; **šin-gi ldán-du** close by the tree; **nai ldán-du šog** come near to me! **gám-mi ldán-du** near the box; **tser-mán-ni ldán-la dúl-ce** to go along the side of a hedge. — 2. in *B.* and *C.* only

used with reference to possession (penes), mostly as partic. or adj., and construed like *bčás-pa,* **having, being possessed of, provided with,** = *čan* (which in *W.* is almost exclusively used in this sense). The objects may be things of any description, also physical and mental properties, so that *ldán-pa* differs in this respect from *bčás-pa* (*Tar.* 136, 14. 15); *nor dań ldán-pa* rich, wealthy; *sems-čan dań ldán-pa* with child; *bu dań bu-mor-ldán-pa* having children; *ríg-pa dań ldán-pa* wise; with a negative: *nor dań mi ldán-pa*; *dań ldan-par ˳gyúr-ba* **to get, to obtain,** frq.; *ldán-du lén-pa Glr.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *dań* and *pa*, like *čan: nor-ldán, dga-ldán, ˳byor-ldán.* — 3. *ldán-pa* and *ldan dań ˳dús-pa* seem to imply: **mixed, compound** (opp. to *rkyáń-pa*) with regard to temper and disposition of mind *S.g.* — 4. **to add up, sum up,** *Wdk.* — 5. *W.* **gún-ka ťsúg-pa ldan yin** it will be **enough,** it will hold out, till winter-time, prob. only a corruption of *ldáń-ba.* — 6. *Pur.* = *˳grig,* **regularly, properly, duly, rightly.**

ལྡན་(པ་)པོ་ *ldán(-pa)-po* one that has, that is able, a man of ability *Cs.*

ལྡན་མ་ *ldán-ma* n. of a country *Ma.*

ལྡན་ཚད་ *ldan-ťsád* equivalent to *˳dus-ťsád Mńg.* 35 (?).

ལྡབ་ལྡིབ་ *ldab-ldíb* (*skad*) *Lex.* **silly talk, tittle-tattle.**

ལྡབ་ལྡོབ་ *ldab-ldób Lex.* w.e., *Cs.* **indolence, dullness, drowsiness**; acc. to others, **a hasty, volatile manner.**

ལྡབ་པ་ *ldáb-pa,* pf. *bldabs,* fut. *bldab,* imp. *ldob,* 1. *Cs.* **to do again, to repeat;** *skyár-ldáb Lex., Sch.:* **repeatedly, anew, afresh, again;** *nyis-ldáb Lex., Sch.:* for the second time, doubly, twice; **čú-(l)dab de sań čén-mo yod* W.* it is ten times as large as that, yet cf. *ltáb-pa*; **ldáb-ste zér-na* W.* saying it once more, again, in short. — 2. ? *Ld.: *ldab zúm-te ḱyer** take a firm hold of him (or it) with your hand, and carry him (or it) away!

ལྡམ་ལྡམ་ *ldam-ldám Cs., ldam-pa,* **very idle, slothful.**

ལྡམ་ལྡུམ་ *ldam-ldúm Cs.:* **'mean, pitiful, sorry, idle'.**

ལྡམ་ལྡེམ་ *ldam-ldém Ld.* **dubious, uncertain,** used of things.

ལྡར་བ་ *ldár-ba Cs.* **to be weary, tired, faint, languid,** *ldar-ldár-du ˳gyúr-ba.*

ལྡི་རི་རི་ *ldi-ri-ri* (v. *ldír-ba*) **the rolling of thunder** *Thgr.*

ལྡིག་པ་ *ldíg-pa* **to fall** or **sink through** *Sch.*

ལྡིང་བ་ *ldíń-ba* **to be swimming, floating,** cf. *rkyál-ba, W.: *čáń-ńi ḱa-ťóg-la ṗabs ldiń dug**, opp. to **ťíl-la ner* or *nub;** **to be suspended, floating, soaring** (in the air), *γnám-la, nám-mḱa-la*; *mḱá-ldiń* v. *mḱa.*

ལྡིང་ཁ་ *ldíń-ḱa* v. *ltíń-ḱa.*

ལྡིང་ཁང་ *ldíń-ḱań* a **bower** formed by the branches of a tree, **the leafy canopy** of a dense wood *Mil.*; *šiń γyú-lo rgyás-pai ldíń-ḱań* the wide shady porches of turkois-leaved trees.

ལྡིང་དཔོན་ *ldíń-dpon* an officer over fifty, acc. to others, over a hundred men, = *brgyá-dpon,* a sergeant, captain, distinguished by a copper button on his cap, *Hook.* II, 160. 200.; *ldíń-˯og Sch., ldíń-ťso,* the troop under this officer's command.

ལྡིང་སེ་ *ldíń-se,* or *ldíń-si Ld.,* adv. **quite, very, very much,** **ńa ldíń-se ḱams záń-po yod** I am quite well; **ńa ldíń-se ma ˳ťád soń** I was very much displeased, very vexed; perh. also **ldíńs ťág-pa-nas** for *γtiń,* cf. *líńs-pa,* or perh. in *Ld. ldiń* is the form for *γtiń.*

ལྡིབ་པ་ *ldíb-pa* 1. vb., pf. *bldib, Sch.* = *ldíg-pa.* — 2. adj. *Cs.:* **not clear, not intelligible,** **ḱa-dib* W.* **stammering, stuttering;** *ldib-ldib* = *ldab-ldib.*

ལྡིམ་ *ldim W.* **the crash** of a falling tree, **the report** of a gun, **ldim zér-ra rag** I hear a crack.

ལྡིར་ལྡིར་ *ldir-ldír* is said to be = **dí-ri-ri* C.*

ལྡིར་བ་ *ldír-ba* 1. also *ltír-ba,* **to be distended, inflated, to belly**; *lto-ldír* a big belly; *ltó-ldir-čan* big-bellied. — 2. **to rush, to roar,** of the wind *W.;* **to roll,** of the thunder, *ₒbrag ldir* it thunders; *ldir bžin* like thunder; *ldír-sgra* a thundering, roaring noise; *ldir-čé-ba* thundering *Thgr.*

ལྡུ་གུ་ *ldú-gu = γdú-ba, γdú-gu.*

ལྡུག(ས)་པ་ *ldúg(s)-pa,* pf. *ldugs (Lex.), blugs* (usual form), fut. *blug,* imp. *blug(s),* col. *blug-pa,* **to pour,** *snód-du*; *lág-ču blugs* pour some water on my hands, give me water for washing; **to sprinkle,** to strew, sand *Glr.*; **to cast, to found,** metals. Cf. *blugs* and *lugs.*

ལྡུད་པ་ *ldúd-pa,* pf., fut. and imp. *blud,* col. *blúd-pa,* **to give to drink, to water,** cattle etc., with accus. of the drink given, *dug blúd-čiṅ mi ₒči* he does not die by a poisoned draught, *btúṅ-ba blud* he gives (him) to drink *Thgr.*; *ťúg-pa légs-par blúd-čiṅ* making (another) eat plenty of soup *Lt.*; as one also says: *ťúg-pa ₒťúṅ-ba* to eat soup.

ལྡུམ་ *ldum* 1. **vegetables, greens,** in general. — 2. *W.* **lettuce, salad;** *ldum-nág,* a kind of lettuce *Cs.*; *ldúm-bu* 1. *Cs.* **plant, stalked plant.** 2. prob. for *ldóm-bu Mil.;* 3. *C.* vulgar pronunciation for *sdóṅ-po.* — — *ldúm-ra* 1. *W.* **kitchen-garden;** 2. **fruit-garden, orchard,** and 3. esp. **flower-garden** (better *sdúm-ra*); *ldúm-ra-pa* **gardener** *Pth.*

ལྡུམ་པོ་, ལྡུམ་ལྡུམ་ *ldúm-po, ldum-ldúm,* 1. for *dúm-po Glr.;* 2. *Ld.* for *zlúm-po,* **round;** *Mil.* also *ldúm-la ₒgríl-ba* made round, rounded off.

ལྡུར་ལྡུར་ *ldur-ldúr Lex.*; *Sch.:* **roaring, rushing.**

ལྡེ *lde? Lexx. miṅ(-gi)-lde* w. e.; *lde-ka Sch.:* '**belonging together, of the same species**'.

ལྡེ་གུ་, ལྡེའུ་ *lde-gu, ldeu Med.* 1. *Cs.* **mixture, syrup** (?); 2. **ointment** *Wdṅ.*

ལྡེ་བ་ *ldé-ba* (*Sch.* also *ₒdé-ba*), pf. *(b)ldes,* fut. *blde,* imp. *ldes,* **to warm one's self,** c. accus., *me,* at the fire; *nyi-ma,* in the sun (not *me-la*).

ལྡེ་མིག་ *lde-míg B.* and *C.* (*Ts.* col. **de-mág** *Bal.* **le-míg*, otherwise not in use in *W.*) 1. **key,** *lde-čáb Glr.* prob. id. — 2. **introduction, preface** *Cs.*

ལྡེའུ་ *ldeu* 1. *Cs.* also *sdeu,* a kind of **pease,** *Hind.* मुङ्ग — 2. v. *lde-gu.*

ལྡེག་པ་ *ldég-pa* (pf. *bldeg?*) **to quake, shake, tremble,** e. g. of the palace of the gods *Dzl.*

ལྡེང་ཀ་ *ldéṅ-ka, ldíṅ-ka,* v. *ltéṅ-ka,* **a pond.**

ལྡེབ་ *ldeb* 1. *Sch.* **leaf, sheet,** of paper; 2. = *ldebs* 1.

ལྡེབ་པ་ *ldéb-pa* 1. *Cs.* = *ldég-pa*; 2. *Sch.* **to bend round** or **back, to turn round, to double down.**

ལྡེབས་ *ldebs* 1. **side,** *Lex.* = *ₒdabs,* e.g. of a mountain *Sch.*, the flat side of a sword or knife *Cs.*; *rús-pai ₒbúr-poi ldebs* by the side of, near, the protuberance of a bone. — 2. **compass, enclosure, fence** *Sch.* — 3. *C., W.* **a large cloth,** in which a person is carried by several others, either by means of a pole, or by taking hold of the four corners. This mode of conveyance is called **Dandi** (डाण्डी *Hindi*). — 4. in the *Wdṅ.* it seems to have still another signification.

ལྡེམ་ *ldem* 1. v. *ldém-pa* I. — 2. **statue, idolatrous image, idol,** standing upright, cf. *ldém-pa* II., *C.* — 3. **suspension-bridge** (?) *Ld.-Glr. Schl.* 17, a; v. *ldém-pa* III.

ལྡེམ་པ་ *ldém-pa* I. sbst. 1. *Cs.*: '**contrariety, opposition, irony**', which seems not to be quite inconsistent with the explanation given by *Zam.*, *draṅ-min,* as being an intentional concealing of the true sentiment. — *ldém(-po)* **riddle, enigma** (cf. *ťsód-bya*); *mi-ldem, byá-ldem, bém-ldem* an enigma or allegory applied to men, to birds, to inanimate beings; *ldém-poi ṅag, ldém-γtam* **parable, allegory;** *ldem-dgóṅs Lex.* = *Ssk.* अभिसंधि, prob.: a concealed deceitful intention, *Sch.*: 'a mysterious opinion'; *ldem-rjód-pa Cs.* to say a riddle or parable, **ldem tad-če** *W.* to propose a riddle, *ldem ťsód-pa Cs., čód-pa Sch.,* to solve a riddle. — 2. *W.* **a trap** (*C.* **p̓ur-nyi**), **bi-ldém**

mouse-trap, *wa-ldém* fox-trap, *tsúg-ce* to put a trap.

II. adj. 1. (*Schr. ldém-po*) **straight, upright; tall, well-made**, *Mil.*, prob. also *Wdn.* — 2. partic. of III., **inconstant; unstable, variable, perishable** *Cs.*

III. vb., also *ldem-ldém-pa Sch.* **to move up and down**, striking, trembling, vibrating; *ysog-sgró ldém-pa* the clapping of wings *Mil.; ldem-ldém* **flexible, supple, elastic, pliant.**

ལྡེར་ *lder, Ts.* = *ldebs* I., *skyai ldér-la* **on the side** of a wall, **on** a wall, e.g. to paint, to scrawl; *rii lder.*

ལྡེར་བ་ *ldér-ba Cs.:* '1. **toughness, clamminess,** 2. **potter's clay**'. *lder-tso Cs.* 1. **clay,** 2. **an idol made of clay** *Mng.* — *ldér-sku Glr.* prob. = *ldér-tso* 2.; acc. to others: a picture on a wall. — *ldér-bzo* figures modelled of clay, **plastic work**, *ldér-bzoi lha Zam.* = *ldér-tso* 2.; *lder-bzoi-ldebs Lex.* a clay-enclosure (?) — *ldér-so Glr.* 88, 1. 2., by the context also **figure, image.**

ལྡོ་ *ldo* side, *Ld.* for *glo.*

ལྡོག་པ་ *ldóg-pa*, pf. and imp. *log*, vb. n. to *zlog-pa*, 1. **to come back, to return, to go home, to depart.** — 2. **to come again**, often with *pyir*, of diseases, = to relapse; in a specific religious sense v. *bras-bu bzi*, frq.; *dgrar* to come forward again as an enemy, to renew the war (ni f.) *Mil.* — 3. **to change, to undergo a change**), as to colour, smell etc. *Med.*; *gyúr-ldog*, and *ldog-gyúr Mng.* **changeableness, inconstancy, fickleness.** — 4. **to turn away** (vb. n.) *las* from; *blo ldóg-pa* id. *Thgy.*; *no ldóg-pa* v. *lóg-pa.* The partic. as adj.: *dé-las ldóg-pai* (the thing) **opposed** to that, **contrary** to it, *Wdn*; *go-ldóg* id. *Lt.; mgo-ldóg Lex.?* — *Sch.* has also *ldog-pyé-ba* **distinguished, different,** from each other, and *ldóg-pa* **reciprocal, mutual, each separately.** Cf. *lóg-pa.*

ལྡོང་བ་ *ldón-ba* 1. vb., pf. *ldons*, *lon*, **to become blind, to be blind; to be infatuated.** — 2. adj., also *ldóns-pa, mdóns-pa*, **blind; infatuated.** Cf. *lón-ba.*

ལྡོང་མོ་ *ldón-mo*, resp. *ysol-ldón*, **a small churn**, used for preparing tea, = *gur-gúr*, v. sub *ja.* Cf **don-dús* Ld.* **a stave;** *ldon-rus?*

ལྡོང་རོས་ *ldon-ros Cs.:* n. of a yellow earth, **bole, ochre,** used for staining the walls of houses; *ldon-ros-sa Lt.*

ལྡོན་པ་ *ldón-pa* **to give** or **pay back, to return,** = *klón-pa, glón-pa,* esp. with *lan,* **to answer** *Dzl.*

ལྡོབ་པ་ *ldób-pa* **to apprehend quickly; to be witty, to be quick in repartee** *Cs.; ldobs-skyén Lex.,* explained by *sés-sla-ba* understanding readily?

ལྡོམ་པ་ *ldóm-pa? rag-ldóm-pa* is stated to be = *rag-lús-pa Ld.*

ལྡོམ་བུ་ *ldóm-bu*, less frq. *ldúm-bu*, often preceded by *ro-snyóms* **alms**, consisting of food; *ldóm-bu byéd-pa* to ask such alms; *ldóm-sa* alms-house, house where beggars receive food; *ldóm-bu-ba* a person living on alms, a beggar, *Mil., Pth.*

སྡང་བ་ *zdán-ba*, pf. *sdans*, I. **to be angry, wrathful,** *mi dgá-zin sdán-ste* growing angry, flying into a passion *Dzl.*; gen. c. *la:* **to hate, to be inimically disposed,** frq.; *sdán-bai dgra* opp. to *byáms-pai ynyen*; *sdán-bar séms-pai dgrá-bo* id. *Wdn.*; *kyim-tses-kyi dgrá-sdan-ba*, or *dgrá-bdo-ba* the neighbour's grudge; *sdán(-bai) sems, sdán-blo,* most frq. *ze-sdán*, **hatred, enmity, hostility, ill-will;** (cf. dug) *sdán-ba tams-cád jig-pa* to subdue all hostile powers; *snar sdán-ba* the former, the old hatred *Mil.*; *sdan-mig Lex.* an angry look, a scowl.

II. for *ydán-ba.*

སྡང་བུ་ *sdán-bu* v. *ydán-bu.*

སྡད་པ་ *sdád-pa* v. *sdód-pa.*

སྡམ་པ་ *sdám-pa* v. *sdóm-pa.*

སྡར་མ་ *sdár-ma* **trembling, timorous, timid** *Dzl., Zam.*

སྡི་བ་ *sdí-ba*, pf. *bsdis*, v. *sdíg-pa.*

སྡིག་ *sdig* 1. **thick** (?) *ysús-pa sdig Mng.* — 2. **foundation** *C., rgyág-pa* to lay a foundation.

སྡིག་པ་ *sdig-pa* I. also *sdig-pa rwá-čan*, col. **rá-tse**, **scorpion**, also as sign of the zodiac; *sdig-pa dkár-po, nág-po*; *sdig-rwá*, the sting of a scorpion; *sdig-dúg* the poison of a scorpion; *sdig-tšáṅ* a scorpion's nest; *sdig-srin* **crab, crawfish**, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *kyim*; *sdig-srin-ₒbu Lt.* id.?

II. (पाप) **sin**, moral evil as a power, *sdig-pa-la yid-čes-pa Dzl.* ༢༥༣, 11 to believe in sin as such; *ₒjóms-pa* to conquer sin, as something hostile to man *Dom.*, and so meton. = sinners, adversaries; sometimes perh. for **sinfulness**, sinful state, but gen. in a concrete sense: **offence, trespass**, in thought, word, or deed, *ka-na-ma-tó-bai sdig-pa*, or *nyés-pa* prob. a grievous sin *Dzl.*; also with a genit., *rgyál-poi sdig-pa sbyóṅ-ba* to wash away, to expiate, the king's sin; also *ₒdág-pa, sél-ba, W.* **čád-če**; *ₒbyáṅ-ba* id., but more in an intransitive or passive sense; so also *ₒčégs-pa* (*yšág-pa, bšags-pa*) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also *ₒgyód-pa* and *bzód-pa;* there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; *sdig-(pai)-las* a sinful deed; *sdig-pa-la dgá-ba* **to love sin, to be wicked**; *sdig-(pai) grogs* a companion in vice, an associate in crime *Dzl.*; *sdig-pa byéd-pa, spyód-pa*, **to commit sin, to sin**; *sdig-pa mi byéd-pai yul* a country where no sins are committed, a pious country; *sdig-byéd, sdig-spyód* **impious, wicked; a wicked person**, *sdig-pa-rnams byás-pa* id. (more accurately: πολλὰ ἡμαρτηκώς) *Stg.*; *sdig-čan* id. (*sdig-pa-čan* seems not to be in use); *sdig-sgrib* the filth, the contamination of sin, *sdig-sgrib tams-čád sél-ba* to cleanse from every defilement of sin *Glr.* (which the Ommanipadmehūm is sufficient to do); *sdig-po* **a sinner, a bad character**, *sdig-po če* a vile sinner *Glr., Mil.*; *rdig-to-čan*, पापीय, = *sdig-čan*, but only as epithet of Dud; *sdig-blón* a wicked officer *Glr.*

སྡིག(ས)་པ་ *sdig(s)-pa*, pf. *bsdigs*, fut. *bsdig*, imp. *sdigs*, and *sdi-ba*, pf. *bsdis*, ft. *bsdi*, 1. **to show, to point out**, *sdigs-mdzúb* a pointing finger, ... *la sdigs-mdzúb ytád-pa* to point at ... (with scorn or derision); *sdigs-mdzúb nám-mka-la ytad* pointing with the fingers toward heaven, yet not in a 'menacing' (*Cs.*) way. — 2. **to aim** *C.*, *bsdi(g)s-sa* the place that is aimed at, **aim, butt; goal** *Thgy.*; *bsdis-pai pyógs-su* in the direction of the aim *Thgy.* — 3. **to menace, to threaten**, *čád-pas* with punishment *Mil.* (ni f.); **dig-če pi-la** *Ld.* as an alarm-shot; *ₒdi-la bdág-gis ₒjigs-pa žig-gis ma bsdigs-na* if I do not threaten him with something frightful, if I do not strike him with fear, *Dzl.*; *sdigs-mo byéd-pa* to assume a menacing attitude *Mil.*, to threaten tauntingly *Thgy.*

སྡིངས་ *sdiṅs* **a cavity** or **depression**, *spáṅ-sdiṅs* a depression on a grassy plain, *ri-sdiṅs* on a mountain-ridge; the significations given by *Cs.*, 'middle part, heart, core', were not known to our men of Tashilunpo.

སྡིབ་པ་ *sdib-pa* 1. *Sch.* = *ldib-pa.* — 2. *Tar.* 8, 18 = *rtib-pa.*

སྡུག་པ་ *sdúg-pa* I. adj. **pretty, nice**, *ltá-na* to look at *Dzl.; *tsa-dhi-dúg-pa* C.* **mint**, Mentha, ἡδύοσμον; gen. with reference to a person: what is **agreeable, pleasing, dear**, to a person *Ssk.*: प्रिय, *bdág-gi bu náṅ-gi sdúg-pa-la* the most beloved of my sons *Dzl.; ṅai bu sdug* my dear son *Pth.*; *sdúg-par ₒdzin-pa Dzl., sém-pa Dzl.* frq., *rtsi-ba Mil.*, to love, c. dat., gen. with regard to parental love; *sdúg-par ₒgyúr-ba* to become dear to a person, to be endeared to, *Dzl.; mi-sdúg-pa* **not fair, ugly, disagreeable**, of the body, of a country etc.; *mi-sdúg-pai tiṅ-ṅe-ₒdzin Tar.* 10, 11 contemplating one's self and the world as a foul, putrid carcass (v. *Tar.* Transl. 285, foot of the page); *mi-sdúg-par byéd-pa* to disfigure, pollute, profane, a temple *Dzl.; sdúg-gu* beautiful, pretty, handsome, *bud-méd sdúg-gu tams-čad* all pretty women *Dzl.*; there is also a form for the fem. gender: *sdúg-*

gu-ma Dzl.; sdú-ge-ba Cs.: 'the state of being somewhat pleasing'(?); in a prayer occurs: *bod-báṅs sdúg-ge snyiṅ-re-rjé* the good, poor Tibetans, just as in W. **sdug-pa-ťsé** is used; often (but not necessarily) rather pityingly: *ǩo sdug-pa-ťsé* the good man (will do his utmost); **rí-pa sdug-pa-ťsé** the good fieldmouse (speedily made off); but also: **sab dug-pa-ťsé ă-lu ẑig toṅ** *W.* good sir, give me a few potatoes!

II. vb. **to be oppressed, afflicted, grieved,** like *γdúṅ-ba, sems lás-kyis sdúg-nas* by sorrow *Mil.; *sem máṅ-po máṅ-po dug soṅ** *C.* I was very, very sorry for it; ...*pas sdúg-go* we are miserable, because ...*Dzl.*; *sdúg-par ͦgyúr-ba* to become unhappy, to get into distress *Dzl.*

III. sbst., *Ssk.* दुःख, **affliction, misery, distress,** *bod sdúg-pai mgo ͦdzugs* that is the beginning of the misfortunes of Tibet *Ma.; ṅéd-la sdúg-pai ré-mos bab* (then) came our turn of being visited by affliction *Mil.*; more frq. *sdug*, and *sdug-bsṅál* (v. below) *sdúg-tu mi yoṅ ͦdug-gam* are you not in distress? *Mil.*; *sdug ǩur byéd-pa* to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, *Mil.; sdug mi ťeg* you cannot endure the hardships *Mil.; *ka-dúg máṅ-po ǰhé'-pa** *C.* to work hard, to drudge; *skyid-sdúg* good and adverse fortune, good luck and ill luck, very frq.; *bde-sdúg* id.; *sdug-sógs byéd-pa* (the contrary to *ťsogs-sógs byéd-pa*) to accumulate misery upon one's self *Mil.*; **dug máṅ-po táṅ-wa** *C.* to plague or vex a good deal, to inflict injury, c. *la*; *γẑan-sdúg-gi sdig-pa* the sin of having done evil to others *Mil.*; **dug ẑǫ'-la táṅ-wa** *C.* **to torture, to put to the rack;** *sdug ͦbáb-pa* **to be in mourning** *Cs.; sdug srúṅ-ba* **to mourn** *Cs.*; *sdúg-čan* col. **fatiguing, worrying.** — *sdug* as adj., **unhappy, miserable,** *Pth.*, is of rare occurrence.

Comp. and deriv. *sdug-ǩáṅ* **a chamber of mourning,** a darkened room *Cs.* — *sdug-gós* **a mourning dress** *Cs.* — *sdug-bsṅál* the most frq. word for **misfortune, misery, suffering;** also **pain,** *sdug-bsṅál-gyis γdúṅs-pa Dzl., sdug-bsṅál myóṅ-ba* (*W.* **ťóṅ-če**) to be in calamity, to suffer pain; **dug-ṅál ťóṅ-wa, tér-wa** *C.* (**tán-če** *W.*), to inflict pain, to grieve, to torment; *sdug-bsṅal daṅ ldán-pa, sdug-bsṅál-čan* **unhappy, miserable; misery, distress, affliction;** **dug-ṅál ǰhé'-pa** *C.* to lament, wail, moan; *sdug-bsṅál-du ͦgyúr-ba* to become sorrowful or melancholy; **ṅá-la ná-ga-ri ma šés-pẹ dug-ṅál yod** *Ld.* I regret my not knowing Sanskrit; *sdug-bsṅál-ba* (vb.) **to be unhappy,** (sbst.) **the state of unhappiness,** *Thgy.*; *sdug-bsṅál-bai skad* lamentable, doleful cries. — *sdug-mťúg C.* accumulating calamity. — *sdug-ͦdré* a demon *Sch.* — **dúg-po** *C.* **wretched** (road), **savage** (dog), **ill-bred, naughty, unamiable; evil** (sbst.), *dúg-po byéd-pa* to do evil *Mil.*; **mi-la dúg-po táṅ-wa** *C.* to do evil to a person, to molest, trouble, annoy, injure, a person. — *sdug-p̔óṅs-pa Stg., C.,* **poor.** — *sdug-ẑwa* a mourning-hood *Cs.* — *sdug-sráṅ* inured to hardships; the being hardened *Mil.*

སྡུད་ *sdud* 1. *Sch.*: the **folds** of a garment; *sdúd-ǩa* string for drawing together the opening of a bag, **drawing-hem.** — 2. *Cs.* **synthesis,** *ͦbyed-sdúd* analysis and synthesis.

སྡུད་པ་ *sdúd-pa*, pf. *bsdus*, fut. and likewise for the pres. tense) *bsdu*, imp. *sdus*, *bsdu*, vb.a. to *ͦdú-ba*, 1. **to collect, gather, lay up, amass, assemble,** riches, flowers, broken victuals, taxes, crops, earnings, men, cattle etc., frq.; **to put together, to compile,** *míṅ-rnams... nas bsdus* the names have been put together out of... *Glr.*; **to brush** or **sweep together,** *W.*: **ǩyim-sa ŏl-mo-nẹ** (or *daṅ*)* the dust with a broom; *dbáṅ-du* **to subject, subdue,** frq. — 2. **to unite, join, combine,** *šiṅ γsum mgo* three pieces of wood at their upper ends *Dzl.*; six kingdoms into one *Dzl.* (to join) actions, words, and thoughts in the path of virtue *Dzl.*; *dmág-rnams ǩór-du* (joining) the troops with his retinue *Dzl.*; *ǩyo-šúg-tu* to unite in matrimony, to give in marriage. — 3. **to condense, to comprise,** all moral precepts in three main points, the letters of the alphabet in five classes *Gram.*; esp. with *nyúṅ-ṅur,*

zúr-tsam, **to contract, compress, abridge,** frq., *de yaṅ bsdú-na* if one shortens it still more, if it is abridged a second time *Gram.*; **dús-ḱan** *W.* **brief, concise, compendious;** **dú-yig** *C.* **abbreviation, abridgment;** *bsdus-ˌgrel* an abridged commentary *Tar.* 177,7; **to close, conclude, finish, terminate,** *mǰug sdúd-pa* to close a train, opp. to *sna ˌdrén-pa Mṅg.*; *slár-bsdu-ba* concluding a sentence or period with the finite verb in *o*, *Gram.* — 4. *bsdús-pa* **to consist of** or **in**, c. instrum., e.g. *yi-ge drug-gis* of six letters *Thgy.* — 5. **to boil down, to inspissate** *Lt.*, *bsdús-ḱu*, *ydús-ḱu*, a preparation thus obtained *Med.*; *bsdus-ťáṅ* prob. id. *Med.* — 6. scil. *bsód-nams: bsdú-ba rnam bži* the four ways of collecting merit *Glr.* — 7. *dbugs sdúd-pa Med.?* *bsdú-ba* sbst. **collection, gathering** *Tar.* 33, 16. — *bsdus-yžom* or *ˌǰom Schr.*: a machine for executing criminals constructed in such a manner, that the head is crushed by two stones striking together; *Stg.*: n. of one of the hells

སྡུམ་པ་ *sdúm-pa* 1. vb., pf. *bsdums*, fut. *bsdum*, imp. *sdum(s)*, vb.a. to *ˌdúm-pa*, **to make agree, to bring to an agreement,** *mi-mťún-pa-rnams* things not agreeing *Sch.*, **to reconcile, to conciliate,** *mi-mdzá-ba-rnams* enemies *Thgy.*; *sdúm-par byéd-pa* id.; *sdum-byéd* (resp. *mdzad*), *sdúm(-pa)-po*, *sdúm-mḱan*, **conciliator, pacifier, peacemaker;** *res ˌḱrúgs-pa res bsdúm-pa máṅ-du byúṅ-ṅo* at one time they were at odds, at another they were at peace with one another *Tar.* — 2. sbst. **house, mansion** *C.*; *yzím-sdum* (resp.) **bed-room;** *sdúm-ra* garden near the house, cf. *ldúm-ra*.

སྡུར་བ་ *sdúr-ba*, pf. and fut. *bsdur*, **to compare,** *go-sdúr byéd-pa* id., v. *go* 2; *nyams sdur byéd-pa C.* to compare different texts; **tam-dúr** *W.* **judicial examination, trial.**

སྡུར་ལེན་, སྡུར་བླང་ *sdur-lén*, *sdur-blaṅ*, **amber** *Ts.*, for *sbur-lén*.

སྡེ་ *sde* (*Ssk.* in compound words सेना) **part, portion,** of a whole, e.g. of a country, also *yúl-sde*, **province, district, territory,** even **village** *C.*, *bón-sde* the places or villages of the Bonpas *Glr.*; *sde-čeṅ-la snyég-pa* to aim at an extension of territory *Dom.*; part of the human race: **nation, people, tribe, clan, community,** *p̀á-rol-gyi sde ˌǰóms-pa* to conquer hostile nations; **class,** e.g. of letters: phonetical class; *sde sder bgó-ba* to divide into classes *Cs.*; classes of books: *mdó-sde* the Sūtras, v. sub *mdo*; *rgyúd-sde* the Tantras, v. sub *rgyud*; *sbyór-sde bži* the four volumes treating of pharmacy *Glr.*; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence **convent, monastery,** *sde btsugs* he founded convents *Glr.*; *čos-sde* id.; class of religious followers, philosophical school, *sde bži* the four (principal) schools *Tar.*; *lha srín-gyi sde brgyad*, *lha klú-la sógs-pai sde brgyad* the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for *sdé-pa*, *sde-dpon*, commander, ruler.

Comp. and deriv. *sde-skór Glr.* **district.** — *sde-ḱrugs* **insurrection,** general revolt of a people, *byéd-pa* to excite one *Ma.* — *sde-snód ysum*, त्रिपिटक, **'the three baskets',** viz. the three classes of the sacred Buddhist writings, *ˌdúl-bai* (discipline), *mdo-sdéi* (Sūtras), *sṅágs-kyi sde-snód* (Mantras, i.e. metaphysics and mysticism), hence *sde-snód-la sbyáṅ-ba* to study the sacred writings *Mil.* — *sdé-pa* 1. **the chief** or **governor** of a district *C.*, = *ˌgó-pa W.*, **majordomo** of the Dalai Lama, *Köpp.* II., 134; in a general sense: **a man of quality, a nobleman** *Ma.* 2. **a letter** of a certain phonetic class, or the phonetic class itself, *sdé-pa bži-pa* the fourth phonetic class, the labials *Gram.* So the word is also used for denoting a certain class or **school** of Buddhist philosophers, *Tar.*, frq. — *sde-dpón* = *sdé-pa* 1, signifies also a class of **demons** *Dom.* — *sde-ťsán* **class,** e.g. phonetic class, = *sde*; a particular kind of writing, *ná-ga-ri sde-ťsán Glr.*; — *sde-yzár Sch.* **lawlessness, anarchy,** *sde-yzár čén-po* general anarchy (?) — *sde-yaṅs* (spelling?) **court, court-yard,** = *ḱyams*. — *sde-rigs* **dominion, territory,**

Glr. — *sde-srid* 1. **province, kingdom** *Cs.* 2. **regent, administrator,** in more recent times title of the *sdé-pa* of the Dalai Lama, and the rulers of Bhotan. *Köpp.* II., 154.

སྡེ་བ་ *sde-ba*(?) *W.* **ī-ru dé-ce med** there is here no room any more.

སྡེབ་ *sdeb* (? *ₒdebs*) **time, times,** = *lan W.*, e.g. four times.

སྡེབ་པ་ *sdéb-pa,* pf. *bsdebs,* fut. *bsdeb,* imp. *sdebs,* 1. **to mingle, mix, blend** (*p̓yogs*) *γčig-tu* together, *Lex.*, cf. *sbyír-ba.* — 2. **to join, unite, combine,** *drás-su sdéb-pa Mil.*, by the context: sewed well together, — but *drás-su?* — Gen. vb. n.: **to join, to unite,** *dan* with, also *la, sems mig dan bsdébs-nas lta, rná-ba dan bsdébs-nas nyan Mil.* the soul sees by joining the eye, it hears by joining the ear; **to join company, to associate, to hold intercourse with,** *Mil.*; also to have sexual intercourse *Pth.*, cf. *ₒdré-ba, ₒgróqs-pa, dzóm-pa.* — 3. **to prepare, dress, get ready** (victuals) *Sch.*, cf. *sbyór-ba.* — 4. **to exchange, barter, truck for,** **bág-p̓e dás-la* W.* flour for rice; in this sense prob. also used by *Mil.*; **to change,** money, **nul deb sal** please change me a rupee (not so in *C.*). — 5. **to make poetry, to compose verses,** at the end of poems: *ẑés-pa . . . kyis sdéb-pao* the above verses have been composed by . . .; = *sbyór-ba.*

སྡེབ་སྦྱོར་ *sdeb-sbyór* 1. **composition,** esp. poetical, **poetry,** — 2. *yí-gei sdeb-sbyór* **orthography** *Schr., Cs., Sch.*

སྡེར་མ་ *sdér-ma,* resp. *γsol-sdér,* **dish, platter, plate, saucer;** *sder-gán* a plateful, a dish (of meat etc.), esp. *C.*

སྡེར་(མོ) *sdér(-mo)* **claw, talon,** *sdér-kyu Sch.* id.; *sdér-mo rno* a sharp claw; *sdér-čan* furnished with claws, *sder-méd* without claws; *sder-ₒdzin byéd-pa* to seize with the claws *Cs.*; *stag(-gi)-sdér* a tiger's claw *Lt.*; *sder-čágs* animals provided with claws *Mil.*

སྡོ་ཁམ་ *sdo-k̓ám Sch.* **belonging together, a pair**(?).

སྡོ་བ་ *sdó-ba,* pf. (*b*)*sdos,* fut. *bsdo,* imp. *sdos* (also *dó-ba* q. v.) 1. **to risk, hazard, venture,** gen. c. *dan,* also c. dat. or accus., *bdág-gi lus* one's own body *Dom.*; *lus srog dan* frq., *lus dan sróg-la Dzl.* — 2. **to bear up against,** *sdug-bsnal, nyon-móns-pa dan,* against heavy trials, against toil and drudgery *Dzl.*; **to bid defiance,** to an enemy *Dzl.*, also **to behave with insolence, contemptuously** *Dzl.* — 3. *lág-pas Dzl.* ༢༢༩, 6(?).

སྡོང་པོ་ *sdón-po* (*C.* vulg. **dúm-po** 1. **trunk, stem, body** of a tree *Glr.* — 2. **stalk,** of a plant, *pádmai* of a lotus; *sdón-po k̓on-ston* a hollow stalk *Wdn.*; *sdón-poi sde* the class of stalked plants *Cs.* — 3. **tree,** also *śin-sdón(-po)* frq.; *śin-sdón rkan-γčig* a tree of a single stem *Glr.*; *śin-sdón k̓on-rúl* a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. **block, log.**

Comp. *Cs.: sdar-sdón* trunk of a walnut-tree, *śug-sdón* stem of a juniper-tree; *tsil-sdón* **a tallow-candle;** *k̓yags-sdón* **an icicle.** — *mčod-sdón* (*Sch.* = *mčod-rtén*), in a botanical work it was explained by 'wick', = *sdon-rás,* which seems to be more to the purpose, as a blossom is compared with it. — *sdon-rkán* v. *sdon-rás.* — *sdon-dúm* **stump of a tree,** *sdón-dúm tsig-pa* the burnt stump of a tree *Cs.* — *sdón-bu Cs.* 1. **a small trunk.** 2. **stalk.** 3. **wick.** — *sdon-rás, sdon-śín, sdon-rkán C.* a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

སྡོང་བ་, སྡོངས་པ་ *sdón-ba, sdóns-pa* (*Sch.* also *rdóns-pa*) pf. *bsdons,* fut. *bsdon,* **to unite, to join** (in undertakings), **to enter into a confederacy, to associate one's self with,** c. *dan* (also accus.?); *k̓yod dan na sdón-ste ₒgro* you and I, we will go together; *sdóns-zla* prob. = *zla-gróqs.*

སྡོད་པ་ *sdód-pa,* pf. and fut. *bsdad,* resp. *bẑés-pa, W.* **dád-ce**, 1. **to sit,** frq., **sil-la dod* W.* sit down in the shade! *dál-bar sdód-pa* to sit still *Lt.* — 2. **to stay, to tarry, to abide,** *t̓óg-mar der bsdad* for the present I will stay here yet a little longer *Mil.*; *nyál-nas bsdad-ₒdug-pa* to lie down and to continue lying *Mil.*; **dö-du ₒǰúg-pa** to receive hospitably, **mi ₒǰúg-pa** to deny reception, to send away *C.*; **to stop, to halt,** in running, walking *Dzl.*;

to wait, *re žig ma bsád-par sdód-čig* wait a little yet before beginning to kill *Dzl.*; *skád-čig kyaṅ sdód-pai loṅ méd-par* without waiting even for a moment *Glr.*; *Ld.: *ltós-te dád-če** to wait and see whether etc.; **sám-te dád-če** to wait for, hope for, to look forward to, **gúg-te dád-če** id.; *mdó-sde ₒdi ₒtsó-žiṅ sdód-na* as long as the authority of this book is acknowledged *Dom.*; **zag daṅ kyir-kyír dad dug* W.* (this thing) always remains round (crooked), it will not get straight. — 3. **to be at home,** **dẹ' yọ'** he is at home, **dẹ' me'** he is not at home *C.*; **to live, reside, settle at** *B.* and col.; *bka-sdód Lex., C.*: 1. **attendant, waiting servant,** 2. **aid-de camp.**

སྡོམ་ *sdom* 1. *Lex.* and *C.* **spider.** — 2. **summary, contents,** *spii sdom* 1. **table of contents, index** *S.g.* 2. **general introductory remarks, introduction,** also *sdom-tsig; sdóm-la* **summarily, to be brief, in short.**

སྡོམ་པ་ *sdóm-pa* I. vb., pf. *bsdams, bsdoms,* fut. *bsdam, bsdom,* imp. *sdom(s), W. *dám-če** 1. **to bind,** *lčags-sgróg-gis* **to fetter** *Cs.*; **to bind or tie fast, to pinion; to bind up, to dress,** wounds. — 2. **to fasten, to fix firmly,** e.g. by a screw-vice; *ḱro-čús* by melted metal, i.e. to solder; *so,* to press, grind, or strike the teeth together, **to gnash,** as in anger *Pth.*; **to fasten securely,** the door *Dzl., Pth.*; *rtsá-ḱa* **to close** an opened vein *Med.*; hence in general, 3. **to stanch, stop, to cause to cease,** *rtsa-ḱrág šór-ba* the bloody flux *Med.*; **to bind, constrain, render harmless, to neutralize,** *nyés-pa* an evil *Lex., Sch.* — 4 *W. *ḱáb-ša dam dug** the shoe **pinches.** — 5. to make morally firm, **to confirm,** *spyód-pa*, one's conduct, to conform it strictly to the moral law. — 6. with or without *bdag-nyíd,* **to bind one's self, to engage** *Cs.* — 7. **to add together, to cast or sum up,** *rgyud bži bsdóms-pas leu* ༡༥༤ all the four Gyud together have 154 chapters; *yóṅs-su bsdús-pa-la* taking all together *Tar.*

II. sbst. संवर **obligation, engagement, duty,** *sdóm-pa lén-pa Glr., ₒdzín-pa Cs.,* to enter into an engagement, to bind one's self to perform a certain duty, *mí-la ₒbógs-pa* **to bind a person by duty,** by oath, **to swear in** *Glr.* (e.g. in convents, in the relations of priests and laymen); *srúṅ-ba* to be true to one's duty, to keep one's engagements; *ₒčor* a duty is violated *Glr.; ṅá-la sdóm-pa med* I have renounced my vow *Glr.* — *sdóm-pa ɣsum,* acc. to *Glr.* and other more recent authors, are: *so-ťár* (v. *so-só*), *byaṅ-séms,* and *ɣsaṅ-sṅágs-kyi sdom-pa.*

Comp. *sdom-ltóṅ*(?) **neck-bell,** bell attached to the neck of cattle. — *sdom-byéd* 1 **one that binds,** by duty etc. 2. **an astringent medicine** *Cs.* — *sdom-ɣzér* **rivet** of a pair of scissors or tongs *Sch.*

སྡོམ་བུ་ *sdóm-bu Sch.*: **a ball; a round tassel.**

སྡོར་, རྡོར་ *sdor, rdor* 1. (like ὄψον) that which gives relish to food, **seasoning, condiment,** esp. *ťúg-sdor* that which gives substance to soup, viz. **meat;** *ťsa-sdór* salt and meat. — 2. **spice,** *sdór-gyi rkyál-pa* spice-bag *S.g.; sdor-ťál* spice-powder *Sch.* —

བརྡ་ *brda* (संकेत) **sign,** i.e. 1. **gesture,** *čágs-pa ₒdód-pai brda máṅ-du bstán-nas* making many wanton gestures (or giving hints, intimations v. 2), *lág-brda* signs with the hand, *saṅs-rgyás la ɣsól-čig čes lág-brda byas* they beckoned to him to ask Buddha *Dzl.; *mig-da táṅ-če* W.* to give a hint with the eye, to wink. — 2. **indication, intimation, symptom, token,** *mi-rtág ₒgyúr-bai brdao* it is an indication of their frail condition *Thgy.*; **symbol** *Pth., brdar* as a symbol, symbolically; *de gaṅ yin ₒdrí-bai brda stón-pa* to ask for a thing by symbolic signs, in symbolic language *Glr.; brda spród-pa, ₒpród-pa, sbyór-ba, ₒgrol-ba* **to explain, describe, represent,** with accus., and prob. also with genit.: *yín-lugs-kyi brda ₒgról-ba Mil.* to explain the essence or nature of things (ni f.); meton. *dei brda či lags* what may be the symbolical meaning of it *Mil.* — 3. **word,** *ₒbód-pai brda* interjection *Liš.; ₒdúl-bai brda* word out of the Dulwa *Zam.; drís-pai brda-rnyiṅ* an obsolete word for 'being asked', *Lex.*; *brdá-sgyur-pa Sch.* **interpreter, dragoman** *Sch.; brdai blá-ma* is

stated to be a Lama who instructs by word of mouth *Mil.*; esp. with regard to the spelling of words: *brda yaṅ mi ₒdra sna-ṫsogs gyur* there came also into use various spellings *Zam.*; *brda-rnyiṅ* old orthography, *brda-ysár* new orthography *Zam.*; *bód-kyi brdai bstan-bčós* title of the Zamatog; *ṫsig-brda* = *ṫsig*, *ṫsig-brda-yis ₒgrol-ba* to explain by words *Mil.*

Comp. *brdá-skad* **language by symbolical signs** *Mil.*; prob. also nothing but the usual language by words *Glr.* — *brda-čád* (prob. for *ₒčad*, from *ₒčád-pa* II.), *me-loṅ-gi brda-čád* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-spród*, *brda-sbyór* 1. **explanation**, *miṅ-dón brda-spród* explanation of the import of names, title of a small Materia Medica by a certain Wairocana. 2. **orthography** *Gram.*, *Pth.* — *brda-lon Mil.* is said to be = *ṫsig-lan*, verbal answer. — *brda-lags* 'insignis', acc. to *Cs.* in *Journ. As. Soc. Beng.* V, 384.

བརྡུལ་བ་ *brdúl-ba* 1. *Lex.* w.e.; *Sch.* **to deceive, to cheat.** 2. *Sch.* **to swing, brandish, flourish**, *yyáb-mo* a fly-flap.

བརྡོག་འཆོས་པ་ *brdog-ₒčos-pa* **to slip, to slide, to lose one's footing.**

བསྡར་བ་ *bsdár-ba*, *Sch.*: *mdún-du bsdár-ba* **to hope, to expect** or **wait for** a favour. In *Dzl.* ༢༦༤, 18 the better reading (accordant with the manuscript of Kyelang) is *sdur* (= *sdú-bar*).

བསྡོགས་པ་ *bsdógs-pa*; the *Lexx.* add: *grabs*, *Cs.* **to compose, prepare, make ready**, *nyer bsdógs-pa* id.; *sna-ṫág bsdógs-pa* to wind the rope, which is fastened in the nose of an ox or a camel, round the horns or the neck of the animal.

ན

ན་ *na* 1. the letter **n.** — 2. num. figure: 12.

ན་ *na* **meadow**, *C.* also *ná-ma*; *nar skye* it grows on meadows, *Wdṅ.* and elsewh. (cf. *neu*).

ན་ *na* I. sbst. 1. **year** (?) v. *ná-niṅ*. — 2. **stage of life, age**, also *na-ṫsód*, and *ná-so*, resp. *sku-ná* (also *sku-nás?*); *na-ṫsód rgás-pas Wdṅ.* old, of an advanced age; *ná-so yžón-te Glr.* young; *sku-nás ṗrá-mo Mil.* of a tender age; *na-ṫsód-kyi dbyé-ba* the different ages or stages of life; (*sku-*) *nár-son-pa* (*Sch.* grown old?) *Glr.*: of full age, adult, grown up; **ná-so-ṫsir-la** *W.* according to age; *na-čúṅ girl*, maiden, virgin, *na-čúṅ bzáṅ-mo bču* ten beautiful girls *Dzl.*; *na-mnyám*, -*ₒdrá*, -*zlá*, *neu-ldáṅ Lex.* of the same age, coetaneous; **ná-da-tom-mo** *C.* a festivity given by wealthy parents on their son's birthday to him and his playmates, also **ló-da-tom-mo**; *na-ṗrá young*, tender; *na-yžón* = *yžón-nu*. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, **in**, (more accurately *náṅ-na* c. genit.), sometimes also to be rendered by **on, at, with, to** etc. *mdó-na* in scripture, *lo-rgyús-na* in a book of history *Glr.*; *dé-na* there, in that place; of time: *dus-yčig-na* at the same time, *dei ṫsé-na* at that time, then etc. — 2. added to verbs, either to the inf., or more frq. (col. always) to the verbal root: **in, at, during** (the doing or happening of a thing), hence a. **when, at the time of**, *bós-na* when I called *Dzl.*, *zér-ba-na* when he said *Tar.*; *bdág-gi ṗa ṫse ṗós-na* when my father shall have died *Dzl.*; with *nam*: *nam dús-la báb-na* (*W.* **dus léb-na**) when the time comes,

frq.; *nam ₒgró-na* when I (you etc.) go, was going, shall go. — b. **if, in case, supposing that** (*ἐάν*), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding *gál-te*, *ċí-ste* etc. (cf. the remarks sub *gaṅ* II.); . . . *ma mtóṅ na . . . mi rtógs-par dug* if we had not seen . . ., we should not have known . . . *Mil.*; but in most cases also the vb., to which it is subordinate, is put in the gerund: *ₒdi byás-na brám-ze ma yín-pas* as I should be no longer a Brahmin, if I were to do that *Dzl.*; further: **if even . . .,** how much the more . . .! in asseverations: **if . . .,** then indeed may . . .! then I would that . . .! it is well, that . . ., it will be well, if . . ., *na légs-so* frq.; if *légs-so* is elliptically omitted, *na* answers to: **o that! would that!** also: **I will**; in an interrogative sentence, viz. '*légs-sam*' being omitted, to: **must I? shall I?** *Mil.: ċos byás-na snyam* (when we are with you) we think, we will be pious! *ₒjig-rtén byás-na snyam* (when we have come home) we think, let us take care of temporal things! *ċi drág-na* (better *ċi byás-na drag*) what shall we consider the most advantageous? — c. of a more general signification: **as, since, whilst, by** (with the partic. pres.), = *te* or *pas Dzl.* frq., *dug zós-na yaṅ* even by eating poisonous things (he was not hurt) ༢༥, 3; *na* is used thus, however, only in conjunction with *yaṅ*, and *dug zós-na yaṅ* is the more popular phrase for *dug zos kyaṅ* In careless speaking or writing *na* is also used for *ċé-na Thgy.* frq. — 3. pleon. added to the termination of the instr. of substantives and verbs: *rgyu dés-na* **for that reason, therefore,** *ċii rgyús-na* **for what reason, why, wherefore** *Stg.*; *dé-bas-na* **hence, thus, so then, accordingly,** very frq.; *k'úr-bas-na* because they carried *Glr.*; also added to the termination of the termin.: *ji-ltar-na* frq.; *γċig-tu-na*, *γnyis-su-na*, **in the first place, firstly** etc. *Dzl.*; *skád-du-na Dzl.*; *rgya-gár skád-du-na Thgy.* — 4. incorr. for *nas*, col. frq.; its being used for the termin. is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. *Dzl.* ༢༥༩, 17 *náṅ-na soṅ* inst. of *naṅ-du*), whereas the contrary, *du* for *na*, occurs frq., and is to be considered as sanctioned.

III. conj. **and**, *Bal* (?) — IV. v. *ná-k'a*, *ná-ba*.

ན་ཁ་ *ná-k'a*, = *spaṅ*, **greensward, turf.**

ནཱ་ག *nā-ga*, *Ssk.* for *klu*.

ནཱ་ག་རི་ *nā-ga-ri* **Sanskrit, Sanskrit-letters.**

ན་གི་ *na-gi Sch.* 1. **being ill**(?). 2. **the claws of a sea-monster**(?).

ནཱ་གེ་སར་ *nā-ge-sar Lt.* = Hindi, for नागकेसर, Mesua ferrea.

ན་འཇའ་ *na-ₒja W.* **mock-suns** and similar phenomena, v. *na-bún*.

ན་ནིང་ *ná-niṅ* (*Cs.*: 'for *na-rnyiṅ*') **the last year**; gen. adv. **last year**; *ná-niṅ-gi* adj. **of last year** or **last year's** (crop).

ན་བ་ *ná-ba* 1. **to be ill, sick**; inf. also the state of being ill, **illness, sickness**, *ná-ba γsó-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, **patient**, *ná-ba daṅ ₒċi-ba* disease and death; *skye rga na ₒċi* v. *skyé-ba* I., *rgás-pa daṅ ná-ba* old and sick people; *mi-ná-ba γnás-pa* to remain in health *S.g.*; *ná-ba-pa*, *ná-ba-ma Cs.* a sick person, an invalid (male and female); *ná-mo* a female patient *Mil.*; *ná-ba-mk'an* a sickly person, an invalid *Cs.*; *ná-ba-ċan* sickly, *na-ba-méd* healthy *Cs.*; *na-ťóg* after falling ill *Sch.* — 2. of the separate parts of the body: **to ache**, *rná-ba* (not *-bai*) *ná-ba* pain in the ear, earache; *lus ťams-ċád na* (my) whole body aches *Dom.*; *so ná-na* having the toothache; *nán-na na* it aches, when pressed (with the fingers) *S.g.*; *klád-pa ná-ba-la* (good) for the headache, for diseases of the brain; *na-ₒprél* complication of diseases or fits *Sch.*; *na-(ba daṅ) zúg(-rṅu)*, *na-ťsá* disease and pain.

ན་བུན་ *na-bún* **fog, thick mist**, *ťibs*, *ₒk'yims* comes on; *byin-rlabs-kyi* prob. a cloud, a flood, of blessing *Mil.*

ནམ་ *ná-ma* 1. v. *na* I. 2. also *ná-mo* (नमस्), **praise, glory, adoration**, *na-mo gu-ru* praise to the teacher!

ནམ་ *ná-ma Ssk.* = *žes byá-ba* **so called**, frq. in titles of books.

ནབཟའ་ *ná-bza* (**ná-za**, vulg. **náb-za, nám-za**) resp. for *gos*, **garment, dress**, frq.; *ɣsól-ba* to put it on.

ནའུན་ *na-ún* obs. or vulg. for *na-bún*, old edition of *Mil.*

ནརག་ *na-rag*, *Ssk.* नरक, **hell.**

ནརམ་ *na-rám* medicinal herb, *Med.*; in *Lh.* Polygon. viviparum.

ནརིཀེལ་ *na-ri-ke-la Ssk.* **cocoa-nut.**

ནརེ་ *ná-re*, by form and position an adv., like *˳dí-skad-du*; before words or sentences that are quoted literally, mostly followed by *smrás-nas, zér-ba-la*, but not always, in which latter case it stands for **'he says, he said'** etc., the noun being always put in the nom. case, never in the instr.: *˳p̔ags-pa na-re* the Reverend said; rarely in accessory sentences: *gál-te ɣžán-dag ná-re* (not *ná-re-na*) si forte alii dixerint *Wdṅ.*; even without *gál-te* in the same sense *Thgy.* It hardly occurs in old classical literature, nor in the col. language of *W.*, but pretty frq. in later literature. In *Kun.*, however, there exists a vb. *ná-čas* (**ná-čā**), pf. *nas* (**nā**), *imp. nos* (**nō**) which is used for *zér-ba* (not in use there), and is construed with the instr.: *ǎ-pa-su nā soṅ* the father has said.

ནརོ་ *ná-ro* the sign for the vowel **o**, ~.

ནརོ་ *ná-ro* n. of a holy Lama *Mil.*; *nā-ro-pa Tar.* 181, 10 id.? *ná-roi sems-˳dzín-gyi lčags-t̔ág* a sort of puzzle.

ནལནྡ་ *na-landa Pth. nā-len-dra Wdk.*, n. of a monastery in Magadha.

ནལི་ *ná-li* **bowl, basin**, an iron or china dish *W.*

ནལེཤག་ *na-le-šag Lt., šal S.g.*, = *ši-kru Wdṅ.* (शिग्रु?) n. of an acrid medicine.

ནག་ *nag* (blackness?) **crime, offence, transgression**, v. *nág-pa* comp.; *nag-ku-be-ra* v. *ku-be-ra.*

ནགཔ་, ནགཔོ་ *nág-pa*, gen. *nág-po*, **black**, *ber p̔yi nág-pa naṅ dkár-ba* a garment outside black, inside white *Glr.*; **nág-po ma ku** do not blacken it, do not soil it! of the countenance **dark, frowning, gloomy, mournful** *Glr.*; *mi nag (-po or-pa)* a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); *nág-po* n. p. **Krishna** *Tar.*, *nág-po čén-po* = महाकाल **Siwa**; *nág-mo* 1. **a black woman**, 2. **Kali, Uma**; *nág-moi-˳baṅs* or *k̔ol* Kālīdāsa. — 3. **woman**, in general *Sch.* — *nag-˳grós, nág-po ˳gro-šés* 'easy to be understood' *Sch.*; acc. to our Lama from Tashilunpo *nág-po ˳gro-bšér* implies: illustrating a sentence by comparing it with similar passages; *nág-čan* 1. **a person guilty of a crime** *Sch.*; *mi nág-čan dóṅ-nas t̔ár-pa* a criminal released from prison *Mil.* 2. **a married man** *Sch.* — *nag-čágs* **black-cattle, horned cattle** *Sch.*; v. also *ɣnág-pa.* — *nág-ču* n. of a river north of Lhasa, *Huc* II, 238; *nág-ču-k̔a-pa* people living on its banks, notorious for their thievish propensities. — *nag-čén, nag-nyés C.* **a heinous crime.** — *nag-t̔úm, nag-t̔óm, Sch., nag-šíṅ-ba Thgy., nag-hur-ré Sch.*, **coal-black, jet-black.** — *nag-nóg (-čan)* **dirty, dingy; not clear**, as bad print; fig. **stained, polluted**, with sin, guilt, *sems.* — *nag-p̔yógs* v. *p̔yogs.* — *nag(-ma)-tsúr* **a black mineral colour**, *Sch.*: **green vitriol**(?). — *nag-tsíg* **a point, dot**, *W.* — *nag-zúg* (?) **darkness**, *nag-zúg-la snóm-bžin soṅ* he groped about in the dark.

ནགཤ་ *nág-ša Sch.*: **linden-tree, lime-tree** (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

ནགས་(མ་) *nágs (-ma Glr.) B., C., W.*, **forest**, *rtsí-šiṅ-nags-kyis mdzes* beautified by forests, richly wooded *Glr.*; *˳t̔úg-po* dense forest; *nags-k̔ród* a thicket *Glr.*; *nágs-čan* woody, covered with forests; *nags-ljóṅs* woodland country, a well-wooded province; *nags-sbál Lt.* tree-frog (?); *nags-tsál* = *nags, nyám-ṅa-ba* a dreadful forest *Dzl.*; *yid-du-˰oṅ-ba* a lovely wood *Sambh.*; *nags-(ɣ)séb* an intersected forest, v. *(ɣ)seb.*

ནང་ *nan* I. the space within a thing, 1. **the interior, the inside,** *p̔úg-pai nan kun* the whole interior of the cavern *Mil.*; *γžóṅ-pai, dóṅ-gi nan* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *k̔áṅ-pai nan pyag-dár byéd-pa* to sweep the inside of a house *Dzl.* — 2. **space, room, apartment, chamber** col. — 3. **dwelling, domicile, house,** esp. *C.* — 4. meton **inmates, family, household,** **nan ts̔an* W.* the whole family. — 5. **the interior** (spiritually), **heart, mind, soul,** *ye-šés náṅ-na šar* wisdom begins to shine in the mind; *žen-ₒdzin nan-nas ₒgrol* affection, interest, disappears from the heart *Glr.* — 6. sometimes adv. for *náṅ-na.*

II. *náṅ-gi,* genit., used 1. as an adj.: **inner, inward, esoteric** (opp. *to p̔yi*), *náṅ-gi k̔rims, náṅ-k̔rims,* a private law, an esoteric precept or doctrine not intended for the public; **ge-dún-gyi náṅ-t̔im dhan ₒgal tse* C.* if priests violate their special moral duties, (very different from *náṅ-pai k̔rims* the Buddhist law, merely opp. to Brahmanism); *náṅ-gi sbyín-pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but *Dzl.* ༢༢༥, 4 it denotes personal sacrifices, the surrendering of parts of our own self, e.g. a member of the body, opp. to outward property; the meaning also reminds of Rom. 12, 1, and I Pet. 2, 5. — *náṅ-gi byá-ba* internal affairs *Glr.*; v. also the compounds. — 2. for *náṅ-na* **among, amidst,** frq. c. accus.: *bu náṅ-gi t̔a čuṅ, p̔úg-ron náṅ-gi čúṅ-ṅu Dzl.* the smallest among etc.; for *dé-dag-gi náṅ-na* **of it, of them, among them** etc.: *náṅ-gi čúṅ-ṅu* the least of them *Dzl.*; *náṅ-gi lhá-mo sṅá-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl.* ༢༠༦, 18; ༢༢༥, 16 (where *Sch.* prob. translates incorr.).

III. with *la, na, du, nas;* 1. as sbst., acc. to the significations given above, e.g. *nád-pai náṅ-du ₒǰúg-pa* to go **into** the room of a sick person *Wdṅ.*; *dei náṅ-du γdan-dráṅs-te* inviting **into** their house *Mil.* — 2. as adv. *náṅ-na* **in it, therein, within, among it** or **them;** *náṅ-du* and *náṅ-la* **thereinto, into it;** *náṅ-nas* out, thereout, from among; among it or them = *náṅ-na.* — 3. postp: **in, into, among** etc., e.g. *rdzíṅ-gi náṅ-na k̔rus byéd-pa Dzl.* to bathe in a pond, *čui náṅ-du žúgs-pa* to go into the water; *groṅ-k̔yér dei nan dan p̔yi-rol-na* in the town and out of it *Dzl.*; **sém-mi náṅ-na zér-pa* W.* he said to himself; *snai náṅ-nas byuṅ* it came out of his nose (again) *Dzl.*; *mii náṅ-na(s) bzáṅ-po žig* one very beautiful among men *Dzl.*; *gliṅ dé-rnams-kyi náṅ-na(s) mčóg-tu gyúr-pa* the most important among or of these countries *Glr.* (here at least the sing. is as frq. als the plur.); in col. language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has *ṅáṅ-la, ṅáṅ-nas*; **wáṅ-gi náṅ-na** by force; **só-me náṅ-na zer gos* W.* that should have been mentioned, when it was fresh (in remembrance); **lo tóṅ-ni náṅ-na tsá-pig ma tsar** not yet quite in a thousand years, i.e. it is not full a thousand years *W.* — There is still to be noticed: *nan = nan-mo.* — *nan-méd-la* col. frq. suddenly; in *B.* of rare occurrence; *nan-méd nor rnyéd-pa* to become rich unexpectedly *S.g.*

Comp. and deriv. *nan-kyóg Sch.*: having legs bending inward, **bandy-legged.** — *nan-skór* v. *skór-ba* extr. — *nan-k̔rims* v. above. — *nan-k̔ról,* vulgo *-rol,* **bowels, entrails, intestines;** also any separate part of them; *nan-k̔ról dróṅ-ba* spasmodic contractions of the bowels *Sch.*; *nan-k̔rol-bžág* seems in *Lexx.* to be taken synon. with *mnyam-bžag.* — *nan-góg* v. *t̔er.* — **nan-gyóg* W.* **a large bolt, door-bar.** — *náṅ-ča = nan-k̔rol.* — *nan-čags-su* in one's self, in one's own mind *Sch.* — *náṅ-rǰe* **minister of the interior, home-minister** *Sch.* — *náṅ-lta Glr* 89, 11? — *nan-t̔áb byéd-pa* to be involved in intestine war *Pth.*, = *nan-ₒk̔rúgs.* — *nan-dág* 1. *Sch.* 'the interior being cleansed'. 2. col. (or *nan-brtags?*) v. *snan.* — *náṅ-don* **the intrinsic meaning, the true sense,** *náṅ-don rtóg-pa* to investigate, to study, the real meaning; **náṅ-don tóg-k̔en,*

or *ghó-ḱẹn* C., **náṅ-don-čan* (or *-yod-ḱan*)* W. most learned, very erudite; acc. to *Cs.* more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *náṅ-don-gyi rab-ˌbyáms-pa* a Doctor of Divinity *Cs.* — *naṅ-náṅ-gi*, *naṅ-náṅ-nas* = *naṅ-gi*, *naṅ-nas* among. — *náṅ-pa* **Buddhist**, opp. to *ṕyi-pa*, Non-Buddhist, Brahmanist; *náṅ-pai lta-ba*, *bstán-pa*, *čos*, *stón-pa*, *čá-lugs*, the theory etc. of the Buddhists. — *ňáṅ-po* an intimate, a bosom-friend *Sch.* — *náṅ-mí* members of a household, inmates (ni f.) *Dom.* — *náṅ-mig* room, apartment, *C.*, *W.* — **naṅ-yáṅs** *W.* wide, spacious, roomy. — *naṅ-ról* = *naṅ-ḱrol* — *náṅ-ša* lining, **náṅ-ša tán-wa** to cover on the inside, to line, **náṅ-ša-čẹn** *C.* lined. — *naṅ-sél* **dissension, discrepancy.** — *naṅ-ɣsés* **reciprocal, mutual** *Wdṅ.* frq.

ནང་མཆོད་ *naṅ-mčód* **a sort of potion** (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and '*byaṅ-séms dkár-po*' (?), all mixed together, transsubstantiated by charms, and changed into *bdúd-rtsi* or **nectar**, a small quantity of which is tasted by the devotees, with the Lama at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. *mdo* extr.); hence every offering is sprinkled with this potion.

ནང་ལྟར་ (*náṅ-ltar*) **náṅ-tar** *W.*, *C.*, **náṅ-žin** *C.* col. for *bžín-du*, *ltar*, **according to, in conformity with, like, as**, c. genit. or accus., *bka náṅ-tar*, *bkai naṅ-tar*.

ནང་མེ་ *náṅ-me*, resp. for *me* **fire** *W.* (*snáṅ-me?*).

ནང་མོ་ *náṅ-mo* (*ma Pth.?*) **the morning;** in the morning; *náṅ-mo ɣčig bžín-du* every morning *Pth.*; *naṅ re* id.; *naṅ re dgoṅs re* every morning and evening; *da-náṅ* this morning; *da-náṅ ni gáṅ-nas byon* where do you come from to-day? *Mil.*; *da-náṅ-gi ťsó-ba* this day's breakfast *Mil.*; *naṅ-núb* in the morning and in the evening; *naṅ-núb nyi-ṕyéd ɣsúm-la* in the morning, in the evening, and at noon. — *naṅ-par* 1. in the morning, *naṅ-par sňar* early in the morning *Dzl.* 2. **the morning, esp the following morning**, *náṅ-par-kyi skál-ba* the allowance, the ration for the following morning *Glr.*

ནངས་ *naṅs W.* (?) *naṅ-čuṅ yod* that is a mere **trifle**, not worth while, cf. *mnog.*

ནངས་པར་ *náṅs-par Cs.*, **náṅ-la** *W.*, **the day after to-morrow**, *B. ɣnaṅ.*

ནད་ *nad* **disease, distemper, malady, sickness,** cf. *ná-ba*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad ṕyúgs-nad* diseases among men and animals *Glr.*; *nad ɣsó-ba* to cure a disease, *nad ˌťsó-ba*, *nad sós-par*, or *ží-bar*, or *daṅ brál-bar ˌgyúr-ba* to be cured of a disease, to get well, to recover; *nád-kyis ˌdébs-pa*, *ˌťébs-pa*, to be attacked by a disease, to be taken ill *B.*; *C.* more frq.: **nẹ̄-kyī gyáb-pa, zír-wa**, *W.*: **ňá-la nad yoṅ(s)**; *nád-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

Comp. *nad-rkyál Wdk.* emblem of a deity (meaning not clear). — *nád-ḱaṅ* **hospital** *Cs.* — *nád-go* **seat of a disease** *Sch.* — *nád-čan* **ill, sick** (little used). — *nád-pa* 1. **a sick person**, male or female. 2. adj. **ill, sick**, *séms-čan nád-pa-dag S.O.* = *nád-po* and *nád-bu* = *nad Cs.*, **nád-bu-čan** *W.*, weak in health, **sickly, poorly.** — *nad-méd* **healthy, hale, in health,** (the usual word); *nad-méd-par gyúr-čig* may you recover your health, may you remain in good health, all hail to you! *Cs.* — *nád-med-pa* **health**, *nád-med-pa ťób-pa*, *rnyéd-pa* to get well, to recover one's health; *nád-med-pa ˌgyúr-ba* declining health *Thgy.* — *nad ťsúl* **the character of a disease** *S.g.* — *nad-ɣží* **seat, primary cause** of a disease(?) *Lt.* — *nad-ɣyóg* one attending to sick persons, **a nurse**; *nad-ɣyóg byéd-pa W.* **čó-če**, **to nurse.**

ནན་ *nan* **the act of pressing, urging; pressure, urgency, importunity,** *ḱóṅ-rnams-kyi nan ma ťégs-par* not being able to resist their importunity *Mil.*; *nán-gyis* with urgency,

pressingly, e.g. *žú-ba* to request, to solicit *Glr.*; *nán-gyis zar ˳júg-pa* to urge, to compel (a person) to eat *Dzl.*; *nán-gyis skór-ba* to press, to crowd, round *Dzl.; nán-gyis ˳gúg-pa* to make a person come near by calling to him *Mil.*; *nan-čágs* 1. sbst. **certainty, surety,** **da nan-čág tob soṅ* W.* now I have certainty, now I know for sure; *nan-čags ˳tems? Zam.* 2. adv. **certainly, surely** *W., C.*; adj. **lon nan-čág* W.* certain news. — *nán-tan* 1. sbst. **earnest desire, application, exertion** *Cs.*; *byaṅ-čúb-la nán-tan byéd-pa* to strive earnestly for perfection *Dzl.; nán-tan-du byéd-pa Thgy.*; in *čós-kyi nán-tan ysuṅs Pth.* '*kyi*' is perh. to be cancelled. 2. adv. *C:* **certainly, positively,** **ṅe nen-ten láb-pa, nen-čág zér-pa*,* I have told him so definitively, as my unalterable decision; *W.:* **earnestly, ardently, accurately,** **nán-tan žib-ča ltos** look at it, examine it, accurately! **nán-tan čos** do it well, most carefully! **nán-tan šrág-če** to burn entirely. — *nán-tar* very, *nán-tar bzaṅ Lex.*; **very much, all the more, altogether** *Mil.*; *nan-túr,* of rare occurrence, = *nán-tan.* — *nón-pa, ynán-pa* are cog. to *nan.*

ནན་ཏེ་ *nán-te* 1. *Ts.* for *ná-ba* **sick, ill.** — 2. *W.* **ču nán-te kyoṅ*,* for *ran-te, ˳dren-te,* conduct the water this way!

ནན་ཞག་ *nán-žag W.* **late, recent,** what has happened a few weeks or months ago.

ནབས་ *nabs* **put on** (your clothes)! *Sch.*, v. *mnáb-pa.*

ནབས་སོ་ *nábs-so* **one of the lunar mansions,** v. *rgyu-skár* ༢༦.

ནམ་ *nam* I. sbst. 1. **night,** *nam láṅs-te,* or *-nas,* when night departs, **at day-break,** frq.; *nam-gáṅ Sch.:* the last day of the lunar month on which there is no moonshine at all; *nam-gúṅ* **midnight,** *nám-gyi gúṅ-tun-la* in the hour of midnight *Dom.; nam-stód* the first half of the night, *nam-smád* the second half of the night; *nám-gyi ča stod, smad,* id. — *nam-pyéd* **midnight** *Dzl., Glr.; nam-žóṅ* (?) *Sch.* in the morning; *nam-ríṅ Sch.* a long day (??) — *nam-láṅs* **day-break,** *nam-laṅs-kyi-bar-du Dzl.* — *nam-sród* **darkness of night,** *nam-sród byiṅ soṅ-bai tse* as it was almost quite dark *Mil.*, **nam-šród yol sóṅ-nas* C.*, *nam-srós-nas Sch.* id. — 2. for *nam-mka* q. v.

II. adv. of time, also *dus-nám-žig,* 1. **when?** frq., **how long a time?** seldom; *rgyún-du nam ˳či ča med sgom* always keep in mind that you do not know when you will die *Mil.*; *dus-nám-žig-gi tsé-nas* **since when? since what time? how long ago?** *Mil.;* relatively: *nam ˳gró-bai dus byéd-pa* to appoint the time, when one is going to start *Dzl.*; *nam žig sgyú-lus ˳jóg-pai tse,* when he shall lay aside his phantom-body *Mil.*; **nam túg-pa ko ma léb-na, de tug*...,* as long as he has not come, so long . . . *W.* — 2. *nám(-du) yaṅ* (col. **nám-aṅ, náms-aṅ**) with a negative, **never,** in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma, nam-yaṅ mi zíṅ-to* it will never be finished *Dzl.* ༢༧༦, 9; *sṅon nam yaṅ ma tos* (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always**; *nam žag brtan Mil.*; **nám-žag gyún-du* C.* id.

ནམ་མཁའ་ *nám-mka* (cf. *mka* and *ynam*) the space or region above us, **heaven, sky,** where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; **the ether,** as the fifth element *S. g.;* **the principle of expansion and enlargement** *Wdṅ.*; *nám-mka daṅ mnyám-pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an **innumerable multitude,** *nám-mka daṅ mnyám-pai sems-čan-rnams Mil.*; *nám-mkai dbyiṅs, nám-mka-ldiṅ(-mo)* v. sub *mka*; *nám-mkai mtoṅs* **celestial vault, firmament** *Glr., S. O.*; *nám-mka-mdog* the blue colour of the sky, **azure**; it is supposed to be produced by the southern side of mount Rirab, which consists entirely of azur-stone, *Mil.*; *kyim-gyi nám-mka-la* in the air above the house, like *bar-snáṅ-la, Tar.* ༢༦, 2; *nam-˳páṅs ycód-pa,* also *nam-*

dpáṅs spyód-pa Mil., to cross the height of the heavens, to fly across the sky. — *nam-gru* v. *rgyu-skar.*

ནམ་ཟླ་ (*nám-zla*) pronounced **nám-da*, and *nám-la**, *Mil.*, *Pth.*, col., **season,** *nám-zla dus bži* the four seasons; *da nam-da ston šar* now autumn has set in; **da nam-da ḍaṅ-mo soṅ**; fig. *nám-da ˳das* the (favourable) season has passed *Mil.*

ནམ་སོ་ *nám-so* = *nábs-so.*

ནར་ *nar* v. *na* I. and II., 2; also *ná-k̔a.*

ནར་མ་ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; **č̔i-ma nár-te t̔on* or *šor** *C.* torrents of tears gushed from his eyes, cf. *k̔rul*; *nár-re Mil.*, more vulg. **nár-ra-ra** in a long row or file, *˳grúl-ba* to walk

ནར་མོ་, ནར་ནར་པོ་ *nár-mo*, *nár-nar-po* **oblong** *Mil.*, *Med.*; *k̔a-nar-čan* having the shape of a rectangle; *gru-nar-čan* **rhombic, lozenge-shaped.** Cf. (*b*)*snár-ba.*

ནལ་ *nal* n. of a precious stone *Sch.*

ནལ་(མ་) *nál*(*-ma*) *Cs.* **incest, fornication;** *nal-grib* pollution by it. *nal-p̔rúg* frq., **nal-lě** *Ts.*, bastard-child; *nál-bu Sch.* a libidinous woman (??).

ནལ་བྱི་ *nál-byi Pth.* n. of a poison-tree.

ནས་ *nas* I. sbst. 1. **barley,** in three varieties: *mgyógs-nas* (*Ld. yáṅ-ma*, or *drug-ču-nas*, *Wdṅ. k̔rá-ma*) early barley, ripening in about 60 days; *sér-mo* late barley, the best sort; *č̔e-nas* a middling sort. — 2. **barley-corn,** *nas-tsam* as much as a barley-corn *Glr.* — *nás-č̔aṅ* beer brewed of barley. *nas-rǰén* v. *rǰén-pa.* — *nas-p̔yé* barley-flour. — **nas-zír** (spelling not certain) aim or sight on a gun *W.*

II. postp., sign of the ablative case (almost like *las*) 1. added to sbst.: **from,** *byáṅ-p̔yogs-nas* from the north, often joined with *bzúṅ-ste* (*Ld.* **táṅs-te**), commencing **from,** extending **from,** with a following **to, as far as; till, until,** with respect so space and time; **by,** *lág-pa-nas ˳dzín-pa* or *˳ǰú-ba* to take a person by the hand, *míṅ-nas rǰód-pa*, *smó-ba* to call by name, *t̔ígs-pa re-ré-nas* (to count) by single drops, *so-só-nas* **one by one, each by himself; through,** *dúṅ-nas bšád-pas* speaking through a trumpet *Glr.*, *sgo-sáṅ-nas ltá-ba* looking through the chink of a door *Tar.*; *sgó-nas γtóṅ-ba* to admit through the door *Dzl.*; **bí-yaṅ-ne p̔aṅ** *W.* he flung it through the hole (cf. also *rgyúd-pa* I., 2); made, manufactured, built etc. **of,** *p̔á-gu-nas* of bricks; (made, worked, struck etc.) **with,** **lág-pa-ne duṅ** *W.* struck with the hand; denoting **distance:** *rgyaṅ-grágs γčig-nas p̔ó-ta-la yod C.*, Potala lies within reach of the ear; *˳dí-nas gáṅs-ri-la* far from here on the snowy mountain *Glr.*; with respect **to time: after,** *šag bdún-nas* after seven days: *dé-nas* **after that, afterwards, then.** — 2. added to verbs, as gerundial particle, rarely to the inf., gen. (col. always) to the verbal root, prop. **after, since;** also equivalent to *te*, when added to a pres. or pf. root (instances of which are to be met with almost on every page of Tibetan books); together with *˳dug* or *yod* added to a pres. or pf. tense, col. frq., in *B.* rarely: *ṅa lčeb dgos snyám-nas yod* I think I must seek death *Pth.*; *tsós-nas yod* it is boiled *Pth.*; *só-nam-gyi byá-ba-la žúgs-nas yód-pa-la* as they began to till the ground *Glr.* — Col. also for *na.*

ནི་ *ni* I. 1. particle, col. also **niṅ**; *Cs.* justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, *Sch.*) to separate the subject of a sentence from its predicate, thus adding to perspicuity: *k̔yod ˳dir ˯óṅs-pa ni ṅai mt̔us ˯oṅs-so* thy coming hither has been effected by my (magic) power *Dzl.*; *bdag ni brám-ze yin* myself am a Brahmin *Dzl.*; *de ni ṅa yin* that one am I; *˳di ni mi p̔ód-do* this I am not able to do *Dzl.*; *t̔a-mál-pa ni ma yin* a vulgar person she is not *Dzl.*; *des ni* it is by this (that...); *stobs ni* as to strength (I...); *gál-te nús-na ni* if he

can (— well!); *da ni, san ni, ˳dí-las ni, son-čad ni* etc.; *sin-mk'an ni* now, as to the carpenter, he . . . *Dzl.; dár-ba ni* now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before *ni* is rendered still more emphatic by repeating it once more after *ni*: **zer ni zer dug* W.* (it is true) they say so; **ḍī ni ḍī-te yod** it has been written, (to be sure); **ǰhe ni ǰhe* C., *čo ni čo dug* W.* (certainly) they are working at it, (but . . .). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after *dan*. — 2. *Ts.*: demonstrative pron., **ri ni-le ni t'o-wa dug** this mountain is higher than that.

II. num. figure: 42.

ནི་ལ་ *ní-la* (*Hindi* नील blue) 1. *Cs.* **indigo.** — 2. *W.* **the blue pheasant** of the South Himalaya, manāl.

ནི་ལམ་, ལི་ལམ་ *ní-lam, lí-lam* (*Hindi;* Shaksp.: 'from the Portuguese *leilam*') **auction, public sale.**

ནིང་ *nin* 1. col. for *ni*. 2. for *rnyin?* v. *na-nin, že-nin.*

ནིམ་བ་ *nim-ba,* निम्ब, n. of a plant, Melia Azedarachta.

ནིའི་ལི་ *nii-li Sch.*: **the great buzzard** or **mouse-hawk** (?).

ནུ་ *nu* num. fig.: 72.

ནུ་བ་ *nú-ba* pf. and imp. *nus,* **to suck** *Cs.*, *nu(-ba)-po, mo,* **a suckling** *Cs.*, *nu-k'úg* sucking-bag.

ནུ་བོ་ *nú-bo*, resp. *γčún-po, W. *no**, **a man's younger brother** *B.* and *C.*

ནུ་མ་ *nú-ma, Cs.* also *čáb-nu* (resp.?), **breast,** as two correspondent parts of the body, 1. **mammary gland, female breast, bosom** *S.g.* — 2. **nipple, teat,** also of males. — 3. **dug, nipple** of a cow's udder; *nu-k'yim, -ydan, -˳bur, -˳bor, Cs.* id. — *nú-ša* **the thoracic muscle.** — *nu-rtsé, nu-sór Cs.* the tip of the breasts, nipple. — *nú-žo* mother's milk, *mai nú-žo Dzl.*; *nú-žo snún-par byéd-pa* to suckle, to give suck, *Lt.*; *nú-žo skám-na* if she has no milk *Lt.*

ནུ་མོ་ *nú-mo* 1. *W. *nó-mo**, **the younger sister of a female,** *B.* and col. — 2. v. *nú-ba.*

ནུག་སྟེ་ *núg-ste* (pronounced **núg-te** *Ts.*, **so, thus.**

ནུད་པ་ *núd-pa* **to suckle,** *W.: *pi-pi nud ton** give to suck! (= *snún-pa*).

ནུབ་ *nub* 1. **the west,** *nub-(kyi) p'yogs(-rol)* id.; *núb-p'yogs-su* towards the west; *nub-byán* north-west; *núb-kyi* of the west, western; v. also *bdé-ba-čan.* — 2. **evening,** *do-núb* this evening, to-night.

ནུབ་པ་ *núb-pa* 1. vb., **to fall gradually, to sink,** *mt'íl-la* to the bottom; **to sink in,** *pús-mo núb-pa tsam* knee-deep *Dzl.* frq.; **to go down, to set,** of the sun, moon, frq.; fig. **to decay, decline,** of religion; *núb-par ˳gyúr-ba* id.; *núb-par byéd-pa Sch.* = vb. a. *snúb-pa.* — 2. sbst. **an inhabitant of the West.**

ནུབ་མོ་ *núb-mo* **evening; in the evening,** frq.; *nub grán-gi* happening every evening *Sch.*

ནུམ་ *num, W.* col. for *mun.*

ནུར་ནུར་པོ་ *núr-nur-po* denotes the form of the embryo in the second week: **oval, oblong;** *mér-mer-po* id.

ནུར་བ་ *núr-ba* (cf. *brnúr-ba, snúr-ba*), 1. **to change place** or **posture, to move a little,** **rig-te nur** (v. *sgríg-pa*) *W.* move a little nearer together, stand or sit a little closer! *núr-gyis ˳t'én-pa* to pull gradually, to give short pulls *Glr.*; *p'a-bón ˳dam rdzis-pa bžín-du nur* the rock yielded, i.e. received impressions, like foot-prints on soft clay, *Mil.*; **to step aside, to draw** or **fall back; to get out of its place, to be dislocated;** **p'i núr-la ḍúl-čé, p'i-log-la núr-če* W.* to move slowly back. — 2. **to crumble to pieces,** *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snúr-ba.* — 3. *Cs.*: **to approach, to come near to**(?), yet cf. *snúr-ba.*

ནུས་པ་ *nús-pa* I. 1. vb. **to be able,** to have sufficient moral or physical power,

also = *pód-pa*; *ǰi* (or frq. *či*) *nús-kyis* **to one's best ability; to be able to do** or **to perform,** *dká-las gaṅ yaṅ mi nus* he cannot perform any difficult task *Thgy.; rgyál-po mi nus* he cannot be a king; **to venture, to dare,** *'gro nús-pa* one that dared to go. (In *W.* **túb-pa** is used almost exclusively instead of it.) — 2. adj. **able,** *nús-pa su čé-ba lta* let us see who is more able, more efficient, who can do more, *Mil.; C.* also **active, diligent, assiduous.** — 3. sbst. **power, ability, faculty, capability,** c. genit.: *ṅai nús-pa-la brtén-nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsíg-pai nús-pa yód-dam med* whether there will be a capability of building . . . *Glr.*; **de čós-la nús-pa med** *W.* this religion has no power; *nús-pa bšíg-pa tams-čád* all the destructive powers; *byéd-nus-pa, stón-nus-pa* the capability of doing, of showing *Thgy.*; *rnam-smín-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; **efficiency, efficacy, virtue** (of a remedy), *smán-nus 'ǰoms* they hinder the efficacy of the medicines *Med.*; *nús-pa smin* the efficacy becomes complete *Mil.*; in a more particular sense: **the effect of a medicine** in the stomach (opp. to its taste etc.); there are eight different effects: *lči, snum, bsil, rtul, yaṅ, rtsub, tsa, rno S.g.*; *nús-pa ɣnyis daṅ ldan* they have both qualities *S.g.; nus-stóbs = nús-pa Sch.*

II. pf. of *nú-ba.*

ནེ *ne* num. figure: 102.

ནེ་ཐང་, ནེའུ་ཐང་ *ne-táṅ, neu-táṅ,* **meadow, grass-plot, green-sward,** *B., C., W.*

ནེ་ནེ་མོ *né-ne-mo* **aunt,** the father's sister, or wife of the mother's brother.

ནེ་མ *né-ma* **meadow, green-sward,** *C., W.*

ནེ་ཙོ *né-tso* **parrot.**

ནེ་རེ་, ནེར་ནེར་ *ne-ré, ner nér* (v. *ner-ba*), *W.* **sediment, settlings, dregs.**

ནེ་ལེ་ *ne-lé Sch.:* **'mouse-hawk',** a species of large hawk or vulture, differing from *gó-bo,* frequently to be met with in Kullu, but not in Ladak.

ནེ་ཝེ་ *ne-we Sch.* mason's **trowel,** *ne-we rgyag-pa* to plaster, to roughcast.

ནེ་གསིང་, ནེ་བསིང་ *ne-ɣsiṅ, ne-bsiṅ = neu-(ɣ)siṅ.*

ནེན་པ་ *nén-pa W.* col. for *lén-pa,* **to take, lay hold of, seize; to take out, off, away; to hold.**

ནེམ་ནེམ་ *nem-ném* denotes **a nodding, waving,** or **rocking motion,** *Mil.*; cf. *nems* and *snem.*

ནེམ་བུ *ném-bu* **doubt, error** *Sch.*

ནེམས་ *nems; Stg.* describes an elastic floor in the following manner: *rkáṅ-pa bžág-na ni nems šes byéd-de, rkáṅ-pa btégs-na ni spar žes byed:* hence *nems,* **it sinks a little, gives way.**

ནེའུ་ལྡང་ *neu-ldáṅ Lex. = na-mnyám* one of the same age, **coetaneous, contemporary;** *Sch.: neu-ldán* **friend,** and *neu-ldáṅs* **protector, defender.**

ནེའུ་ལེ་ *neu-lé, Hindi* नेवला, *Ssk.* नकुल, **ichneumon,** Herpestes Pharaonis, *Lis.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

ནེའུ་(ག)སིང་ *neu-(ɣ)siṅ* 1. *C. = ne-táṅ.* — 2. **grass-plots** on high mountains, **alpine pastures** (*C. spaṅ*).

ནེར་བ་ *nér-ba* **to sink, to fall gradually,** *mtíl-la* to the bottom, = *núb-pa.*

ནེར་ནེར་ *ner-nér* = **ne-ré** *W.*

ནོ *no* 1. *W.* for *nú-bo.* — 2. num. fig.: 132.

ནོ་ནོ *no-nó Ld.* title of young noblemen, *no-nó čén-mo* the eldest of a nobleman's sons, *bár-pa* the second, *čúṅ-se* the youngest; *Sp.* title of the highest magistrate of the country.

ནོ་མོ *nó-mo* (*Bal. nó-ṅo*) *W.* for *nu-mo.*

ནོག་ *nog Sch.:* **cervical vertebra; hump of a camel.**

ནོག་པ་, ནོག་པོ *nóg-pa, nóg-po,* prob. prov. for *nág-po*; *nog-nóg* **very dark, deep-black.**

ནོང་བ་ *nóṅ-ba*, pf. *noṅs*, **to commit a fault, to make a mistake, to commit one's self**, *ĉi noṅs* what have I done amiss? *bdág ma nóṅs-par ₒdí-ltar γnód-pa bgyis* I have thus been injured without my fault *Dzl.*; *nóṅs-pa* **fault, crime**, *nóṅs(-pa) mi byéd-pa* not to commit a fault or crime *Dzl.; bzód-pa* to pardon, to forgive, v. *bzód-pa*; *nóṅs-pa bzód-par γsól-ba* to ask pardon for a fault committed (in *C.* even: **nóṅ-pa sol-wa**); *nóṅs-pa-ĉan* **culpable, liable to punishment**; **noṅ-ĉan-ni (s)pe-ra** *W.* a reprehensible speech.

ནོངས་པ་ *nóṅs-pa* resp. **no more alive, dead** *Dzl.*, *rje-btsún sku ma nóṅs-par p̓ébs-pa* that your Reverence has arrived safe and sound *Mil.*

ནོད་པ་, མནོད་པ་ *nód-pa, mnód-pa*, pf. and imp. *mnos*, **to receive** instruction, directions, favours, from a superior, esp. priest, *Dzl., Glr.*; but also to receive punishment.

ནོན་པ་ *nón-pa* I. also *γnón-pa*, pf. *γnan, mnan*, 1. **to press**, **máṅ-po ma non** do not press too hard! **nán-te p̓é-ĉe** *W.* to open a thing by pressing; with or without *rkáṅ-pas* to tread under foot, to crush; **to pour over, to cover with**, *sas, byé-mas*, with earth, with sand; **to be drenched**, *ĉ̓ár-pas* by a shower of rain *Dzl.*; to lay over, to overlay with *Tar.* 9, 11, 21; more frq. fig. **to oppress, suppress, overcome, conquer, humble, keep under**, *mt̓ó-ba k̓ríms-kyis* the great people by laws *Glr.;* enemies frq.; evil spirits by magic, e.g. *sri γnán-pa* by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; *bgegs nón-pa* to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; po. *k̓á-bai γdoṅ sri mnan* I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me *Mil.; sa γnón-du* the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. *mnyam-bžág*. — Frq. also: *mya-ṅán-gyis, snyiṅ-rjes* etc. to be overcome by misery, by compassion. — 2. **to overtake, to catch, to reach**, *bdás-pas* in the pursuit *Mil.* and *W.* — 3. *sgo-ṅa* **to brood, to hatch, eggs**, *Sch.*

II. *W. lo tsam-non*, for *lon*, how old is he?

ནོམ་པ་ *nóm-pa*, pf. *noms*, 1. *Cs.* **to be satisfied, contented** (*ṅom-pa?*) — 2. **to seize, to lay hold of** (*snóm-pa*); *Sch.*: *noms-nyúg byéd-pa*.

ནོར་ *nor* I. (*Ssk.* धन, also वसु) 1. **wealth, property, possessions**, *nor(-la) gód-pa Mil.* to suffer a loss of property; **nor gód-da** or **p̓óg-ga** *W.* have you suffered damage or loss? **nor nyams ĉ̓ó-pa** *C.*, **lén-ĉe** *W.*, to examine the inventory, the amount of property; *p̓ágs-pai nor bdun Mil.* the seven (spiritual) possessions of a saint, v. *Trig.* 17; proverb: **ráṅ-nor-la man mi-nor-la dhug** (sc. *tar ṭo*)* *C.* look upon your own property as a medicine, upon that of others as a poison; **thing, substance**, much the same as *rdzas*, *Zam.* (nif.). — 2. more or less exclusively: **money**, *nór-la ltá-ba* to care for money, to be avaricious, easily bribed etc.; *nor skyi-ba* to borrow money, *nor bsrí-ba* to save money, to scrape together; *nor sog-ₒjóg-pa* to accumulate riches. — 3. *Sch.*: **cattle**, even in such phrases as: *nor ₒk̓rig-pa* the pairing of cattle. *Sch.*, *nor-dpon Desg.* chief neatherd (provincialism of *C.?*). — 4. **heritage, inheritance**, *bkó-ba* to divide (it among the heirs); *p̓á-nor* heritage from the father, *má-nor* heritage from the mother. — 5 symb. num.: 8 (cf. *nór-lha*).

Comp. *nór-skal* **inheritance, hereditary portion**; *nór-skal-rnams* **funds, capital** *Mil.* — *nor-rgyún* imperishable riches *Cs.*; *nor-rgyún-ma* a goddess, *nor-ĉan* **wealthy, opulent, rich** *Cs.* — *nór-bdag* 1. **a man of wealth.** 2. **an heir.** 3. **a money-changer, usurer**, *Hind.* महाजन, *nór-bdag-mo* fem. of it; also n. of a goddess; *nór-bdag-bu* heir. — *nór-ₒdus Pur.* **the gathering of taxes.** — *nór-brnab-ĉan* covetous, greedy of money. — *nor-p̓yúgs* amount, or stock of cattle, *nor-ₒbrú* store of corn. — *nór-bu* v. that article

— *nor-₀dzin* po. **the earth.** — *nor-rdzás* = *nor* I., 1. *B.* and col. — *nór-lha* = *ku-be-ra*, god of riches; there are eight such gods. II. v. sub *nór-ba.*

ནོར་བ་ *nór-ba* **to err, to make a mistake, to commit a fault**, *gas ₀p̔ul nór-ro* it is wrong (to write it) with the prefix *y Gram.*; *nor soṅ* it is a mistake, I (thou, he etc.) am wrong; *k̔a, lág-pa, lam nor soṅ*, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, *dé-las ₀dí-ru* from one thing to another *Thgy.; mi-nór-ba, ma-nór-ba, nor-ba-méd-pa* **infallible**, not liable to fail, e.g. of a charm; where one cannot miss or go wrong, *lam; mi-nór-bar*, strictly according to prescription or direction. — *nór-ba, nór-pa Cs.* 1. **a wanderer**, from the right way. 2. **an error, a mistake.** — *nor-₀k̔rúl* id., frq.; *nór-ra-re Sch.*: he might possibly be mistaken.

ནོར་བུ་ *nór-bu* (मणि) 1. **jewel, gem, precious stone**, *nór-bu-čan* adorned with jewels, set with precious stones; *nór-bu-pa, nór-bu-mk̔an Cs.* **a jeweler**, a connoisseur of gems; *nór-bu-₀p̔reṅ-ba* a rosary or chaplet composed of precious stones; also as title of a book; *nór-bu rín-po-č̔é*, चिन्तामणि, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to *Wdk.* 488, it has the shape of an oval fruit of the size of a large lemon. — 2. **a noun personal**, or family name, much in use. — 3. gen. pronounced **nór-ru, nór-ro**, **good, excellent, noble**, e.g. *mi, Bal., Pur.*

ནོར་སོ་ *nór-so, nór-so-čan, Wdṅ.* 173, 11; 182, 4?

ནོལ་བ་ *nól-ba* to agree, to come to terms *Cs.*

ནོས་པ་ *nós-pa* v. *nód-pa.*

ནྱ་གྲོ་དྷ་ *nya-gro-dha Ssk.*, Ficus indica, = *byaṅ-č̔ub-šiṅ.*

གནག་པ་ *ynág-pa*, a secondary form of *nág-pa*, of rare occurrence, 1. **black**; *ynag-sbágs* **sooty** *Sch.*; *ynag-p̔yúgs* **black cattle**, esp. the yak; *ynag rta lug ysum* cattle, horses, and sheep, these three; *ynag-kyú* a herd of cattle; *ynag-rdzí* a keeper of cattle, cow-herd; *ynag-lhás* an enclosure for cattle. — 2. fig. black-hearted, **wicked, impious.** — 3. (looking black upon) **frowning;** *Glr.* fol. 96: *sems šin-tu ynág-par byuṅ* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. **misfortune, grief, affliction, pain**, *ynág-pa daṅ ldán-pa* unfortunate, unhappy *Stg.; *nag-čan* W.* **cruel, tormenting;** **nag stán-pa* Ld.* to torture, to torment. — 5. *Sch.*: (well) **considered,** (carefully) **weighed** in the mind; v. however *brnág-pa.*

གནང་བ་ *ynáṅ-ba* I. vb., pf. *ynaṅ(s)*, imp. *ynoṅ, B., C.* (in *W. stsál-ba* is gen. used for *ynáṅ-ba*) 1. **to give,** resp., i.e. only used when a person of higher rank gives or is asked to give; cf. *₀búl-ba; *dág-la dá-wa čig-gi p̔og kyáb-rog náṅ-wa žu* C.* please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. *rjés-su, Cs.*, **to bestow, to confer, upon,** frq.; **to commit to,** to place under a person's care, e.g. a pupil (resp. for *ytód-pa*) *Mil.;* **to grant, to concede,** what has been asked, *ynáṅ-du ysol* (ancient lit.), *ynáṅ-ba žu* (later lit.) I request you to grant; *skur-ynáṅ mdzád-pa mk̔yen-mk̔yén* I beg you for the favour of sending me ... (in modern letters); **to allow, permit, approve of, assent to,** *yšégs-par ynáṅ-no* he accepted the invitation, he promised to come *Dzl.*; *bdag ráb-tu ₀byúṅ-ba(r) ynoṅ žig* allow me to take (holy) orders, to become a priest *Dzl.; bdag ni sbyín-pa žig byéd-kyis ynoṅ žig* allow of my making a donation *Dzl.; de bžín-du ynáṅ-ṅo* yes, I permit it *Dzl.; yid bžín-du ynáṅ-ṅo* we allow it; do according to your pleasure! — *či ynaṅ* v. *či* I., 4. — In a looser sense: *blón-por ynáṅ-ṅo* he appointed him his minister; *mi ynáṅ-ba* **to forbid, prohibit,** *č̔os byar mi ynáṅ-bai k̔rims bčas* he published a prohibitory law concerning the exercise of religion *Glr.; (bkas) ma ynaṅ Pth.* he refused it, declined to grant it, *byon-du ma ynaṅ* he refused

to come *Glr.* — 2. sometimes **to command, to order,** complete form: *bka ɣnáṅ-ba; ɣnáṅ-tsig skúl-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *ɣnáṅ-ba* is not always quite obvious: *ɣnaṅ-rógs mdzad-pa* (v. above) to give, to help to, to assist in(?); **góṅ-pa tsóm-pa ma naṅ**, do not be put out, do not give way to any misgivings (towards me)! sometimes *snaṅ* (q.v.) would make a better sense.

II. sbst. **concession, permission, grant,** *ˌgró-bai ɣnáṅ-ba žú-ba Mil.; mí-las ɣnáṅ-ba tób-pa* to obtain permission from a person; *bka-ɣnáṅ-ba* (magisterial) permission, order (of government); *ɣnaṅ-sbyín* very frq., **gift, donation, present,** *stón-mo ɣnaṅ-sbyín* a present of provisions *Glr.*; **gift of honour, reward, favour, privilege, price of victory** held out etc.

གནང(ས)་ *ɣnaṅs* adv. 1. **on the third day,** e.g. he came *Glr.*; gen. of the future: **the day after to-morrow,** *saṅ ɣnaṅs Glr.*; **tó-re náṅ-la* W.* to-morrow and the day after to-morrow; *saṅ ˌgro ɣnaṅs ˌgro yód-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *ɣnaṅs-ɣžés* on the third and fourth day *Lex.* — 2. *ɣnaṅs-čé* **rather** (too) **large,** *ɣnaṅs-čún* **rather** (too) **small** *Mil.nt.*

གནད་ *ɣnad*, *Ssk.* मर्मन्, 1. **the main point, object** or **substance, the pith, essence,** *ɣnad ˌgról-ba* to explain the main point *Mil.; ɣnad-dón* the proper meaning, the pith of the matter *Tar., Schf.*; **ɣnád-šes-mk'an* W.* one that knows a thing thoroughly, that is up to it, knows how to do it; **nē'-šē'-pa, nē'-kyi žú-wa búl-wa* C.* to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); **pog da pog; nad-du* (or *nad-čan*) *ma teb* W.* I have hit (him), but not mortally; so *B.: ɣnád-du snún-pa* to pierce mortally. — 2. in anatomy: by *ɣnad bdun*, or 'the seven important parts of the body', acc. to *S.g.* are meant: flesh, fat, bones and veins, and *ču-rgyus, don,* and *snod* (*Wise*, Hindoo Medicine p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, *lág-pa mnyam-bžág-tu bžág-pa* (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), *lus rdo-rje-skyil-krúṅ sdód-pa, gal-tsig mda ltar srúṅ-ba, dpúṅ-pa rgód-šog-pa ltar srúṅ-ba, mig sna-rtsér ˌbébs-pa, mču raṅ-ˌbab-tu bžág-pa, lčé-rtse ya-dkán-la sbyár-ba*; there are also *séms-kyi ɣnad Mil.* certain conditions of the mind required, such as abstaining from *rtóg-pa*, speculative thinking.

གནན་པ་ *ɣnán-pa* v. *nón-pa.*

གནབ་པ་ *ɣnáb-pa* v. *mnáb-pa.*

གནམ་ *ɣnam* 1. **heaven, sky,** = *nám-mk'a; ɣnám-ga* id. *Cs.*; *ɣnám-gyi gó-la* **the sphere** or **globe of heaven** *Cs.*(?); *ɣnam ˌgyúr-ba Mil.*, mentioned in connexion with an earthquake, and prob. corr. translated by *Schr.* with thunderstorm, tempest; **nam kar-kór* W.* now the sky is cloudless, now overcast (inst. of **dkar-ˌk'or*?*); *ɣnám-sgo* 1. *Sch.* **the gate of heaven**(?). 2. *C.* **trap-door.** — *ɣnam-lčags, ɣnam-lče Cs.* **thunderbolt, lightning** that has struck; *ɣnam-stóṅ* the thirtieth day of the lunar month, the day of new moon *Pth.*; **nam-táṅ* W.* serene sky, fine weather. — *ɣnam-tel-dkár-po Glr.* 99 is said to be a deity of the Horpa or Mongols, as likewise *sa-tel-nág-po*, and *bar-tel-krá-bo.* — *ɣnám-mda Pth.* shooting an arrow straight up into the air. — *ɣnám-rdo Cs.* = *ɣnam-lčágs, Schr.* **hail.** — *ɣnam-zlúm* vault of heaven *Sch.* — *ɣnam-yás Glr.* 95 is said to be a n. p., the name of a building. — *ɣnam-rú*, resp. for *ɣžu*, **bow** (for shooting), *Cs.* **rainbow.** — *ɣnám-sa* heaven and earth, *ɣnám-sa brdéb-pa tsam* so that heaven and earth were mixed *Glr.* — 2. v. *nam,* **faulty, incorrect.**

གནའ་བ་ *ɣná-ba Glr., Lt., rnab Sg., Ld. *ná-po,* fem. *ná-mo**, an **antelope,** found in *Ld., Sp., Kun., Nepal* and other countries;

its flesh is well-tasted, and its hair is supposed to cure cases of poisoning(!) *Med. Hook.*, (Him. Journ. II, 132) seems to mean this animal by his 'gnow', prob. confounding *ɣna* with *ɣnyan* (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the argali.

གནའ་བོ་ *ɣná-bo* **ancient** *Cs.; ɣna-sṅón* **formerly, in old times** *Cs.*; *ɣná-dus Lex.* **former times, time of yore;** *ɣná-nas ma mtoṅ* never seen or heard of before *Dzl.*; *ɣná-rabs Cs.* men who lived in old times, the ancients.

གནའ་མི་ *ɣná-mi Lex.* w.e.; *Sch.* **witness.**

གནས་ *ɣnas* 1. **place, spot,** *B., C*, (in *W. sa(-k̔yád), sa-čá*) *dbén-pai ɣnas šig* a lonely place; *mt̔ó-bai ɣnas* a raised place, an elevation *Dzl.*; *ɣnás-na ˳dúg-pa, ɣnás-su sdód-pa* the being somewhere, *ɣnás-su ˳gró-ba* the going somewhere, *ɣnás-nas skrod-pa* the expelling from a place *Gram.* — 2 **place of residence, abode, dwelling-place,** (in *W.* not in use) *ɣnas ˳bébspa Sch.*, *˳čá-ba Ma.*, *˳débs-pa*, to establish one's self at a place, **to settle,** *ɣnas ɣtóṅ-ba, šóm-pa*, **to quarter, lodge, take in,** a person *Stg.*, *ɣnas méd-par ˳gyúr-ba* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.; ɣnás-su sóṅ-ṅo* they returned to their place, their home *Dzl.; ɣnas daṅ skyabs méd-par ˳gyúr-ba* to be at one's wit's end, not knowing what to do *Schr.* — 3. **a holy place, place of pilgrimage; hermitage, monastery;** **nás ǰal-pa, nás-kor-pa** *W.* **a pilgrim;** **dor-ǰe-líṅ-gi ne** the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mčód-ɣnas.* — 4. **a clerical dignity** or **degree,** *ɣnas sbyín-pa* to confer such *Sch.* — 5. (cf. the Latin *locus*) **object,** like *yul*, but not so frq., *gád-moi ɣnas* an object of laughter; *ṅó-ts̔ai ɣnas* words, actions, which ought to be an object of shame *Schr.*; **point, head, item** *Was.* (225); **sphere, province,** fig. *S.g.*; *ríg-pai ɣnas lṅa* the five classes of science. — *ɣnas ˳gyúr-ba Sch.:* to appear embodied(?); *ɣnás-su ˳gyúr-ba* and *byéd-pa S.O.* and elsewh.?

གནས་པ་ *ɣnás-pa*, (imp. prob. only in the periphrastical form *ɣnás-par byos*) 1. **to be, live, lodge, dwell, stay,** of persons, animals and things, *mṅál-na ɣnás-pai k̔yeu* the babes in their mother's womb *Dom.* — 2. **to remain, hold to** or **on, adhere to,** e.g. a doctrine, opinion, way of acting etc., *dgé-ba bčú-la ɣnás-pa* to persevere in the ten virtues; *byáms-pai séms-la ɣnás-pa* to remain, to continue in love; in a general sense: *č̔ós-la ɣnás-pa* 'one abiding in religion', a clerical person *Dzl.* ༢༩, 13; **to exist permanently,** opp. to the moment of first taking existence *Was.* (278). — 3. **to hesitate**(?). — *ráb-tu ɣnás-pa* v. *ráb-tu.*

Comp. and deriv. (also of *ɣnas*)*: ɣnás-skabs* 1. **state, condition,** or perh. more accurately **period,** *mṅál-gyi ɣnás-skabs ltár-ltar-po Lex.* 2. **temporal life,** *ɣnas-skabs-kyi bdé-ba* temporal happiness (opp. *to mt̔ár-t̔ug-gi snyíṅ-po*, or *don, ˳brás-bu, Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *ɣnás-skabs-ts̔e-yi bar-ɣčód mi ˳byúṅ-žiṅ* if my temporal life be not endangered. — *ɣnás-k̔aṅ* **dwelling, dwelling-house** or **room** *Dzl.*; *ɣnás-k̔aṅ-la sógs-pa* a furnished house or room *Dzl.* — *ɣnas-čén* a great resort of pilgrimage, a great sanctuary *Tar.* — *ɣnas brtán* (loco firmus, stabilis, lit. translation of स्थविर 1. firm, 2. old) **an elder, senior,** n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, *Burn.* I, 288; *Köpp.* I, 383; *Was.* (38). (*Cs.* seems to have confounded *brtan* with *brten,* when he translates: subaltern, vicar). — *ɣnás-po* **host, landlord, master of a house, head of a family** *C.*, *ɣnás-mo* fem. *Glr.* — *ɣnas-mál Lex.*, शयासन, sleeping-place, night-quarters, couch *Schr.*; *Cs.* dwelling-place(?) — *ɣnas-med* v. *ɣnas* 2. — *ɣnas ɣtsáṅ-mai ris* n. p., name of an abode of the gods. — *ɣnas-ts̔áṅ* **dwelling, quarters, lodgings,** *mi-la ɣnas-ts̔áṅ ɣyár-ba* to ask for a lodging; to be

lodged, to be received into another's house *Tar.*; **ne̥-tsaṅ ̥juṅ** *C.* you will be lodged here, you may stay here (over night), *W.* **d̥áṅ-sa.** — *ɣnas-tsúl* 1. **the state** in which one is, good or bad, **condition of life,** *séms-kyi* the state of one's soul or heart. 2. **an account,** of one's state of mind. 3. **story, tale, narration; event,** col. 4. in philosophy: **the reality of being** (opp. to non-existence) *Was.* (297). — *ɣnas-ɣżi* 1. = *ɣnas* 3, *Tar.* frq. 2. **the locative,** that case which relates to being **in** or **at** a place *Gram.* — *ɣnás-lugs* 1. **position, disposition, arrangement,** *lús-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *ɣnás-lugs rtógs-pa* **the knowledge of the essence of things,** the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, *Tar.* and elsewh. — *ɣnas-bṡád* 1. **topography and geography** col. 2. narration of legendary tales connected with some holy place. — *ɣnás-sa* (v. *ɣnás-pa*) the permanent residence of a person, or the constant place of a thing, opp. to **bór-sa** *W.* temporary place or residence; **place, room,** in general, **ne̥-sa yáṅ-pa dug** *W.* there is much room here. — *ɣnas-bsrúṅ* 1. *W.* ('locum tenens') **earnest, earnest-money, pledge, security;** it might also be used for **ticket,** ticket of admission etc. 2. *Sch.:* **guardian,** or **warden** of a monastery.

གནོང་ *ɣnoṅ* 1. v. *ɣnaṅ-ba.* — 2. **consciousness of guilt,** *ɣnoṅ laṅ* (his) conscience smites (him) *Mil.*; *̥gyod-ċiṅ ɣnoṅ bkúr-bai sems* repentance and a sense of guilt *Dzl.*

གནོང་བ་ *ɣnóṅ-ba* 1. **to be conscious of one's guilt, to feel remorse,** to be stung in one's conscience, *ɣnóṅ-żiṅ ̥gyód-pai sgó-nas* from a consciousness of guilt *Pth.*, *ɣnoṅ-̥gyód drág-pos* id. *Pth.*; **nóṅ-ṅo láṅ-na ṭim-ċ̣o de** *C.* where there is repentance, it is easy to pass judgment. — 2. **to be seized with anguish,** as the effect of poisoning. —

གནོད་པ་ *ɣnód-pa* 1. vb. (cf. *snád-pa*) **to hurt, harm, injure, damage,** *rkáṅ-pa-la ɣnód-par ̥gyúr-gyi dógs-pas* in order not to hurt one's foot *Dzl.*; *ɣnód-par ̥gyúr-bai dgra* a dangerous enemy *Dzl.*; **ṅá-la nod yin** *W.* (he or it) will hurt me. — More frq.: 2. sbst. **damage, harm, injury,** *byéd-pa, skyél-ba, Glr., Mil.,* **kyál-ċe** *W.* **to do harm, to inflict injury, to hurt,** with *la; ɣnód-pa med-par, ma ̥gyur-nas* without any harm, without injury *Sch.*; *ɣnod-byed-nyés-pa* v. *nyés-pa* I. — *klui ɣnód-pa* damage done by Nagas. — *ɣnod-sbyin,* यक्ष, a class of demons.

གནོན་པ་ *ɣnón-pa* v. *nón-pa.*

གནོབ་ *ɣnob* v. *mnáb-pa.*

མནག་པ་ *mnág-pa Sch.* = *ɣnág-pa* 5.

མནད་མནད་ *mnad-mnád Sch.:* **falsehood, calumny;** *W.* **nad-nád ċó-k̔an** one doing damage maliciously.

མནན་པ་ *mnán-pa* v. *nón-pa.*

མནབ་པ་, (ག)ནབ་པ་ *mnáb-pa, (ɣ)náb-pa,* resp. for *gyón-pa,* **to put on,** *ná-bza Lex.* the garment; v. also *nabs.*

མནབ་རྩལ་ *mnab-rtsál Cs.* **mean, worthless;** *Lex.* and *Sch.:* **nourishment, food,** *mnab-rtsál-gyi bu(-tsa) Cs.:* the child of an indigent person, *Sch.:* **foster-child;** the word is not much known.

མནམ་པ་ *mnám-pa* **to smell of,** c. a., *drí-ma glá-bai ríl-ma mnam* as to its smell, it smells of the dung of a musk-deer; **to smell agreeably, to exhale fragrance,** e.g. the scent of lotus *Glr.*; more frq. **to smell badly,** to spread an offensive smell, to stink, *rṅul maṅ dri mnam* profuse and badly smelling perspiration *Lt.*; *lus btsóg-pa mnám-pa* (or *-po*) *̥di Dzl.* this foul stinking body. Note: The transitive signification (to smell = to perceive by the nose) belongs only to the form *snám-pa,* and *Dzl.* ༧༢, 14 should be translated: the medicine stank.

མནའ་ *mna* **oath,** *mna ̥bór-ba, ̥dór-ba, byéd-pa, skyél-ba B.,* **kyál-ċe** *W.,* **to take an oath, to swear;** *lha dpáṅ-du btsúgs-nas mna byéd-pa* to swear by the Lha *Glr.*; *̥di-skad ċes mna bór-ro Dzl.*; *bar daṅ mná-*

dpaṅ byéd-pa to act as a mediator and witness of the confirmation of the peace by oath *Glr.*; **mna zá-ba** *C.* **to swear falsely, to commit perjury.**

མནའ་མ་ *mná-ma Dzl.* and elsewh., *Cs.*: a son's or grand-son's wife, **a daughter-in-law;** but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bridegroom and son-in-law are nearly synonymous; v. *bág-ma* and *mág-pa*; cf. also the Hebrew חָתָן and כַּלָּה.

མནར་བ་ *mnár-ba* **to suffer, to be tormented,** *B.*, *C.*, *sdug-bsṅál p̔úṅ-pos* under a mountain of misery *Glr.*; *nyes-méd γtsó-bo rgyál-poi ˳ǰígs-pas mnar* the innocent lords had to suffer in consequence of the king's fears *Pth.*; *lás-kyis mnár-ba* to suffer in consequence of former actions, to be damned; *lás-kyis mnár-bai brág-srin-mo žig* a Srinmo in the state of damnation; *raṅ-nyíd mnar-sdaṅ* (?) *byed* you make yourselves suffer the torments of damnation *Mil.*

མནལ་ *mnal*, resp. for *γnyid*, **sleep,** *mnál-du p̔éb-pa* or *˳gró-ba* to fall asleep, *mnál-ba* to sleep, *mnál-γzim-pa* id.; *mnal sád-pa* to awake *Mil.*; *mnal-láb* the talking in one's sleep; *mnál-lam* **dream** *Glr.*

མནོ་བ་ *mnó-ba* 1. **to think, fancy, imagine,** *de ṅá-la zér-ba yin mnós-nas* thinking it had been said **to him.** — 2. **to think upon, to consider,** *sṅa bsam p̔yi mno méd-par* neither considering before hand, nor thinking of the consequences; *bsam-mnó γtóṅ-ba* id., *Mil.* (cf. *bsam-bló*).

མནོག་པ་ *mnóg-pa* **contentment** *Cs.*; *zas-mnóg Lex.* w.e.; *Sch.*: moderate fare, frugal diet; *mnog-č̔úṅ* insignificant, trifling, v. *naṅs.*

མནོང་བ་ *mnóṅ-ba* v. *γnóṅ-ba.*

མནོད་པ་ *mnód-pa* v. *nód-pa.*

མནོལ་གྲིབ་ *mnol-grib Cs.* = *mnal-grib*; *mnol-ríg* **weak intellect,** want of quick perception *Sch.*

མནོས་ *mnos* 1. v. *nód-pa.* — 2. v. *mnó-ba.*

རྣ་བ་ *rná-ba* 1. resp. *snyan*, col. **nám-čog*, or *ám-čog**, (*Pur.*, *Bal.* **rna*, *sna**), **the ear,** *séms-čan ˬón-pa-dag rná-bas sgrá-rnams t̔os* the deaf hear; *rná-bai mé-loṅ* the drum or tympanum of the ear *Cs.*; *rná-bai dgá-ston* a treat for the ears *Glr.*; *rná-bai dbáṅ-po γtod* lend me your ear, listen to me *Mil.*; *ṅed rná-ba mi sun* I am not tired of hearing *Mil.*; *rnar snyán-pa* pleasant to the ear, tickling the ear *Stg.*; *rná-ba ˳dúd-pa* v. *˳dúd-pa*; *rná-ba byá-ba, byó-ba, blág-pa Sch.*, **to listen,** *rná-ba ná-ba* disease of the ear, **ear-ache;** *rná-ba ˬúr-ba Med.* a tingling, humming, or buzzing in the ears; *rná-ba sra* hard or dull of hearing *Sch.* — 2. v. *γná-ba.*

Comp. *rna-k̔ór* ear-ring *Sch.*—**na-kyág** *W.* ear-wax, cerumen. — *rna-k̔úṅ* ear-hole, *˳čí-bai rná-k̔uṅ-du* (or *rná-bar*, or *rnar*) *brǰód-pa* to cry into a dying man's ear. — *rna-k̔ébs* that part of a helmet which protects the ear *Sch.* — *rna-gyán* ornament worn in the ears, e.g. *mé-tog-gi Stg.*; *rna-č̔á* id., *γsér-gyi Mil.* — *rná-mčog* col. 1. = *rná-ba.* 2. the pan of a fire-lock. — *rna-ltág* the back-part of the ear *Cs.* — *rná-t̔eg-čan, bzód-pa sgóm-pai rná-t̔eg-čan* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-γdúb* ear-ring *Cs.* — *rna-mdá γzér-ba C.* the piercing of the ear with an arrow, a chinese punishment. — *rna-spág* (sic), or *-spábs* ear-wax *Sch.* — *rna-rál* an ear torn by pendants. — *rna-lúṅ Cs.* **the ear or handle of a vessel.** — *rna-šál Med.* ear-lap, tip of the ear. — *rna(-pa)-γšóg Lex.* and *Lt.*, perh. = *sna-γšog.* — *rna-slán* (**nas-lán**) a fur-cover for the ears, worn by Tibetan ladies.

རྣག་ *rnag* **matter, pus, suppuration,** *rnag smín-pa* pus grown ripe *Cs.*; *˳drén-pa Sch.*: 'to draw out the pus'; (I only met with *rnag sná-˳dren-pa S.g.*, which can hardly have this signification); *rnag-rdól-ba* discharge of matter; *rnag-rtól-ba* prob. causing such a discharge by a puncture; *rnag ˳dzág-pa* the dropping or running of pus

Cs.; *rnág-par rnág-pa* to form pus, to ulcerate *Cs.* — *skráṅs-pa rnág-tu k̔ug* v. *gug-pa*. — *rnag-k̔rág* matter and blood. — *rnág-čan* containing pus, purulent. — *rnag-ₒbrúm* abscess *Sch.* — *rnag-šubs* prob. the core of an ulcer.

རྣགས་ *rnags W., C.*, **ready money, cash**, **nag kyaṅ** id.; **nag-zog** money and goods; **gír-mo gyad nag* Ld.* eight rupees in cash.

རྣང་བ་ *rnáṅ-ba* pf. *brnaṅs* **to be checked, stopped, shut off**; with or without *gré-bar*, to stick fast in one's throat; **to be choked** (complete form *brnáṅs-te ₒčí-ba*); *dbúgs-kyis rnáṅ-šiṅ* (his) breath stopping short (from fright) *Pth.*; *skád-kyis rnáṅ-te* not being able to utter a word *Dzl.* ༢༡, 1; *zás-kyis rnáṅ-te* the food sticking fast in his throat, *mya-ṅán-gyis* from sorrow *Dzl.*

རྣམ་ *rnam*, in compounds for *rnám-par*, v. *rnám-par* extr.

རྣམ་པ་ *rnam-pa* 1. **piece, part**, e.g. the parts of a panel of a door, **ríṅ-gi nám-pa** a longitudinal piece, **žéṅ-gi nám-pa** a cross piece *W.*; *rnám-pa gnyis-su gyes* (a ray of light) is divided into two parts or rays; **section, distinct part of a treatise; part, ingredient**, *lús-kyi rnám-pa p̔rá-rags-rnams* the subtile and the coarse ingredients of the body *Wdṅ.*; *rnám-pa kún-tu, t̔ams-čád-du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *rnam-kún t̔úgs-rje mgo-ₒdrén bka-drín mtsuṅs-brál* most honoured patron, altogether incomparable as to grace and goodness! or, *rnam-kún t̔úgs-rje daṅ bka-drín mtsuns-brál*; European gentlemen are thus addressed in letters: *rnam-kún t̔úgs-rje ₒgyur-méd sá-heb* most honoured Sahib, invariably kind in every respect! — 2. things or persons taken **individually**, often pleon., *ₒod-zér rnám-pa bži* four (separate) rays of light; *jó-bo rnam(-pa) gnyis* the two lords (sc. gods) *Glr.*; *bdag ₒdir t̔sogs bú-mo rnám-pa lṅa* we five girls here assembled *Mil.*; **sá-heb nám-pa nyi* W.* the two European gentlemen; *čo-ₒp̔rúl rnám-pa bčo-brgyád* the eighteen wonderful feats; *ₒbyúṅ-ba rnám-pa lṅa Wdṅ.* the five elements; *žal-zás rnám-pa Dzl.* ༤༦, 17 the separate dishes of a meal (another reading: *žal-zás-rnams*); when used in quite a general sense, the exact meaning is to be understood only by the context: *lhá-sa rnam-pa gnyis t̔sár-nas* after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnám-pa t̔ams-čád mkyén-pai ye-šés S.O.*, or *spyan Dzl.*, as much as omniscience; *gzugs ni k̔a-dóg daṅ dbyíbs-kyi rnám-pao* '*gzugs*' is that in which both colour and form are included *Wdṅ.* — 3. **division, class, species**, *dpuṅ rnam bži* the four species of troops (cavalry, elephants, chariots, infantry); *rnám-pa bži* of four different kinds. — 4. **manner, way**, *rnám-pa sna-t̔sógs-kyis, rnám-pa sna-t̔sógs-kyi sgó-nas* in manifold manner, variously, frq.; *rnám-pa drúg-tu* (the earth shakes) in six ways, i.e. directions (whenever extraordinary works of charity are performed by holy men) v. *Burn.* I., 262 (not 'six times' *Sch.*); *rnám-pas* = *sgó-nas*, or *p̔yir*, *bslú-bai rnám-pas* by arts of seduction *Dzl.*; *dé-la mi dgá-bai rnám-pas* from vexation at it *Mil.*; *bsér-mai rnám-pas* in consequence of the cold wind *Mil.* — 5. **outward appearance, exterior**, आकार, as to form, figure, shape: *lčágs-kyui rnám-pa* in the shape of a hook, hooked *Wdṅ.*; *stón-pai rnám-par sprul* he assumed the appearance of the Teacher *Tar.*; *čós-skui rnám-par ₒgyúr-ba* to appear in a misty form *Glr.*; *lus ₒdi ni roi rnám-par ₒgyur* this body turns into a corpse *Thgy.*, and so in most cases with regard to the whole appearance; of colour alone it is used only, when *dbyibs* (the shape) has already been stated, as in a passage from *Pth.*: as to its *rnám-pa* (colour), it is spotted like a leopard; **deportment, demeanour, gesture**, *yid-du ₒóṅ-bai rnám-pas* of graceful manners *Mil.*; further: **state, manner of existence**, of certain inhabitants of hell *Thgy.*; in philosophical writings: 'Form der Erkenntniss' *Was.* (274); men-

tally: **disposition, temper, state of mind** *Thgy.*; **ko̤ nám-pa-la* = *sám-pa-la C.* in his mind.

རྣམ་པར་ *rnám-par* 1. termin. of *rnám-pa*: **into the form** etc., v. above. — 2. as postp. **like,** = the Lat. instar, *Wdn̄.* — 3. adv. (possibly an abbreviation of *rnám-pa kún-tu*), **entirely, perfectly, thoroughly;** in negative sentences: **by no means, on no account;** often only adding force to another word, *Ssk.* वि; frq. in the shorter form *rnam.*

The following expressions most in use, containing the adv. *rnám-par* or *rnam,* are alphabetically arranged with reference to the second word: *rnám-par klúb-pa* **to adorn, embellish** *Cs.* — *rnam-grán̄s* 1. **enumeration,** *rgyál-poi* of kings *Glr.* 2. **the whole amount, sum total,** *S.g.*; **full number** or **quantity,** where nothing is wanting *Glr.*90, 3.; *mťsán-gyi rnam-grán̄s* the component parts of his name according to their etymological value *Tar.*69, 3. 3. **treatise, dissertation, a paper,** *čós-kyi* frq. 4. by grammarians the signification of *de* is thus defined: *rnam-gran̄s-yžan-brǰód-pa* demonstrative pronoun(?). — *rnam-*ₒ*gyúr* (cf. above *rnám-pa* 5) 1. **form, figure, shape,** *yi-gei rnam-*ₒ*gyúr* the form of the letters (written or printed) *Glr.*, or in this passage also = the graceful form of letters, caligraphy, penmanship, v. below. 2. **behaviour, demeanour,** *lus-n̄ág-gi Wdn̄.*; of a sick person *S.g.;* **gesture,** e.g. devout gestures *Mil.*; *rnam-*ₒ*gyúr rdzés-pa Pth.* mimic gestures, mimical performance, ballet. More esp.: 3. **beautiful form, graceful carriage** of the body, **graceful attitudes** (of dancers etc.) *Pth.*; *bzoi rnam-*ₒ*gyúr* the beauty of a work *Glr.* 4. **pride** *C., W., Mil.*; *rnám-*ₒ*gyur-čan* **fine, smart, gayly dressed; proud, vain, foppish** col. — *rnám-par rgyál-ba* conquering completely, gaining a full victory *Pth.*; *rnam-rgyál* a surname much in use; *rnam-rgyal-pún̄-pa*, acc. to *Schl.* 247 *búm-pa*, water-bottle for sacred uses. — *rnam(-par)-bčád(-pa)* section, paragraph, *rnám-par bčad-pa dan̄-po-o* first paragraph; also mark of punctuation at the end of a paragraph, i.e. double-shad. — *rnam-bču-dban̄-ldan* a certain way of writing the Ommanipadmehūm, v. *Schl.* p. 121; but I should rather explain it in accordance to *rnám-pa* 2, as the 'ten powerful things', scil. letters or written characters, else the words would have been: *rnám-par dban̄-ldán bču.* — *rnám-par* ₒ*ǰóg-pa* v. *rnam-bžág.* — *rnám-par rťóg-pa* (cf. *rťóg-pa* I. 2, and II., 2), gen. sbst. *rnam-rtóg* (विकल्प distinction; doubt, error) 1. **discrimination, perception;** so perh. *S.g.*: *rnam-rtóg n̄an bčom* the perception of what is disagreeable is weakened; **reasoning, mental investigation,** opp. to *ye-šes*, the sublime wisdom of the saint. 2. **scruple, hesitation,** *rnam-rťóg ma mdzád-par čan̄* ₒ*di ysol* please drink this beer without any scruple! *Pth.;* so also in col. language. 3. in philosophy: **obscuration,** viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, **error,** *Was.* (305). 4. in pop. language **disgust, distaste,** *rnám-rtog skyéd-pa* to feel disgust *Glr.*, *zá-ba Pth.* prob. id. — *rnám-(par) ťár(-ba).* 1. **to be entirely released** or **delivered,** and sbst. **complete deliverance,** *rnam-ťár ysum Trigl.* fol. 12, three ascetic notions (in themselves of little consequence), *ston̄-pa-nyíd, mtsán-pa-med-pa,* and *smón-pa-med-pa.* 2. sbst. *rnam-ťár* **biography, legendary tales** about a saint; **tale, story, description,** in general. — *rnam-ťós-(kyi) bu, sras, rnam-sras* = Kuvera, *Ssk.* वैश्रवण. — *rnam-(par) dág (-pa)* thoroughly cleansed, frq.; by *rnam-(par) dág(-par) rtsi-ba,* or *mdzád-pa* I have attempted to express the Scriptural doctrine of δικαιοῦν or **justification.** — *rnam-*ₒ*dúd* n. of one of the seven golden hills round Mount Meru *Glr.* — *rnam-*ₒ*drén* (cf. ₒ*drén-pa* 2) the saviour, Buddha; *rnam-log-*ₒ*drén* the reverse. — *rnam-par-snan̄-mdzád,* वैरोचन, n. of the first of the Dhyani Buddhas. — *rnam-(par)* ₒ*ṕrul(-ba)* **sorcery, magic tricks,** *byéd-pa Dom.* — *rnam-ṕyé, rnam-ṕyéd,* prob. = *rnam-(par) dbye(-ba)* 1. **distinction, division, section.** 2. *rnam-dbyé* **case** or **cases,** of which the Tibetan gram-

marians, from an excessive regard of the Ssk. language and in fond imitation of its peculiarities, have also adopted seven in number. — *rnam-(par) smín(-pa)* **retaliation, requital,** of good or evil deeds, committed in former lives, of good actions by prosperity (*las-ₒpró*), of bad ones by misery and sufferings (*lan-čágs*), very frq.; *sdig-pai rnam-par smín-pa myóṅ-ba Dzl.* — *rnam-(par) bžág(-pa)* 1. **to distinguish, to put in order, arrange, classify** *Wdṅ.*, *Thgy.*, ... *sgó-nas* according to ... (certain points or facts). 2. to consider a person or thing as fully equal or equivalent to another, to substitute one for the other, *C.*; *rnam-bžag* sbst., *Lex.* व्यवस्था 1. **placing apart, separating; distinction.** 2. **arrangement, position,** = *γnás-lugs* 1. — *rnam-(par) rig(-pa)* and *šés(-pa)*, as a vb., 1. **to know fully, to understand thoroughly.** 2. *rnám-par šés-pai lús-čan-rnams Dom.* **rational,** or at least **animated,** beings, opp. to inanimate nature; as a sbst., gen. *rnam-šes*, विज्ञान: 1. etymologically: **perfect knowledge, consciousness,** *Köpp.* I, 604. 2. in philosophy: one of the five *ṕuṅ-po*, **perceptions, cognitions,** *Was.* (of which there are six, if the knowledge acquired by the inner sense is included) also in *Mil.* frq., e. g. *sgo lṅai rnam-šes* (cf. *sgo γsum*). 3. in pop. language: **soul,** e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted *Burn.* I, 503. *Schr.* gives here, as in most cases, the signification used in col. language.) 4. *rnam-rig Was.* (307) **idea, notion;** *Tar.* often = न्याय, also विज्ञ, *rnam-rig-tu bkrál-pa* 'explained in the sense of the idealists', *Schf.*; *rnam-rig daṅ rtóg-gei bstan-bčos* logical and dialectical Shastras. — *rnam-bšád* **explanation** *Tar.*

རྣམས་ *rnams*, in *B.* the usual sign of the plural, in col. language little used, esp. in *W.*, meaning, acc. to its etymology, **piece by piece;** hence its use is not a strict grammatical rule, but more or less arbitrary; it is mostly omitted, when the plural is otherwise indicated, e. g. after definite and indefinite numerals; it may be used, however, not only in these instances (*ₒḱor máṅ-po-rnams* many servants), but also after collective nouns (*dge-ₒdún-rnams*), at the end of enumerations (= *de ťams-čád*), after general expressions, such as: *gaṅ yód(-pa)-rnams* whatever they were, after other plural-signs (... *dag-rnams* etc.). Cf. *rnám-pa* 2.

རྣར་ *rnar*, for *rná-bar*, q. v.

རྣལ་(མ་) *rnál(-ma)* I. 1. **rest** *Cs.*, *lus rnál-du γnás-par gyúr-to* his body obtained rest *Tar.*; esp. **tranquillity of mind, composedness, absence of passion,** *sems rnál-du mi γnás-par* his soul having no rest *Tar.*; *rnál-du ₒdúg-pa*, or *ₒḱód-pa*, *Mil.*: *rnál-mar sdód-pa* id.; *rig-pa rnál-du ₒbébs-pa* to give one's mind up to perfect rest *Thgr.*; *rnal-ₒbyór* 1. योग, **meditation,** nearly the same as *tiṅ-ṅe-ₒdzín* and *bsam-γtán Mil.*, but chiefly when it is considered as the business of life; *rnal-ₒbyor-rgyúd*, योगतन्त्र, *Tar.* frq. 2. often for *rnal-ₒbyór-pa*. — *rnal-ₒbyór-pa* योगिन्, योगाचार्य, **devotee, saint, sage, miracle-worker** frq. — 2. *Sch.* also: **personal, visible, essential** (?) — *Tar.* 201, 6. 22: *bstán-pa rnál-ma?* — II. often for *mnal.*

རྣུར་བ་ *rnúr-ba* v. *snúr-ba.*

རྣོ་བ་ *rnó-ba B.*, རྣོན་པོ་ *rnón-po* usual form, 1. **sharp, acute, edged, pointed;** *rno-méd C.* **dull, blunt;** *rno ṕyúṅ-ba* to sharpen, grind, whet *Sch.* (like *ḱa ₒdón-pa*); *rno lén-pa* to get sharp, to be sharpened; *rno-ṕyuṅ* name of males. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a 'sharp' taste to the flesh of beasts of prey, to the bile etc. *Med.* — 3. *rig-pa rnó-ba* **sharp, clever, shrewd,** *Glr.*, *blo rnó-ba* **talented, gifted,** *dbáṅ-po rnó-ba* **acute, sagacious.**

རྣོང་ *rnoṅ Mil.? rnóṅ-la ˳p̔og.*

སྣ་ *sna* 1. (resp. *s̀aṅs*) **the nose,** *B.;* in col. language *sna-mtśúl*, v. below; *snai rús-pa* bridge of the nose, *snai c̀ag-krúm* cartilage of the nose; *skad sná-nas ˳dón-pa* to utter (nasal) whining tones *Mil.; sná-nas ˳k̔ríd-pa* to lead or turn by the nose; *sna ˳p̔yí-ba* to blow one's nose. — 2. **trunk, proboscis,** *p̔ág-pai Glr.*; *gláṅ-sna* v. *glaṅ.* — 3. a mountain projecting from some other mountain in a lateral direction, **a spur** *Glr.;* it might also be used for **cape, promontory.** — 4. **end,** *t̔ig-sna* the end of a string *Glr., rál-pai sna* the end of a lock of hair *Glr.*; **hem, edge, border,** *gós-kyi sna* the border of a garment *Cs.*; esp. **the nearer end, fore-part,** *˳od c̆én-po z̀ig-gi sná-la* foremost of a bright ray of light (that was approaching) *Mil.*; *sna ˳drén-pa* **to lead, to head** (a body of men) cf. *mjug-ma; dmág-sna ˳drén-pa* to take the command of an army *Pth.*; more indefinitely, like *˳drén-pa*: **to draw along, to lead, to guide,** esp. with *lam*, to direct the way or course of a person, (having the person always in the genit. case); *˳gro drúg-gi lam-sna ˳dren* as a guide he leads all beings *Mil.; *c̆ú-na dem-pa* C.* **to conduct water** (by a water-course); **to bring upon, to cause,** v. below, compounds; *rnág-sna ˳drén-pa* to cause suppuration *Med.*; *lám-sna ˳dzín-pa* to have taken a certain road *Mil.* — In some cases it is difficult to account for the signification, so: *sna-c̆én-po Cs.* **a deputy; commissioner;** *sna-lén byéd-pa* c. genit. **to shelter, harbour, lodge, take in,** *Pth., C.*; *sna (b)stád-pa Lex., bdág-gi sna-stád k̔yód-la re Cs.* I place my full confidence in you; **ná-do t̔óg-ne* C.,* (**nár-do gyáb-te* W.*) **˳gyél-ba** either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. **sort, kind, species,** mostly with *t̔sógs(-pa)*, *W.* with **so-só**, **diverse, various, all sorts of,** *spos sna-t̔sógs-kyis ˳débs-pa Dzl.* to strew all sorts of spices over . . . .; *rnám-pa sna-t̔sógs* frq.; less frq. *sna-maṅ Lex., sna dpag-tu-méd-pa Glr., sna-t̔sád Glr.* **of every sort;** *rín-po-c̆e sna-bdun* seven kinds of jewels; *dár-sna lṅa* five sorts of silk; also *sna* alone is added to substantives, inst. of *sna-t̔sógs*, or = *rnams*: *s̀iṅ-snai dúd-pa* smoke from different sorts of wood *Glr.*; *˳brú-sna smíṅ-pa* the ripening of corn *Glr.*; *sna-γc̀ig* a single one *Mil.*; *c̆ós-sna Tar.* 166, 4 prob. is not so much a kind, as a part of doctrine, *Schf.* — 6. *mí-sna, bló-sna* v. *mi* and *blo.*

Comp. *sná-skad*, **ná-kad ton* W.*, he speaks through his nose. — *sna-k̔úṅ* nostril. — *sna-k̔rág, sna-k̔rág ˳dzág-pa* a bleeding from the nose, *sna-k̔rág γc̀ód-pa* to stop it, *c̆ad*, it ceases, it is stanched. — *sna-k̔ríd* guide, leader; the leader of a choir. — *sná-ga* col. = *sna* 3. — *sna-góṅ* trunk, proboscis *Sch.* — *sna-sgáṅ* bridge of the nose *Cs.* — *sna-sgrá* the noise made through the nostrils *Cs.*, snuffling. — *sna-c̆ú* a running nose, *sna-c̆ú ˳dzag* mucus is dropping from the nose *Lt.* — *sna-c̆én Thgr.* a demon (?). — *sna-mc̆ú* an elephant's trunk *Pth.* — *sna-t̔ág* 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, *sna-t̔ág* or *sna-mc̆ú sríṅ-ba* to stretch it forward *Pth.* — *sna-drí* prob. = *snabs Med.* — *sna-γdóṅ* bridge of the nose *Sch.* — *sna-˳dág* (spelling?) *W.* **snuff.** — *sna-˳drén* **leader, commander;** *sdug-bsṅál-gyi sna-˳drén* **one that causes misfortune, author of it.** — *sna-nád* disease of the nose. — **na-c̆i* C., *na-p̔i* W.*, pocket-handkerchief. — *sna-bábs* the glanders *Sch.* — *sná-bo* 1. **leader, commander, chief.** 2. **a guide,** *gom γsum tsam-laaṅ sná-bo dgos* about every third step one wants a guide *Mil.* — *sna-búg S.g., sna-sbúgs Cs.*, nostril. — *sna-sbyóṅ, sna-smán* snuff *Med.* — *sná-ma Lex.* w.e., *Cs.* = *sna* 4. — *sna-rtsá* root of the nose *Cs.* — *sna-rtsé* tip of the nose. — *sna-t̔sógs* v. *sna* 5. — **nam-t̔súl* W., *nam-súl* Bal.* = *sna* 1 and 2. — *sna-˳dzúr* an aquiline or crooked nose *Cs.* — *sna-léb* a flat nose *Cs.* — *sna-s̀á* the flesh of the nose; the nose *Cs.; sna-s̀á sbyín-pa* to suffer

one's self to be led by the nose *Cs.* — *sna-y̌sóg* 'the hair in the nostrils'; *sna-y̌sógs* 'the wings of the nose (alae nasi), together with the nostrils' *Sch.*; *sna-y̌sór* id. *Sch.* — *sna-bšál Lt.,* prob. an injection into the nose.

སྣ་ནམ་ *sna-nám* **Samarkand** *Glr.*

སྣ་སྙེམ་ *sna-sném, sna-sném ma ˳dúg-čig* do not sit here so idly, without any particular object! *Sch.*

སྣ་སྦྲང་ *sna-sbráṅ* **arrow-head** *Sch.*

སྣ་མ་ *sná-ma* 1. *Cs.*: 'the blossom of the nutmeg-tree'(?). — 2. v. *sna*, compounds.

སྣ་རུ, རྣ་རོ་ *sná-ru, rná-ro,* = *ná-ro Sch.*

སྣག་ *snag* 1. = *rnag Cs.* — 2. also *snág-ťsa* **ink, Indian ink,** *rgya-snág* China ink, *bod-snag* Tibetan ink, *če-snág* Cashmere ink; **nág(-ťsa) lug soṅ** *W.* the ink has run, i. e. a blot has been made. — **nag-koṅ** *W.*, **nag-bhum** *C.*, inkstand. — *snag-ťig* an ink-spot, a dash, a stroke, made with the pen. — *snag-p̔yé* ink-powder. — *snag-ris rgyág-pa* to paint over with ink. — 3. *míg-gi snág-lpags Pth.?*

སྣག(ས)་ *snag(s)* = *ma-y̌nyén,* **relationship by the mother's side;** *snág-gi y̌nyen-mťsáms* id. *Pth.*; *snag-dbón Lex.* w.e.

སྣང་བ་ *snáṅ-ba* I. vb. 1. **to emit light, to shine, to be bright;** *snáṅ-bar byéd-pa* **to fill with light, to enlighten, to illuminate,** *˳gyúr-ba* **to be filled with light, to be enlightened,** e. g. by the light of wisdom *Dzl.; šin-tu mi-snáṅ-bai mún-pa* darkness entirely devoid of light *Dzl.* — 2. **to be seen** or **perceived,** to show one's self, to appear, e. g. blood appears on the floor *Dzl.;* (*p̔yi*) *snáṅ-ba ťams-čád Mil., p̔yi snáṅ-ba gaṅ ˳byuṅ Mil., p̔yi snáṅ-bai yul Mil., snaṅ-ťsád Glr.,* every thing visible, all that is an object of sense, the external world; *dá-lta rgyu žig snáṅ-ṅo* now an opportunity shows itself *Dzl.*; *lus mi snaṅ yaṅ y̌suṅ snáṅ-ba ma-čád-pa byuṅ* although the body had become invisible, yet the voice continued to appear, to be heard *Tar.* 127, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; **to have a certain appearance, to look** (like), *čád-pa ltar* as if it had been suddenly cut off *Wdṅ.*; *snúm-bčas* (to look) greasy *S.g.*; *˳p̔rúl-du snáṅ-ṅo* it looks like sorcery *Glr.* (cf. *˳p̔rul*); *mi-snáṅ-ba* **invisible,** *mi-snaṅ-bar ˳gyúr-ba* to disappear frq.; *btsún-mo-rnams mi snáṅ-ba daṅ* as their wives were not to be seen, were not present *Dzl.* ༧༠, 17; *mi-snáṅ bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *yód-pa Lex.,* sometimes in *B.,* and in the col. language of certain districts; *žes p̔rál-skad-la snaṅ* so it occurs in vulgar language *Gram.*; *zér-ba snaṅ* it is said, *dicitur, Tar.* 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: **to be in a certain state** (of health), **in a certain condition, situation** etc., *C.*: **dhá-ta ghaṅ náṅ-ghin yö̱-dham** how are you now? **čag peb žu̱ naṅ** is the usual salutation in *C.,* like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way* of spelling it seems to be: *p̔yag p̔eb bžud snaṅ*, and the words hardly imply much more than those addressed to inferior people, viz. *da leb soṅ* well, so you are come! well, there you are! Cf. *gá-le.*

II. sbst. (दर्शन, आलोक etc.) 1. **brightness, light,** *snáṅ-ba yód-pai dús-su* when there is light, broad day-light *Thgy.*; fig. *čós-kyi snáṅ-ba* the light of doctrine *Dzl.* — 2. **an apparation, phantom,** *mi máṅ-pos déd-pai snáṅ-ba ˳byúṅ-ṅo* there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people *Thgr.*; *rmi-lam-gyi snáṅ-ba-rnams Mṅg.* — 3. physically: **seeing, sight,** *bdag-ráṅ-gi snáṅ-ba ma dág-pa yin* my faculty of vision, my sight, is dimmed *Tar.*; more frq. intellectually: **view, opinion,** *saṅs-rgyás-kyi snáṅ-ba-la . . . y̌zígs-so, mi-nág-gi snáṅ-ba-la . . . mťóṅ-ṅo* by the Buddhas he was looked upon as . . ., by laymen as . . . *Glr.;* **thought,**

idea, notion, conception, c. genit., *ₒdi ťams-čád ráṅ-gi séms-kyí snáṅ-ba yin* all these things are only conceptions of your mind, your fancies *Thgr.; skyid-sdúg-gi snaṅ-ba šar Thgr.; ₒk̇yágs-pai snáṅ-ba ₒbyuṅ Mil.; bkres-snáṅ ye-méd-par gyúr-to* he was even without a thought of hunger *Mil.*; absolutely: **k̇yód-di náṅ-wa gá-ru taṅ soṅ* W.* where are your thoughts wandering? *čós-la snáṅ-ba sgyur* turn your mind to religion! *Mil.*; *snáṅ - ba ₒgyúr - ba* (τὸ μετανοεῖν) change of heart, conversion (not to be confounded with *snáṅ-bar ₒgyúr-ba* v. above). *snáṅ-ba bdé-ba* **pleased, cheerful, happy** *Pth.*; in some expressions it is equivalent to **soul.** Most of the significations mentioned sub 3 seem not to have been in use in the older language. — *ₒk̇rul-snáṅ, ₒp̀rul snáṅ* **illusion, deception of the senses, deceit, error** *Mil., Glr.*, col. — *ɣnyis-snáṅ* the arising of two ideas in the mind, *ɣnyis-snáṅ-gi rtóg-pa* **hesitation, irresolution, wavering** *Mil.* — *mťoṅ-snáṅ* 1. **the act of seeing, the sight,** *mťoṅ-snáṅ-gi sprúl-pa* phantom, apparition, **ťoṅ-náṅ dé-mo* W.* a sight beautiful to look at, **ťoṅ-náṅ sóg-po** of ugly appearance. 2. *Cs.*: **manner** or **mode of viewing, point of view;** *ɣzigs-snáṅ* id. resp.; *Pth.: ɣzigs - snáṅ - la* according to his (supernatural) **intuition** (with reference to a holy person). — *ťsor-snáṅ* **the hearing,** **ťsor-náṅ-la nyán-po* W.* delightful to hear, pleasing to the ear. — *bar-snáṅ* v. *bar.* — *raṅ - snáṅ* one's own thoughts, ideas *Mil.*; **the own mind** *Glr.; raṅ-snáṅ ₒk̇rúl-pa* an illusion of fancy *Thgr.*; *snaṅ-grágs* **things seen and heard** *Mil.* — *snaṅ-stoṅ Mil.* frq., prob. not 'empty show, delusive appearance' *Sch.*, but: **things (really) appearing and (yet) void,** one of those frq. instances, where two words of opposite meaning are placed together, *dbyer - méd* often being added, as a tertium quid (cf. *Köpp.* I, 598). — *snaṅ - dág* (*naṅ - rtágs, brtág?? Ld. naṅ-stag*) col. **the inward man, the heart, the soul,** **naṅ-dág-la sám-pa šar soṅ* W.* a thought has risen in my soul; **naṅ - dág čad soṅ** now he has felt it in his inmost soul, this will have struck home to his heart *W.*; **ṅá-la naṅ-dhág ma ǰhuṅ* C.* I have not heard it, perceived it, minded it; **naṅ-dhág ma ǰhe̤* C., *ma čo̤* W.*, I was not heedful, I made a mistake! — *snáṅ-ba-mťa-yás = ₔod-dpag-méd* Amitābha, the fourth Dhyāni Buddha. — *snáṅ-me* v. *naṅ - me.* — *snaṅ-ťsád* v. above I., 2. — *snaṅ-ťsúl* 1. the outward appearance, of a landscape = **scenery** *Mil.;* 2. **appearance** opp. to essence, *ɣnas-ťsul Was.* (297). — *snaṅ - mdzád* v. *rnám - par.* — *snaṅ - šás* **thoughts, fancies** (?) — *snaṅ-srid* (*Ssk.* संसार) **the visible, external world** frq. — *snaṅ-ɣsál* **shining brightlo, brilliant;** *čós-kyi snaṅ-ɣsál sgrón-me* the bright light of doctrine *Pth.* — *snaṅ-ṅor ral ₒdrum Tar.* 16 (?).

སྣད་པ་ *snád-pa*, pf. *bsnad*, imp. *snod*, **to hurt, to harm, to injure,** c. accus., *lus snád-nas* being hurt in the body *Dzl.*; *ṅai rta snad ₒgro* or *ₔoṅ* my horse might be hurt *Mil.*; *snád-kyis dógs-te* afraid of hurting him *Dzl.;* of horned cattle: **to butt** *Sch.*

སྣབས་ *snabs*, resp. *šaṅs*, **mucus, snivel, snot,** *snabs p̀yí - ba* to blow one's nose, *snabs-p̀yís* pocket-handkerchief; *snabs-lúg* snotty nose, snotty fellow *Sch.; snabs-lúd*, prob. also *dar-snábs Dom.* = *snabs*; *bé-snabs* thick phlegm *Cs.; snám-pa* v. *snom.*

སྣམ་བུ་ *snám-bu* **woolen cloth;** the common sort is not dyed, very coarse, and loosely woven; *snám-buspú-čan* hairy cloth, napped cloth; *snam-p̀rúg, dbus-snám Mil.*, fine cloth; *ₒgo-snám C.* id.; *snam-sbyár Lex.* a sort of loose mantle for priests *Cs.* — **nám-ya* W.* **trowsers.** — *snam-yúg, yúg-snam* a whole piece or roll of woolen cloth. *snam rás* woolen cloth and cotton cloth *Mil.*

སྣམ་བྲག་ *snam-brág* (*Ü: *ȧm-bág**) **bosom,** *snam-lógs, snam-ɣžógs* resp. **side.**

སྣར་ *snar*, termin. of *sna*; *snar-bkáb Wdk.* fol. 464 **nose-band** (?) **pocket-handkerchief** (?); *snár - kyu* **guide-rope** for camels, passing through their nose.

སྣར་ཐང་ *nar-ťáṅ* n. of a monastery, *Köpp.* II. 256; n. of a philologist *Gram.*

སྣར་པོ་, སྣར་མོ་ *snár-po, snár-mo Cs.* 1. of a **white** or **light red colour** (cf. *skya-nár*). — 2. **long, oblong,** cf. *nár-mo.*

སྣར་བ་ *snár-ba* prob. the original form of *bsnár-ba.*

སྣར་མ་ *snár-ma* n. of one of the **lunar mansions**, v. *rgyu-skar* 3.

སྣལ་བ་ *snál-ba* v. *bsnál-ba.*

སྣལ་མ་ *snál-ma* **thread, silk-thread, woolen thread** etc.; **knitting-yarn**, or yarn used for other purposes; also for **warp, abb-yarn.**

སྣུན་པ་ *snún-pa*, pf. and fut. *bsnun*, 1. **to prick** *Lt.*; **to stick** or **prick into**, e.g. a stick into the ground *Mil.*, *mtson* a weapon *Lex.* — 2. **to suckle** (cf. *nú-ba*, *núd-pa*), *nú-ma* or *nú-žo snún-pa Pth.*, *Lt.*, id. — 3. **to multiply** *Wdk.* — *ynad snún-pa Lex.* w.e, *Sch.*: 'to excavate the interior, to get or penetrate into the inside' (?).

སྣུབ་པ་ *snúb-pa*, pf. *bsnubs*, fut. *bsnub*, imp. *snub(s)* vb.a. to *núb-pa*, **to cause to perish**; gen. fig. **to suppress, abolish, abrogate, annul, destroy, annihilate**, a religion, a custom etc.

སྣུམ་པ་ *snúm(-pa S.g.*, *-po Cs.*), 1. **fat, grease, any greasy substance**, *snúm-gyis skúd-pa* **to grease, to smear**; in *C.* esp. **oil** (*W.* **már-nag**), *snum-zád-kyi már-me* a lamp, the oil of which is consumed; also fig., *snum* being added pleon., e.g. *Mṅg.*: *lus-zúṅs snum-zád*, and parallel to it: *lus-zúṅs zad Lt.*; *rlan-snúm* raw fat, *žun-snúm* melted fat *Cs.*; *sol-snúm* cart-grease, composed of pulverized charcoal and fat *Glr.* — 2. fig. of luxuriant grass or pasture, *ri snúm-pa* a hill clothed with luxuriant pastures *C.* (cf. *rug-gé*); *snúm-la ǰám-pa* luxurious and soft *Mil.* — *snum-kóṅ* a little bowl for oil etc. — *snum-₀kúr* a kind of pastry baked in suet. — *snum-glégs*, *W.* **num-lág**, a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snúm-čan*, *snúm-bčas*, *snum-ldán* **fat, oily, greasy.** — *snúm-dri* a smell of fat. — *snúm-nag* **oil** *Kun.* — *snúm-rtsi* a greasy liquid, **oil** etc.; **greasy, oily** *C.* *snúm-pa* vb. = *snóm-pa* I.

སྣུར་བ་ *snúr-ba*, pf. and fut. *bsnur*, vb.a. to *núr-ba*, 1. **to put** or **move out of its place, to remove, to shift** *W.*; **to move** or **draw towards one's self** *Cs.*, so *mdún-du snúr-ba Zam.* is explained by *₀tén-pa.* — 2. *Sch.*: **to cut into pieces, to fracture, to crush**, *žíb-mor* into small pieces (to reduce), to powder; so it seems to be frq. used in *Lt.*, though one *Lex.* explains it by *₀dás-pa* (scarcely corr.). — 3. *Cs.* **to bring near** = **to shorten**, *dus* a term, a space of time. Cf. *brnú(r)-ba Lexx.*

སྣེ་(མོ་) *sné(-mo)* 1. **extremity, end**, *snál-mai Lex.*, of a thread, *tág-sne* the end of a rope *Sch.*; **hem, seam**, *né-mo *ltáb-če* W.* to fold down and sew the edge of a piece of cloth, **to hem**; **né-mo gyáb-če* W.* to trim with cord or lace. *sne-₀kór* **to warp, to get twisted** *Sch.* — 2. *sne-rgód*, *sne-dmár*, *sne-tsód*, *món-sne*, *sneu*, names of plants.

སྣེམ་པ་ *sném-pa* **to shake, to cause to move slightly**, *bsném-byai sa-yži* a quagmire, shaking or yielding under one's feet *Sch.*; *nem-ném bsném-pa Lex.*, pf. *bsnems.*

སྣོ་བ་ *snó-ba Cs.* = *snúr-ba*, **to reduce to small pieces, to crumble.**

སྣོད་ *snod* I. sbst. (**भाजन**) 1. **vessel**, *snod-spyád* id., *Lex.* and col. frq.; *yser-snód* a gold vessel; *pye-snód* a vessel for meal or flour; *ču-snód* water-pot, pitcher; *bu-snód* **uterus, womb**, *Lt.* and col.; *snód-kyi ka* mouth of a vessel, *snód-kyi žabs* bottom or foot of a vessel, stem of a glass. — 2. in anatomy: *snod drug* (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatic vessels (in the female: uterus); *don-snód*, the six vessels and the five *don* together, v. *don* 5. — 3. with reference to religion v. *sde*, compounds. — 4. fig. 1. in ascetic language denoting **man**, as far as he is susceptible of higher and divine things; so already in *Dzl.* a man is called *snod yóṅs-su dág-pa* a very pure and holy vessel; *snod-ldán slób-ma* a disciple eager to be instructed *Mil.*; *snód-du rúṅ-ba* one fit for, worthy of (instruction); *snód-du méd-pa* unfit, insusceptible, rude, vulgar.; *ṅés-par légs-pai snod mčog*, *ṅes-legs bsgrúb-pai snod*

mčog a most perfect vessel of religion (most susceptible of etc.) *Thgy.; snod ma yin* insusceptible of religion *Thgy., Tar.* — 2. in metaphysics: *p̓yi-snód* **the external world,** or rather **inanimate nature,** *p̓yi-snód-kyi ̥jig-rtén Glr.* and elsewh. frq., opp. to *nan-bčúd*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snád-pa.*

སྣོན་ *snon* **rest, remainder**(?) *Dzl.* ༢༦༢, 4, *Sch.*

སྣོན་པ་ *snón-pa*, pf. and fut. *bsnan*, 1. **to add, superadd, increase, augment,** **la nán-če* W.* to add to the wages, to raise the wages; **ja t̓sá-big nan sal* W.* please give me some more tea! *ynyis bsnán-te* two being added to them, (their number) increasing by two *Mil.; mán-du snón-pa* to augment by a great number frq. — *nón-ka*, or *nón-k̓a W.*, **increase, growth, augmentation,** and in a special sense: **agio, premium;** *snón-ma, bsnán-ma*, id.; **pun-nón* W., *gyab-nón* C., dmag-t̓sógs snón-ma* **reinforcements, auxiliary troops.** — 2. **to add up, sum up** *Wdk.*

སྣོབ་ཟོག་ཅན་ *snób-zog-čan* (spelling?) **curious, inquisitive,** **nob-zóg čó-če* W.* to pry into, to ferret.

སྣོམ་པ་ *snóm-pa* I. also *snúm-pa*, pf. *bsnums*, fut. *bsnum*, imp *snum(s)*; and *snám-pa*, pf. *bsnams*, fut. *bsnam*, imp. *snom(s)*, 1. **to smell,** to perceive by the nose (cf. *mnám-pa*), *snas drí-rnams bsnáms-pa* to perceive scents by the nose *Stg.*; **da num* W.* there, smell at that! **zi núm-te dúl-če* W.* to go about smelling and prying; **na čian mi num* W.* I do not smell any thing. — 2. **to grope,** **mun-nag-la nom-ne čin = nag-zúg-la nóm-žin son* C.*, v. *nag-zúg.*

II. pf. *bsnams*, fut. *bsnam*, *W. *nám-če**, resp. for *lén-pa, ̥dzin-pa, t̓ógs-pa, ̥čán-ba*, **to take,** relics from a sepulchre *Glr.*; **to seize, to take up,** the alms-bowl *Dzl.;* **to hold,** a stick *Mil.;* **to put on,** a sacred garment; **nam yin-na* W.* would you please (to take), would you like (to have a cup of tea etc.)?

སྣོར་བ་ *snór-ba*, pf. and fut. *bsnor*, **to confound, mingle, mix, disturb** *Cs.*

སྣོལ་བ་ *snól-ba*, pf. and fut. *bsnol*, 1. **to unite, join, put together, fit together,** e.g. bricks or stones in building *W.; Cs.* **to adjust;** *Sch.:* to mend holes in stockings, **to darn; to cross** one's hands, *brán-k̓ar*, resp. *t̓úgs-kar*, on the breast *Thgr.* and elsewh. frq.; *̥t̓am snól-ba* **to put together, to embrace** *Cs.*; *ltá-snol-ba* to look at each other, *̥ó-snol-ba* to kiss each other, 'and thus frq. denoting reciprocity' *Cs.* (though not to my knowledge). — 2. **to wrestle, scuffle, fight,** of boys, dogs frq., also *Mil.*; *stag snól-ba* a fighting tiger that rushes upon the enemy *Ma.*; **to contend with, fight against, subdue,** *me*, a fire *Tar.*

སྣྲུབས་, སྣྲོན་ *snrubs, snron*, the names of two of the lunar mansions, v. *rgyu-skár.*

སྣྲེལ་(གྱ)ཞི་ *snrel-(y)ži Lexx. = p̓red*; *Cs.* **sloping, oblique;** *Sch.:* **confusedly, pellmell;** *Cs.* also **mediocrity.**

བརྣག་པ་ *brnág-pa* 1. **to devise, contrive, to take care, to be concerned about, to strive for** or **after,** . . . *žes yčig-tu brnágs-pas* striving only after (that one thing) *Tar.;* as sbst. *brnág-pa čons* keep (it) well in your mind, pay all attention (to it)! c. genit., cf. *brnán-pa.* — 2. *Lex. = bzód-pa,* **to suffer, to endure;** *brnag-dka* **intolerable, insupportable** *Lex.* — 3. *Cs.:* **to be full of corrupt matter.**

བརྣང་བ་ *brnán-ba* v. *rnán-ba.*

བརྣན་པ་ *brnán-pa* 1. *Cs.* **to attend, to look on attentively,** *̥bri-klóg brnán-pa* to attend while a person is reading or writing. — 2. *Sch.*: **'to be desirous of, to long for,** *čós-la* for religious instruction, *ltó-la* for food'. With the first signification agrees a quotation in *Zam.: nán-tan-brnan,* with the second the word **zá-nan-čan* W., = zá-brnab-čan.*

བརྣབ་སེམས་ *brnáb-sems Cs.*: **covetousness, selfishness;** *Thgy.*: *bdág-gi-la brnáb-sems* predilection for one's own things, *yžán-gyi-la brnáb-sems* desire for things

belonging to others; *W.*: **zá-nab-čan** **greedy, ravenous;** **nór-nab-čan** **greedy of gain** or **money, covetous.**

བརྣུ་བ་, བརྣུར་བ་ *brnú-ba, brnúr-ba Lexx.; Cs.* **to draw to, to attract,** (*Sch.* also: 'to remove a thing from its place?'), prob. another form for *snúr-ba.*

བརྙོགས་པ་ *brnógs-pa* **to hide, conceal,** *Lexx.*

བསྣང་བ་ *bsnáṅ-ba* v. *rnáṅ-ba.*

བསྣད་པ་ *bsnád-pa* v. *snád-pa.*

བསྣན་པ་ *bsnán-pa* v. *snón-pa.*

བསྣམ་པ་ *bsnám-pa* v. *snóm-pa.*

བསྣར་བ་ *bsnár-ba* 1. **to extend in length, to lengthen, to pull out,** e.g. a piece of India rubber *W.* — 2. **to draw** or **drag after, to trail,** *mjúg-ma Lex.* the train of a robe, the tail etc.; fig. **to have in its train, to be attended with,** *nyon-moṅs-bsnár* the consequences of sin *Sch.*

བསྣལ་བ་ *bsnál-ba* **to spin out, to protract** *Cs.*

བསྣུན་པ་ *bsnún-pa* v. *snun-pa.*

པ

པ *pa* 1. the letter *p,* (tenuis), the French p. — 2. num. figure: 13.

པ་ *pa,* an affix, or so-called article, the same as *ba* (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for *par;* affixed to the names of things, it denotes the person that deals with the thing (*rtá-pa* horseman, *čú-pa* water-carrier); combined with names of places, it designates the inhabitant (*bód-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*ynyís-pa* the second), or it implies a counting, measuring, containing (*bú-mo lo-ynyís-pa* a girl counting two years, i. e. a girl of two years; *k̔ru-gáṅ-pa* measuring one cubit; *súm-ču-pa* containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (*rkéd-pa* etc. etc.), or it serves to distinguish different meanings (*rkaṅ* marrow, *rkáṅ-pa* foot) or dialects (*k̔á-ba B.,* **k̔a** *W.* snow); *pa daṅ* with a verb, v. *daṅ* 4; in certain expressions it stands, it would seem, incorr. inst. of *pai*: *ysó-ba rig-pa* science of medicine, *grúb-pa lus* structure of the body, *dám-pa čos* holy doctrine (of Buddha).

པ་ཏ་ *pá-ta W.* **cross,** St. Andrew's cross (thus ×).

པ་ཏིལ་ *pa-til* v. *p̔a-tíl.*

པ་ཏོ་ *pá-to* a medicinal herb *Wdṅ.*

པ་ཏྲ་, more corr. པཏྲ་, *pā-tra* (also *pa-ṭa Pth.*) *Ssk.,* **cup, basin, bowl** (esp. for sacrifices); beggar's bowl = *lhuṅ-bzed.*

པ་ཎ་ *pa-ṇa Ssk.* = *taṅ-ka Tar.* 112, 6; in Bhotan 1 rupee *Schr.*; in *W.* (also **pé-ṇa**) a copper-coin = Paisa, esp. of foreign coinage.

པ་ཎི་ *pa-ṇi Hind.* पाणी, **water** *Lt.*

པ་བེན་ *pa-ben* **a strip of wood, ledge, border** (?) *W.*

པ་(ཝ་)སངས་ *pa(-wa)-sáṅs* 1. the planet **Venus.** — 2. **Friday.**

པ་ཡག་པ་ *pa-yag-pa* a medicinal herb = *smug-čuṅ Med.*

པ་ཡུ་ *pa-yu* salt *Bal.*

པ་ཡོ་ཏོ་ཡོ་ *pa-yo-tó-yo*, **srog daṅ pa-yo-tó-yo taṅ-te soṅ* Ld.* for *srog daṅ bsdos*, v. *sdo-ba.*

པ་ར་ཁ་ *pá-ra-ḱa W.* **cross** (a straight one +).

པ་རང་ *pa-rán* (spelling doubtful, at any rate not *ṕa-raṅ*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.

པ་རི་ *pá-ri W., pá-ru C., B.* 1. **box,** cylindrical or oval, high or flat, of wood or metal. — 2. *pá-ru,* also *pá-tra Sch.* — 3. v. *bá-ru.*

པ་ཤི་ *pa-śi Sch.* **'a teacher'**; *Lex.*: n. of a Tibetan priest that went to China.

པ་སངས་ *pa-saṅs* v. *pa-wa-saṅs.*

པག, པག་བུ་ *pag, pág-bu Bal., pág-gu Dzl., pau W., ṕag Glr., ṕau Wdṅ.*: **brick**; *pág-gu byéd-pa Dzl.*; *ṕibs-pag* roof-tile *Cs.*; *wá-pag* gutter-tile *Cs.*; *rdzá-pag, só-pag Glr.* burnt-brick *Cs.*; *sá-pag Glr.* unburnt-brick *Cs.*; *pag(-bu)-mḱan* mason *Cs.*; *pag-rtsíg* brick-wall *Cs.*; **pag-tśír W.* a row or layer of bricks; frq. used as a measure = a small span, **ḱa pag-tsír nyis yod** the snow is as deep as two layers of bricks. — Not quite plain is the etymology of *ˏog-pag*, *Lex.*: *ska-rágs-kyi rgyan*, *Sch.*: 'a girdle ornamented with glass-beads'; and of *pag-ṕór Sch.* cup or vessel with a lid.

པགས་པ་ *págs-pa, Mil.* also *-po* (cf. *lpags*) 1. **skin, hide**; *śu-ba* to skin, acc. to *Schr.* also merely to fret the skin; *págs-pai gos* skin or fur-clothing *S. g.* — 2. **foreskin,** when the connection of words does not admit of a misconception, *Mṅg.* — 3. **skin** or **peel** of fruit, **the bark** of trees, also *pags-śún*, and *śún-pags*; **pag-ťág* C.* bark-cord, match-cord; *págs-ču* anasarca, skin-dropsy; *págs-ču-žugs* affected with this disease.

པང་ *paṅ,* ཕང་ *ṕaṅ,* resp. *sku-páṅ*, 1. the bend or hollow formed by the belly and the thighs in sitting, **lap,** *B., C., W.*; *paṅ-du soṅ* he sat down on the lap of . . . *Glr.*; *paṅ-ḱebs* apron; *paṅ-ḱrag* the blood flowing off during child-birth; **paṅ-big* W.* urinary bladder; **paṅ-ri* (for *dri?*) *suṅ* C.* she has the bloody flux; *páṅ-yyog-ma Cs.* midwife (a kinswoman generally has to officiate as such; a hired one receives a new dress for her services). — 2. the bend or hollow formed by the arm and the chest in carrying something; **bosom,** usually *páṅ-pa*; *śiṅ-paṅ-pa gaṅ* an armful of wood; *páṅ-par ˏkyér-ba* to carry (a child) on the arm *Dzl.* and elsewh.; *sdóṅ-po páṅ-pas ma ˏkyigs-pa tsam žig* a tree not to be encompassed by a man's arms *Pth.*; **paṅ-gód, paṅ-kód* W.* an armful.

པང་ཀ་ *páṅ-ka, páṅ-ḱa* 1. *W.* an implement for stirring the fire; for scraping = *rbad.* — 2. *Ts.* = *paṅ.*

པཉྩ, པན་ཙ་ *paṅtsa, pan-tsa*, seems to be the n. of a tree *B., C.*; *Ssk.* only: five.

པད་པ་ *pád-pa C.* = *srín-bu pád-ma*, v. *pád-ma.*

པདྨ, པད་མ་ *padma, pad-ma Ssk.* in *C.* pronounced **pę́-ma** 1. **water-lily, lotos,** Nymphaea, if not nearer defined, the blue species, whilst the less frq. form *pád-mo* (acc. to *Glr.* fol. 62) seems to denote the white kind of this flower. — 2. (not in *Ssk.*, at least acc. to *Wls.* and *Williams*, though *Köpp.* II, 61 seems to dissent): **genitals,** of either sex, *Med.* — 3. *srín-bu pád-ma* **leech.** — *pad-kór, pad-skór* 1. a particular way of folding the fingers during prayer *Cs.* and *Sch.*; a certain gesture with the hand. 2. a kind of **toupet** of the women, also *pad-ló C., W.* — *pád(-ma) dkár(-do)* 1. white lotos. 2. **title** of a celebrated **Sutra,** translated by Burnouf, *Was.* (151). — *pad-dkár žal-laṅ* an astronomical work by Púgpapa, v. *Cs.* time-table. — *pad-ma-čan* full of lotos; more particularly lotos-lake, with and without *mtso Glr.* — *pad-(ma daṅ nyi-ma daṅ) zlái ydan Glr.* and elsewh., carpet with

representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Awalokiteswara, *Köpp.* II, 23. — *Pad-ma-ₒbyuṅ γnás, Sskr.* P. Sambhava, also: *U-rgyan-pád-ma*, one of the most famous divines and holy magicians, in the 8th century, from Urgyén (*Ssk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma ťaṅ-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga Ssk.* ruby. — *pád-rtsa* a medicinal herb *Wdṅ* (= *pe-tsé?*).

པཎྜི་ཏ་ *paṇḍi-ta Ssk.*, **Pandit,** Indian scholar or linguist; *paṇ-čén* great Pandit; *paṇ-čén rin-po-čé, bog-do* (Mongolian) *rin-čen*, title of the second Buddhist pope, residing at Tashilunpo, *Köpp.* II, 121. — *pan-ža* Pandit-cap.

པན་པོན་ *pan-pón* (also *pan-pún?*) not considered perfect in dignity, as for instance the Lamas in *Lh.*, that are married; yet cf. *ban-bón*.

པར་ *par* I. **form, mould,** *blúgs-par* casting-mould; *rdéu-par* bullet-mould; *blúgs-par*, as well as *šiṅ-par*, printing form, a stereotype plate cut in wood; *par rkó-ba* to cut types; *rgyáb-pa, par-du ₒdébs-pa*, to print, to stamp; *par (-yig) ₒbrí-ba* to write the exemplar or manuscript for printing. — *pár-rko-pa, pár-rko-mk̒an*, cutter of types. — *pár-k̒aṅ* printing-office. — *par-rgyáb* print, **par-rgyáb ťsógs-se** *W.* like a print or impression. — *par-snág* printing-ink. — *pár-pa* printer *Cs.* — *pár-dpon* fore-man of a printing-office. — *pár-ma* a printed work, book; **di pár-ma yaṅ yod** this is also to be had printed. — *par-γyóg* a printer's man, assistant. — *par-šóg* printing-paper. — *par-γži* = *par*.

II. v. *pár-ma*. — III. termin. of *pa*, also sign of the adverb; combined with verbs, it represents the supine, or adverbial sentences, commencing with **whilst, so that;** *mi byéd-par* without doing.

པར་ཏང་ *par-taṅ Lex.*, **a hairy carpet** *Sch.*

པར་པ་ཏ་ *par-pa-ta* n. of an officinal plant *Med.*

པར་བུ་ *par-bu Lexx., Sch.* = *pa-tra*.

པར་ཙ་སོ་ཏི་ *par-tsa-só-ti W.* **a kind of cotton cloth.**

པལ་ལ་ཏུ་ལ་ *pal-la-tú-la Hind.* **scales of a balance** *Sik.*

པས་ *pas* 1. the instr. of *pa;* combined with verbs, it signifies **by, in consequence of, because;** also **as, since, when.** — 2. = *las*, as sign of the comparative; after vowels, however and the final consonants d, r, l, *bas* stands in its place; *rtá-bas k̒yi čúṅ-ba yin* the dog is smaller than the horse; *k̒yód-pas, stág-pas, rtá-pa-bas, sṅár-bas*, or *sṅá-ma-bas če*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *bu lṅa-brgyá-bas γčig*, or for *las* with the signification: except, *Mil.*

པི་ *pi* num. fig.: 43.

པི་ཆག་ *pi-čág* (*Turk.* چاكر) **large butcher's knife.**

པི་པི་ *pi-pi* 1. *Schr., Sch.* **fife, flute.** — 2. *W.* **nipple, teat;** **pi-pi nud táṅ-če** to suckle. — 3. **icicle** *W.*

པི་(པི་)ལིང་ *pi(-pi)-liṅ, Ssk.* पिप्पली. Piper longum, a spice, similar to black pepper, yet more oblong.

པི་པོ་ *pi-p̒o* v. *pi-ši.*

པི་ཙེ་ *pi-tse* **skin,** or **leather bag** for water etc. *Lh.*

པི་ཚི་ *pi-ťsí*, and *ma-ťsí*, interjections of anger, *Foucaux Gyatch.* २९८, *transl.* 292.

པི་ཝང་ *pi-wáṅ* or *pi-báṅ*, *Zam.* = वीणा, **guitar,** also *ḍa-nyén-pi-waṅ C., pi-waṅ ról-mo Glr.* = *k̒ó-poṅ W.; pi-waṅ rgyud γsum* a three-stringed guitar *Stg.*; *rgyud-máṅ* a guitar with many strings *Cs.*; *sgróg-pa* to play (the guitar); *pí-waṅ-mk̒an*, or *pí-waṅ-pa* a player on the guitar.

པི་ཤི་ *pí-ši* (perh. from the Persian) **cat,** *W.; pí-p̒o* male cat, *pí-mo* female cat.

པིག་མོ་ *pig-mo* v. *pús-mo.*

པིར་ *pir* **brush, pencil;** *byúg-pir* large brush, for house-painting; *bčád-pir* small

brush or pencil for artistic painting, Chinese writing; *pír-ťogs(-pa)* painter *Cs.* — *pír-doṅ* receptacle or case for brushes. — *pír-spu* pencil-hair. — **pir-nyúg** *W.* = *bċad-pir*; also for lead-pencil. — *pír-šiṅ* pencil-stick.

པིར་བ་ *pír-ba* (spelling?) **to crush, to grind** (to powder) = *mnyéd-pa Ld.*

པིལ་ཙེ་ *píl-tse Ld.* **sieve.**

པིས་མོ་ *pis-mo* v. *pús-mo.*

པིཔྤལ་ *pispal,* acc. to *Cs. Ssk.*, yet not to be found in *Lexx.*, **the wild fig-tree,** *Hindi: pipal.*

པུ་ *pu* num. figure for 73.

པུ་ཏི་ *pú-ti* **milfoil,** (millefolium), yarrow; *Lh.*

པུ་ཏྲི་ *pú-tri* (*Ssk.* पुत्री, daughter), a common female name (perh. *bu-ḱrid.*)

པུ་སྟི་ *pú-sti, Glr.* = *pó-ti,* **book** (perh. formed out of *pústak*).

པུ་ན་ཁ་ *Pu-na-ḱa* town in Bhotan.

པུ་བྱི་ *pú-byi* v. *spú-byi.*

པུ་ཙེ་ *pú-tse, pú-se,* a little rat-like animal, v. *bra* and *zlum; pu-tse-šel* prob. = *pu-šel-tse.*

པུ་ཚེ་ *pu-ťsé* **husks of barley** *W.; Cs.* **bran.**

པུ་རངས་ *Pu-ráṅs Mil.*, a district in *Mṅa-ris.*

པུ་རི་ *pu-rí* **tube,** any thing tubular and hollow, box of tin or wood, pen-case etc.; also = *dóṅ-po* the Tibetan shuttle; **pu-ri méd-ḱan** *W.* full, solid, not hollow, cf. *pá-ri.*

པུ་རུ་ཥ་ *pu-ru-ṣa Ssk.* **man; soul;** = *skyés-bu.*

པུ་ལིང་ག་ *pu-liṅ-ga Cs.: Ssk.* **masculine gender.**

པུ་ལུ་ *pú-lu* **hut,** built of stones, like those of the alpine herdsmen *W.*, (*Ts. rdzí-skyor*); *ḱyi-pul* dog-kennel.

པུ་ཤུ་ *pú-šu* **fence,** *Lex.* = *mda-yáb* and *lán-kan.*

པུ་ཤེལ་ཙེ་ *pu-šel-tse* a medicinal herb *Med.*

པུག་ཏ་ *púg-ta* (?) **shelf, partition** in a box.

པུག་མ་ *púg-ma Pur.* **collar-bone.**

པུང་པ་ *púṅ-pa, p̔úṅ-pa C., W.* **an urn-shaped vessel** of clay or wood, for water, beer etc. (seems not to be the same with *búm-pa*).

པུན་པ་ *pún-pa W.*, **pún-ċe** = *lúd-ċe* to run over.

པུཎྜ་རི་ཀ་ *puṇḍarika Ssk.*, **white lotos.**

པུར་ *pur Cs.* 1. **steel-yard.** — 2. *púr-gyis* v. *ₒpur-ba.* — 3. v. *spur.*

པུལ་ *pul* v. *pú-lu.*

པུཥྐ་ར་ *puṣkara Ssk.* **blue lotos.**

པུསྟ་ཀ་ *pustaka Ssk.* **book.**

པུས་མོ་ *pús-mo, W. *pís-mo, píg-mo*,* **knee;** *pís-mo sa-la ₒdzug-pa* to kneel; **píg-mo tsúg-ċe, pi-tsúg gyáb-ċe** *W.* id.; **píg-mo tsúg-te dad-ċe** to sit in kneeling (which is considered indecorous); cf. *tsog.*

པེ་ *pe* num. figure: 103.

པེ་(ད)ཀར་ *pe-(d)kár,* also *be-kár, pe-há-ra. bi-hár Lt., Glr., Mil.*, a much worshipped deity, v. *kye-p̔áṅ,* and *Schl.* 157.

པེ་ཏེ་ཧོར་ *pe-te-hor* n. of a people *Sch.*

པེ་ནེ་ *pe-ne, pé-na* v. *pa-ṇa.*

པེ་བན་ *pe-bán* (*Pers.* پیوند), **graft, scion;** **pe-bán tsúg-ċe** *W.* to graft.

པེ་ཙམ་ *pe-tsám* **little, small, a little** *Sch.*

པེ་ཙེ་ *pe-tsé, pi-tsí, Chin. pai-tsái,* **Chinese white cabbage** in *C.;* of late also known in Europe.

པེ་ར་ *pé-ra* **a flat basket.**

པེ་ས་ *pé-sa, paisa, Hind.*, copper coin, not quite a half-penny.

པེན་ཙེ་ *pén-tse* a kind of wood of which vessels are made *Cs.* (= *pán-tsa?*)

པོ་ *po* 1. sign of nouns, in like manner as *-pa;* it particularly designates con-

crete nouns and the masculine gender, frq., in contradistinction to abstract nouns with *-pa* or *-ba*, and to feminines with *-mo;* connected with a numeral, it supplies the definite article: *lṅá-po* the five (just mentioned); *ynyís-po* the two, both, = *ynyis-ka.* — 2. num. figure: 133.

པོ་ཏ་ལ་ *pó-ta-la* (*Ssk.* पोत ship, ल to receive, hence: harbour, port; *Tib. gru-dźin*) 1. ancient n. of Tatta, a town not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The spelling '*Buddha-la*' arises from an erroneous etymological hypothesis, and the fact of its being found even in Huc's writings may be attributed merely to a thoughtless adherence to what had become a custom; v. *Köpp.* II, 340.)

པོ་ཏི *pó-ti* (acc. to one *Lex.* a corruption of *pu-sta-ka*, for which also the form *pu-sti* seems to speak) = *glegs-bam*, **book** (of loose leaves).

པོ་ཏུམ་ *po-túm Sik.* **large wasp.**

པོ་ཏོ་ *po-tó C.* **bullock.**

པོ་ཏོག་ *po-tóg* v. *mťo-po-tog.*

པོ་ལ་ *po-lá* the well-known Turkish mess of **pilaw**, *Hind.* **pulao**, rice boiled with fowl; in *Ld.* however sweet rice, prepared with butter, sugar, and 'pating'; fig. *bsám-bloi pó-la byéd-pa* to concoct and deal in plans and plots.

པོ་ལོ(ན)་ཤན་ *po-lo(n)-šán* n. of the mountains bordering on China *Ld.-Glr. Schl.* 21, a (where in the translation the word has not been recognized as being a proper name).

པོག་པོར་ *pog-pór* **censer, perfuming-pan.**

པོགས་ཏ་ *pógs-ta* v. *p̓úgs-ta.*

པོད་ *pod, pon, pón-to* v. *p̓od, p̓on, p̓ón-to.*

པོབ་ *pob C.* **castrated ram.**

པོལ་ *pol Ts.* = *tsá-bai nad.*

པྲ་ *pra* small **turkoises**, 1 or 2‴ in size, strung together for finger-rings, v. *tsom.*

པྲ་(མོ) *pra(-mo) Cs.* 1. **lot;** *pra ˳débs-pa* to cast lot. — 2. **sign, token, prognostic;** *Sch.: pra ˳bebs-pa* 'ein Zeichen geben, ein Bild darstellen'.

པྲ་ཅལ་ *pra-čál, spra-čál Lex.* w.e. *Sch.* **jest, joke, fun,** nonsensical talk; *byéd-pa* to make sport, to play the buffoon; *slóṅ-ba* to cause merriment; *pra-čál-pa*, or *-mk̓an* wag, buffoon.

པྲ་ལི་ *pra-lí Sch.*: hill-mouse (marmot?), hare (?); cf. *brá-ba.*

པྲང་འགོས་ *praṅ-˳gós* an alpine herb, said to be very wholesome to sheep (so for instance in Purig); acc. to recent investigations, of little value. Acc. to *Cs.* = *á-króṅ*, but this is denied by the people of Lahoul.

པྲི་ཡང་ཀུ་ *pri-yaṅ-gu Ssk.*, n. of several kinds of Indian aromatic plants *Med.*

པྲོག, ཟེ་པྲོག་ *prog, ze-próg Lex.*, **the crest of a cock** *Cs.; próg-žu, bróg-žu, spróg-zu* = *čod-pán.*

དཔའ་(བ་) *dpá(-ba)* (शूर, वीर), also *spá-ba* 1. **bravery, strength, courage; brave, strong, courageous;** *dpa bsgóṅ-ba Lex., k̓óṅ-ba Thgy.; góṅ-ba, bkóṅ-ba Lex.*, to despond; to dishearten (?); *šín-tu dpá-žiṅ* he becoming very brave *Dzl.*; *dpá-la stobs kyaṅ gyad daṅ bnyám-ste* being brave, and in strength equal to an athlete *Dzl.* — 2. **beauty; beautiful.** — 3. *W.* **taste, agreeable taste, flavour.**

Comp. *dpá-čan* 1. brave. 2. beautiful. 3. *W.* savoury. — *dpa-méd-k̓an W.* tasteless, v. also *ldád-pa.* — *dpa-čén* very brave; a great hero. — *dpa-dár* = *mgul-dár*, a piece of silk, tied round the neck, as an honourable distinction for some brave deed. — *dpa-ldán* = *dpá-čan* 1 and 2. — *dpá-bo*, वीर, 1. strong man, hero. 2. demigod. — *dpa-bo-dkár* a medicinal herb *Med.* — *dpá-mo* 1. heroine (more frq. than the masc. *dpá-bo*). 2. = *mka-gro-ma*, Dākini *Mil., Thgr., Glr.* — *dpa-tsúl Mil.* = *dpá-ba* 1. sbst., ni f.

དཔག་ཚད་ *dpag-ťsád* **mile**, acc. to *Cs.* = 4000 fathoms, hence a geographical mile; yet there are mentioned *dpag-čén* and *dpag-čúṅ*, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in *W.*

དཔག་པ་ *dpág-pa* v. *dpóg-pa.*

དཔག་གཡེངས་ *dpag-γyéṅs* the bustle or tumult of a festival *Ld.*

དཔག་བསམ་ཤིང་ *dpag-bsam-šíṅ* n. of a fabulous tree, that grants every wish; acc. to *Pth.* = *tsán-dan-sbrúl-gyi snyiṅ-po.*

དཔང་(པོ) *dpáṅ(-po)* **witness**, both the deponent, and the evidence deposed. Fully authenticated are as yet only: *lha dpáṅ-du ˳dzúg-pa* to call a deity for a witness in taking an oath, to appeal to *Glr.*; also: *dpaṅ byéd-pa* to bear witness, to attest, v. *mna.* More conjectural are the meanings of: *blo-séms dpáṅ-du ǰóg-pa Glr.*, or *raṅ-séms dpáṅ-du ˳dzúg-pa Mil.*, to be sincere, to be conscious of speaking the truth; *dpáṅ-du ˳gyúr-ba* to be witness of, to see, to know (cf. *spyán-du ˳gyúr-ba*); *bden-dpáṅ Liš.* as explanation of *če-bži*, witness or proof for the truth of a thing; **páṅ-po lóg-pa zér-čes* W.* to give false evidence (*Schr. rdzun-dpáṅ*). — *mi-dpáṅ* (*Ld. *mir-paṅ**) *W.*, *C.*, is used as syn. to *dpáṅ-po* (also *Schr.*), 1. witness. 2. defender, advocate; *mi-dpaṅ* (or *dpaṅ-po*) *byéd-pa* c. genit. or dat., to defend in a court of justice; (*dpáṅ-pos dpóṅ-ba Sch.* seems to be unknown and doubtful).

དཔངས་ *dpaṅs* **height**; *dpáṅs-su* in height *Samb.*; *dpaṅs-mťó Lex.* high, cf. *˳paṅs.* — *dpaṅs-ťsád* great heat *Schr.* (?).

དཔར་བ་ *dpár-ba* v. *dpór-ba.*

དཔལ་ *dpal Ssk.* श्री 1. **glory, splendour, magnificence, abundance**; *dpal reg-pa-méd-pa* unattainable glory *Glr.*; *yón-tan dú-mai dpal* splendour of numerous accomplishments; *skyéd-pai dpál-la loṅs-spyód-pa* enjoying the utmost happiness *Glr.*; frq. as an epithet, or part of the names of deities, e.g. *dpal-čén hé-ru-ka*, and esp. *dpal(-ldan)lhá-mo*, *dpal-čén-mo*, Durga Uma, Kāli, the much adored spouse of Siva; *˳dod-dgúi dpal* the fulness of all that can be desired *Glr.*; *dpál-gyi dúm-bu*, श्रीखण्ड, 1. sandal-wood. 2. *Cs.* a kind of syrup, prepared of *bsé-šiṅ*, used as a purgative. — 2. **wealth, abundance**, *Glr.* and elsewh. — 3. **welfare, happiness, blessing**, *˳gró-bai* of creatures *Mil.* and elsewh.; *kún-gyi dpál-du ˳gyúr-ba* or *šár-ba* to be (become) the salvation, the saviour of all beings *Glr.* and elsewh.; *dpal skyéd-pa*, *γžán-gyi*, *ráṅ-gi dpal* to work for the elevation of others or for one's own. — 4. nobility, *dpál-gyi γnáṅ-ba* privilege of nobility; *dpál-gyi γnaṅ-šóg* diploma of nobility, *dpál-gyi γnaṅ-šóg-pa* one having a diploma of nobility *Cs.* — *dpal-k̔yád Dzl.* = *dpal* 1. — *dpal-rtúg* majesty, full glory *Sch.* — *dpal-ldán* a man's name (very common). — *dpal-pó* an illustrious man, *dpál-mo* an illustrious woman *Cs.* — *dpal(-gyi)-béu* is said to denote the figure ꩜ *Glr.* — *dpal-byéu* glow-worm *Sch.* — *dpal-byór* 1. glory, wealth, magnificence, as a man's possession. 2. *W.* strawberry; 3. a man's name (very common).

དཔུང་ *dpuṅ* 1. **host, great number**, *˳baṅs ťams-čád-kyi Dzl.*; esp. of soldiers. — 2. **troops, army**, *dpuṅ bži* the four species of troops: *rtai*, *gláṅ-po-čei*, *šíṅ-rtai*, and *rkaṅ-ťáṅ-gi dpuṅ* (or *dpuṅ(-bu)-čuṅ*); *dpuṅ-(gi) ťsógs*, *dmag-dpúṅ*, army frq.; *dgra-dpúṅ* hostile army. — 3. (auxiliaries?), **help, assistance**, **púṅ-la táṅ-če* W.* to send assistance. — *dpuṅ-grógs*, *-rogs*, helper. — *dpuṅ-(gi) γnyen* friend, protector, defender, assistant, frq. — **puṅ-nón* W.* reinforcement.

དཔུང་པ་ *dpúṅ-pa* 1. **shoulder**, *dpúṅ-pa k̔ar* on the shoulder *Glr.*; *dpuṅ-pa daṅ dpyi γnyis* both the shoulders and hips *S.g.*; upper arm, *dpuṅ-pa-rkáṅ* upper arm-bone; *dpuṅ ˳ǰúm-pa Sch.* to contract the arm (?); *dpuṅ-pa-lág* upper and lower arm *Cs.*; *dpuṅ-pa-rgyán* an ornament for the arm *Cs.* — 2. **sleeve**, *gos dpúṅ-pa-čan* a garment

with sleeves *Cs.*; *dpuṅ-pa-bčád* the part of a woman's dress covering the chest *Zam.*; *Sch.: dpuṅ-bčad-rás.*

དཔེ་ *dpe*, *Ld.* **spe**, 1. **pattern, model,** *dé-la dpe Glr.*, or *de dper byás-nas Zam.*, taking this for a pattern; *rgyá-yul-nas rtsis-kyi dpe blaṅs* it was from China that mathematics were learned *Glr.*; . . . *pai dpe mi ₒdug* there are no patterns for . . . *Glr.*; *dpe či ltar* with what to be compared? according to what analogy? *Thgy.*; similitude, parable, example, *mtún-pai dpe* an example that may be followed, a good example; *bzlóg-pai dpe* an example to the contrary, a warning example *Thgy.*; **pe záṅ-po*, and *ṅém-pe pe*,* as well as **yár-la* and *már-la žág-pe-pe*, or *mar-pe** *C.* id.; *dpe stón-pa* to teach or to prove by examples; hence the participle, used substantively, serves as an epithet of the Sautrantikas, *Was.* (112); *dpe bšád-pa, dpe bžág-pa = dpe stón-pa; dper rǰód-pa* to set up for a parable or comparison; *dpér-na*, in later times also *dpé-ni, dpe byéd-na Mil.*, **pe gyáb-na** *W.*, 1. (in order) to quote an example, by way of a comparison, just as if, followed by *bžín-du* or *ltar*, very frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. *ₒdí-lta-ste* is used; *dper ₒós-pa Cs.* what may be compared, *dper mi ₒós-pa* not to be compared; occasionally also: worthy or not worthy of imitation; *ḱá-dpe, ytám-dpe* proverb, adage *Cs.*; *ₒdrá-dpe* allegory, parable *S.g.*; *má-dpe W.*, *Ld.* **má-spe**, *Lh.* **már-pe**, pattern, (writing-) copy (cf. also *má-dpe* and *bú-dpe* below). — 2. **symmetry, harmony,** beauty, (in certain phrases). — 3. **book,** *ḱrims brgyad-kyi dpe* the book of the eight commandments *Dzl.*; *ká-dpe, ka-ḱái dpe* abc-book, primer; *ṕyág-dpe* resp. for *dpe*, if used by a Lama (cf. *ṕyag-mḱár*); *má-dpe, bú-dpe* original and copy of a book *Cs.*; *yig-nág dpe* a real book, not of a fig. meaning, as the book of nature, *Mil.*; *dpe rtsóm-pa* to write, to compose, *bšú-ba* to copy a book; *ₒdógs-pa, ₒtsém-pa* to bind, to stitch a book.

Comp. *dpé-ka* little book, vulgo. — *dpe-ḱáṅ* library; bookseller's shop. — *dpe-ḱri* a table to put books on, book-stand. — *dpe-mkyúd, ₒḱyud Cs.* v. *mḱyud-pa.* — *dpe-mgó, dpe-mǰúg* beginning, end, of a book. — *dpe-sgám* chest for books, book-case. — *dpé-ča* not frq. in *B.*, but vulgo the common word for book. — **dpé-ča ṕé-če, túm-če** *W.* to open, to close a book; v. *btúm-pa.* — *dpe-rǰód* v. *dper.* — *dpe-ṫó* list of books. — *dpe-byád* proportion, symmetry, beauty, *dpe-byád bzáṅ-po brgyád-ču* the eighty physical perfections of Buddha. — *dpe-byád-čan* well-proportioned. — *dpé-tsoṅ-pa* bookseller. — *dpe-šúbs* case or covering for a book. — *dpe-bšús* copy of a book. — *dper* v. 1. — *dpe-brǰód* 1. example, comparison, *dpe-brǰód byéd-pa* to compare, to cite an example *Cs.*; *dpe-brǰód rtógs-pa Gram.* id. (?). 2. paradigm, example *Gram.* —

དཔེ་སྒྲ་ *dpé-sgra* (?), *(*s*)*pé-ra** *W.*, **speech,** for *ytam*; *(*s*)*pé-ra zér-če*(*s*), *táṅ-če*(*s*)*, to speak, to talk; *ʼi-zug* (*s*)*pé-ra ma taṅ* do not say so! *(*s*)*pé-ra zér-če*(*s*) *med-ḱan soṅ** he became speechless (with terror etc.).

དཔེར་ན་ *dpér-na* v. sub *dpe.*

དཔོག་པ་ *dpóg-pa*, pf. *dpags*, fut. *dpag*, 1. **to measure, to proportion, to fix,** *ytóṅ-tsul če-čúṅ-la* (to proportion) the dose to the size *Lt.*; . . . *kyi tsád-las* after the measure of . . ., *Lt.*; *nad-stóbs-la* according to the violence of the disease *Lt.*; *dpag* (*tu*) *méd* (*-pa*), less frq. *dpag-brál, dpag-yás*, immensely large, very much; *ṫugs dpag-méd* infinite grace, *mdzád-pa* to show *Dzl.* — 2. **to outweigh, to counterbalance,** *loṅs-spyód tams-čád-kyis mi dpóg-pa* not to be counterbalanced by all the wealth . . . *Tar.* — 3. **to weigh, to judge, to prove,** *rǰés-su dpóg-pa* to examine *Tar.*; *rǰes-dpág Zam.* अनुमान, inference, conclusion.

དཔོན་པོ་ *dpón-po* **master, lord,** over men (generally); (cf. *bdág-po* owner) master, over working-men, overseer, foreman, leader, *grá-pai dpon-po*, director, =

ₒgó-dpon; *dpón-po-la čag p̔ul dug žu zer, t̔ug-šró ma kyod, ṅa yóṅ-loṅ med* W. make your master my compliment, and he should not take it amiss that I had no time to come; k̔ríms-dpon 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = mi-dpón; mk̔ar-dpón commander of a fortress; ₒk̔rúg-dpon general Ma.; ₒgó-dpon v. go; brgyá-dpon centurion, captain; bčú-dpon corporal; č̔íbs-dpon master of the horse, equerry; rǰé-dpon = rǰe; rtá-pa-dpon (sic) (cf. pa extr.) general of cavalry Glr.; stégs-dpon (?) v. stegs; stoṅ-dpon leader of a thousand (seems to be no longer in use); déd-dpon sea-captain; mdá-dpon is said to be in C. the modern word for general, and ₒdégs-dpon the same as stóṅ-dpon; however v. stegs; ldíṅ-dpon v. ldiṅ; spyí-dpon governor general Cs.; mí-dpon prefect; rtsíg-dpon master-mason; rdzóṅ-dpon = mk̔ár-dpon; yúl-dpon prefect of a district Wts.; rú-dpon something like colonel; šíṅ-dpon master-carpenter; slób-dpon teacher, frq., also title of the higher and more learned Lamas, corresponding, as it were, to M.A., master of arts; γsól-dpon head-cook, butler. — dpón-mo fem., ṅai dpón-mo yin she is my mistress Glr. — dpón-yod standing under a master or mistress. — dpon-méd free Cs. — dpon-γyóg master and servants, frq. — k̔óṅ-ǰo dpon-γyóg (princess) koṅ-ǰo and her suite Glr. — dpon-ts̔áṅ physician Schr. and Sch. — dpon-yíg secretary Schr. — dpon-slób 1. inst. of dpón-po daṅ slób-ma Ma. and elsewh. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of *pọ̈n-lob, pọ̈n-lo*.

དཔོར་བ་ dpór-ba, pf. and fut. dpar, **to dictate**, Cs.; *por-tsóm (ǰhé)-pa* C. id.

དཔྱ་ dpya **tax, duty, tribute**, ₒbúl-ba to pay, Dzl., ₒbébs-pa to impose Tar. 21, 11; dpya-k̔rál id., rgyál-poi dpya-k̔rál Lex.; likewise dpya-ťáṅ Cs.

དཔྱང་བ་ dpyáṅ-ba, spyáṅ-ba, **to suspend, to make hang down**, prop. vb. a. to p̔yáṅ-ba, with pf. dpyaṅs and spyaṅs, imp. dpyaṅs, Sch. dpyoṅs, but also vb. n., **to rock, to pitch** (of a ship) Pth.; dpyáṅ-la γtóṅ-ba trs. Thgy.; *gyóg-čaṅ*, perh. more corr. *k̔yog-čáṅ*, also *p̔eb-čáṅ* C. sedan-chair, palanquin; dpyaṅ-ťág, ₒp̔yaṅ-ťág, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket, a miner; hence fig. ťugs-rǰei dpyaṅ-ťág γčód-pa Thgr.; č̔u-snod daṅ dpyaṅ-ťag sbá-ba to hide the bucket together with the rope Schr.; a rope-swing, dpyaṅ-ťág rtséd-pa to swing (one's self); dpyaṅs, spyáṅs-pai p̔an, hanging ornaments, dar-dpyáṅs silk ornaments S.g.

དཔྱད་ dpyad 1. v. dpyód-pa. — 2. Stg.: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar (?); dpyád-pa v. dpyód-pa.

དཔྱས་པོ་ dpyás-po **offence, fault, blame** Cs.; dpyás-čan faulty, blamable; dpyas-méd faultless, blameless Cs.; dpyas ₒdógs-pa to blame Tar.; cf. ₒpyá-ba.

དཔྱི་ dpyi (Cs. also spyi) W. *(s)pi*, **hip** Lt.; dpyi-mgó Cs., dpyi-zúr, dpyi-rús, hip-bone; dpyi-míg socket of the hip-bone, perh. also vulg. = hip.

དཔྱིད་ dpyid (cf. Phonetic Table), **spring**, also adv. in spring Dzl.; cf. also dus 4; dpyid-ka, *pid-k̔a* W., id., also Glr.; dpyid-zla month of spring.

དཔྱིས་ dpyis, dpyis p̔yin-pa Sch.: to come to the last, to arrive at the end; dei ríg-pa ₒdi dpyis p̔yin-pa sus kyaṅ mi šes dgóṅs-nas Schf.: as he reflected, that no body would thoroughly understand his arguments.

དཔྱོང་བ་ dpyóṅ-ba, perh. primitive form of dpyáṅ-ba.

དཔྱོ་བ་ dpyó-ba **to change** Sch.

དཔྱོད་པ་ dpyód-pa, pf. and fut. dpyad, **to try, to examine**, nyés-pa daṅ ma-nyés-pa innocence and guilt, right and wrong Dzl.; dpyád-na ... ma rtógs-so after ever so much investigating ... they found out nothing Dzl.; bye-brág-tu dpyád-pa ste having now been separately examined Zam.; sa-dpyád, or ri-dpyád γzígs-pa to examine the country, or the mountains, i.e. their general features, with regard to omens and

auspices *Glr.*; *sai dpyad bzáṅ-bar śés-pa* to know that this examination will turn out favourably *Glr.*; **rin čád-če** (gen. written **bčad-če**, cf. *bčód-pa* extr.) *W.* to tax, to estimate; *goṅ-ťáṅ dpyád-kyis* (or *-pas*) *mi čod Glr.* v. *čod-pa* 2; esp. in medicine: *smán-pas ... dpyad byás-te ... žes dpyad byás-so* the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl.* ༢༥༡, 12; *sman-dpyád byéd-pa* to treat medically, *dpyad má-la bya* then the mother (not the child) must be placed under medical treatment *Lt.*; *ₒbrás-kyis btsún-moi sman-dpyád byed-pa* to cure (the illness of) the queen with rice *Dzl.*; *sman-dpyád-la mḱás-pa* to be skilled in medical science *Dzl.*; *ča-byád dpyád-kyi γnas* instrumental therapeutics i.e. surgery *S.g.*; *rtog-dpyód, brtag-dpyád*, examination; *rtog-dpyód ráb-tu γtóṅ-ba* to examine very closely *Pth.*; *rtog-dpyód ťoṅ* examine! *Mil.*; *bzaṅ-dpyód* examining the worth of a thing. — *dpyód-pa-pa*, and *spyód-pa-pa*, *Ssk.* मीमांसक, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

དཔྲལ་བ་ *dprál-ba* (resp. *γdaṅs Cs.*), **ṭál-wa**, *Ld.* **śrál-wa**, **forehead**, *dprál-bai mda* an arrow sticking in the forehead *Glr.*; *dprál-bai mig bžín-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dprál-bai p̔yógs-kyi ťad dráṅ-na* just before one in front *Wdṅ.*; fig. **ṭal-wa ṅán-pa** *W.* unlucky; a luckless person.

དཔྲུལ་དཔྲུལ་ *dprul-dprúl* (or *p̔rul-p̔rúl?*), **ṭul-ṭúl-la tóṅ wa** *C.* to hang one's self.

ལྤགས་ *lpags*, as second part of compounds inst. of *págs-pa*, e.g. *wá-lpags* fox-skin, *stág-lpags* tiger-skin; *śún-lpags* skin, bark, peel, shell.

སྤ་ *spa* 1. v. *dpa*. — 2. also *sba*, **cane** (seems to be distinguished from *smyúg-ma* more in a popular and practical way, than scientifically); *spa-skór* hoop of a cask *Schr.*; *spa-ḱár Mil.*, *spa-lčág Mil.*, *spa-bér Pth.*, *spa-dbyúg Lex.*, walking-cane; *spa-gliṅ* cane-flute *Sch.*; *spa-tíl* lunt, match, v. *p̔a-tíl*; *spa-dóṅ* or *-ldoṅ* little cask, made of bamboo, prob. = *gur-gúr dóṅ-mo*; **pa-ₒbár** *C.*, *W.* torch; *spa-dmyúg* or *-smyug*, cane *Cs.*; *pa-śíṅ Sik.* strong bamboo sticks.

སྤ་མ་ *spá-ma* 1. **juniper**, Juniperus squamosa, and some other small species; cf. *śúg-pa*. — 2. **cypress** *Sik.*

སྤག་པ་ *spág-pa* 1. v. *spóg-pa*. — 2. **ḱál-pag pág-če** *W.* **to smack** (in eating). — 3. *C.*, *W.* **to dip**, e.g. meat into the gravy; cf. the following.

སྤགས་ *spags*, resp. *skyu-rum*, 1. *C.* = *zan* (= **ḱó-lag, pág-ḱu** *Ld.*), **pap**, esp. made of tea and 'tsampa'. — 2. *W.* = **śa-rúg** *C.*), **sauce, gravy**, for dipping in (sops); **dam-pág** *W.* mire, sludge. — 3. **food, dish, mess**; *W.*, *C.* **pag na so-sŏ**.

སྤང་ *spaṅ*, I. also *spáṅ-po*, 1. **turf, greensward, meadow,** *mdún-na spáṅ-po mé-tog bkra* in front a flowery meadow-ground *Mil.* — 2. **moss**, also *ču-spaṅ Cs.* — 3. **bog**, *spaṅ-skóṅ* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *spaṅ-skóṅ p̔yag-rgyá-pa* n. of an ancient work on religion *Glr.*; *spaṅ-rgyan* a medicinal herb *Med.*; *spáṅ-čan* covered with turf; *spáṅ-ču* green mud *Sch.*; *spaṅ-ljóṅs* grassy country; *spaṅ-ťáṅ* a plain covered with verdure; *spaṅ-spós* Waldheimia tridactylites, a pretty, very aromatic composite, growing on the higher alps; *spaṅ-bóg* piece of turf, sod; *spaṅ-ma Med.*, तुत्थ, blue vitriol; *spaṅ-rtsí S.g.* (?); *spaṅ-žún* verdigris *Sch.*; *spaṅ-rí* a grassy hill *Mil.*; *spaṅ-γšóṅ* a mountain-meadow *Mil.*

II. **board, plank**, gen. *spaṅ-léb Glr.* and vulg.; also **a slab, slate, flag** *Lh.*; *spaṅ-sgó* board or panel of a door *Cs.*; *spaṅ-ḱrí Schr.*, **ṭi-páṅ** *Ld*, **paṅ-dáṅ** *Ld.*, book-stand.

སྤང་བ་ *spaṅ-ba* v. *spoṅ-ba*.

སྤངས་ *spaṅs*, sometimes inst. of *dpaṅs*.

སྤད་ *spad*, only in *p̔a-spád* **father and children**; cf. the more frq. *ma-smád*, *Lex.*

སྤན་སྤུན་ *span-spún* **brothers, relatives** *Cs.*

སྤབས་ *spabs, rna-spábs C.* **ear-wax**; *Lexx.* also *r̀ṅul-* (or *r̀dul-?*) *gyi spabs* w.e.

སྤར་ *spar* for *par* 1. *Sch.*

སྤར་ཁ་ *spar-k̔a, spar-k̔a brgyad* the **pah kwah**, or eight diagrams of Chinese science, ☰ etc.

སྤར་བ་ *spar-ba* I. sbst., also *spar-mo* (*Ld.* **wár-mo**, acc. to the spelling *sbar-mo*) 1. **the grasping hand, paw, claw,** *spráṅ-poi spár-mor spa-dbyúg sprad* he puts the staff into the beggar's grasp (hand) *Lexx.*; **wár-mo gyáb-če* W.*, *spár-mos ˳brád-pa* to clutch, to scratch; *spár-mos ˳débs-pa Cs.*, *spar byéd-pa Sch.*, to seize with the hand, the paw, or the claws; *ɣdoṅ t̔ams-čád spar-s̀ád rgyáb-pa Pth.* to scratch the whole face ('combing it with the claws'); **sbar-ǰu* C.* rail, for taking hold of; *spár-mo ˳byéd-pa, bsdám-pa* to open, to close the hand *Cs.* — 2. as a measure: as much as may be grasped with the hand, **a handful** (of wood, grass, earth etc.), **(s)pár-ra gaṅ** one handful, *(s)pár-ra gaṅ do* two handfuls etc.; *spar-ts̔ád lṅa-brgyá* 500 handfuls *S.g.*; *sa spar-gáṅ Mil.* a handful of earth.

II. vb. v. *spór-ba.*

སྤར་མ་ *spár-ma* a low-growing shrub of very hard wood *Mil. nt.*

སྤི་ཏི་ *(s)pi-ti* **Spiti,** the valley, situated to the west of Lahul, watered by the Spiti river, belonging to the British Punjāb, and inhabited by a race of pure Tibetans.

སྤིའུ་ *spiu* col. for *spéu.*

སྤུ་ *spu, Ssk.* रोमन्, 1. **hair** (*'pilus'*, cf. *skra*), *lús-kyi* of the body in general, *Lex.*; *mgó-spu, k̔á-* or *ɣdóṅ-spu, mčán-spu, ˳doms-spu* (or *spu-ñán Cs.*), *bráṅ-spu,* hair of the head, the beard, arm-pits, lower-parts, chest; *bá-spu* the little hairs of the skin, frq.; *rtá-spu* horse-hair; *spu ˳p̔yi* or *ɣtog* the hair is plucked out *Lex.*, *byi* falls off *Dzl.*, *ɣžob byed* is singed off *Sch.*, *ldaṅ, laṅ Dzl.*, *lóṅ-ɣyo Mil.*, the hair bristles, stands on end; *spu ziṅ byed B.*, *brtse Sch.*, **se-zíṅ* W.*, a shuddering of fear comes over (me, him etc.); *t̔ams-čád spu-zíṅ byéd-čiṅ Pth.*; *byad spus k̔eṅs-pa* with a face all hairy *Glr.*; *spui k̔úṅ-bu* passage of perspiration, pore *Dzl.*; *spu nyág-ma tsám-gyi ˳gyód-pai sems* repentance as much as one single little hair *Dzl.* — 2. **feather,** *byá-spu rluṅ-gis k̔yer-ba* a down (feather) blown off; **feathers, plumage.**

Comp. *spú-k̔a* **colour** of horses and other hairy animals. — *spú-gri* 1. **razor**; also allegorically, as a title of books. 2. knife *C.* — *spú-čan* hairy. — *spu-čim* (?) false hair *Sch.* — *spú-ǰa* v. *ǰa.* — *spú-byi nág-po, spu-nág* also *pú-byi,* **sable** (furred animal) *Sch.* — *spú-ma* hairy, carded (cloth). — *spu-méd* hairless. — *spu-ɣtsaṅ-ma* v. *spus.* — *spu-hrúg* short-haired *Sch.*

སྤུ་རངས་ *spu-ráṅs Glr.* v. *pu-ráṅs.*

སྤུག་ *spug Lexx.* n. of a precious stone *Cs.*

སྤུང་ *spuṅ* **heap,** col. also for *p̔úṅ-po*; *spúṅ-ba* pf. and imp. *-spuṅs,* to heap, accumulate, pile up (coals etc.); *rin-č̔én spúṅs-pa* a heap of precious stones *Glr.*

སྤུད་པ་ *spúd-pa* **to decorate**; *rgyáṅ-gyis Lex.* (cf. *spus*).

སྤུན་ *spun* 1. children of the same parents, **brothers, sisters,** *k̔ó-mo-čag spun ɣnyis* we (his) two sisters *Dzl.* ༢༨༠, 17; *ṅed spun ɣsum* we three brothers *Glr.*; *k̔yed bú-mo spun lṅa-po* you five sisters *Mil.*; pleon. *bu spun ɣsum Tar.*; *spun ɣžán-rnams* his other (six elder) brothers *Tar.*; *spun-ɣčés* dear brother! *Chr. P.* — *p̔á-spun,* brothers and sisters of the same father; *má-spun* of the same mother; *spún-zla, (s)pun-da,* or *-la* 1. = *spun*; 2. in *C.* it is said to be used also for attorney, advocate; *spún-ma* sister, as a more particular designation of the sex. — 2. in a wider sense: **cousins, brothers-** or **sisters-in-law**; *grógs-spun* mate, comrade; *č̔ós-spun* a brother of a religious order; *p̔á-spun, p̔ás-spun,* several neighbours or inhabitants of a village, that have a common Lha, and thus have become **'rus-pa čig-čig'**, members of the same family; this common tie entails on them the duty,

whenever a death takes place, ofcaring for the cremation of the dead body (cf. *čos-spún*) *Mil.* and elsewh.; *mdza-spún* friend *Cs.* — 3. **weft, woof** in weaving.

སྤུན་པ་ *spún-pa* 1. sbst., also *sbún-pa B., C., sbur(-ma) Dzl., Ld.*, **chaff, husks** etc. — 2. adj. a botanical term, description of the stalk of a plant *Wdn.*

སྤུབ་པ་ *spúb-pa*, pf. *spubs*, vb. a. to *ₒbúb-pa* **to turn upside down.**

སྤུར་ *spur, pur*, also *sku-spúr*, resp. for *ro*, **dead body, corpse,** *spur sbyáṅs-pa C.* to burn a dead body; *spur-k̔aṅ* house for keeping dead bodies, or rather, in most cases, the place of cremation; *spur-sgam* or *sgrom* coffin; *spur-t̔al* ashes of a dead body; *spur-ts̔a* the salt for preparing a dead body; *spur-šiṅ* wood for burning a corpse.

སྤུར་བ་ *spúr-ba*, vb. a. to *ₒp̔úr-ba*, **to make fly, to scare up, to let fly;** *dus spúr-ba* to pass time quickly *Cs.*; *stoṅ-spúr* exaggeration, bombast *Cs.*

སྤུས་ *spus* 1. **goods, merchandize, ware,** *spus ltá-ba* to examine goods before purchase *Cs.*; **spus gyúr-če** *W.*, **pụ ₒgyúr-wa** *Cs.* = **dal tsoṅ táṅ-če**. — 2. **goodness, beauty,** *spús-čan, spus-γtsáṅ, spus-bzáṅ*, of fine appearance; *spus-méd* ill-looking, unsightly. — 3. *Sch.*: for *spos.*

སྤེའུ་, སྤིའུ་ *speu, spiu*, **turret,** on a castle or gate *W.*, (*C. lčog*). High towers or steeples are seldom met with in Tibetan architecture; **peu gyá-čan riṅ-mo**, *mk̔ar* or *k̔áṅ-pa dgu-t̔óg* are the terms denoting such.

སྤེག་ཤིང་ *speg-šiṅ Cs.*: n. of part of a cart.

སྤེན་ཏོག་ *spen-tog*, **ornament, finery.**

སྤེན་པ་ *spén-pa, γza-spén-pa* 1. the planet **Saturn**; the proper meaning is said to be a broom, hence the sign for it is somewhat resembling that implement *Wdk.* — 2. **Saturday.**

སྤེན་མ་ *spén-ma, spén-šiṅ*, n. of a tree, prob. tamarisk; *spen-bád* a parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.

སྤེལ་བ་ *spél-ba*, vb. a. to *ₒp̔el-ba*, 1. **to augment, to increase,** *nor* the wealth *Lex.*, *bkra-šis* the welfare; *rkaṅ-ₒgrós spél-ba* to breed cattle *Dzl.* and elsewh.; **spel-gyúd-la bor-če** *W.* to keep cattle for breeding. — 2. **to multiply** (arithm.) *Wdk.* — 3. **to spread, to propagate** (news, secrets) *Dzl.* and elsewh.; more emphatically: *spel rgyás-par*, or *sgróg-par byéd-pa* to blaze about *Sch.* — 4. **to join, to put together,** e.g. letters (almost = to spell); to mingle, to mix; *spél-ma* mixture, e.g. of prose and verse *Cs.*; acc. to *Was.* however, couplets, similar both as to metre and contents; composition, combination, *γser γyu spél-mai k̔ri* a chair of gold and turkoises *Pth.*; *spél-mai nor* mixed goods *Cs.*; *spél-gos* clothes of various colours *Cs.*; *spel-ts̔ig Sch.*: a combination of verses, poetry (?); *spél-mar byéd-pa* to mix *Lex.*

སྤེས་ *spes* **edge, brim, border,** *Sch.*

སྤོ་ *spo* **summit of a mountain,** *brag-dmar spo-mt̔ó-nas* from the height of Bragmar *Mil.*; *rdo-rje-γdán-gyi spó-la* on the top of Gayā *Pth.*; *spó-bo* 1. (top, point =) bud *Ts.* 2. district to the east of Lhasa *Glr.*

སྤོ་ཏོ་ *spo-to* 1. **bullock** *C.* — 2. n. of a village in Panyul.

སྤོ་རེ་ *spo-re* v. *spor.*

སྤོ་བ་ *spo-ba*, pf. and imp. *spos*, vb. a. to *ₒp̔ó-ba*, **to alter, to change;** with and without *γnas* (*W.* **sa**): to change the place (of residence), to remove, to shift; also to transpose, transplant; *miṅ spó-ba* to change the name *Mil.*; *gos spó-ba* to change one's dress; *mgo-lús* v. *mgo* extr.; to remove (an officer) to another station; to dismiss (a servant), *W.*, also *B.* frq.; *γžan mk̔ás-pa yód-na spós-pa bzaṅ* if another skilful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct *W.*; *spó-sa* a place newly occupied by nomads *Sch.*

སྤོག་པ་ *spóg-pa*, pf. *spags*, fut. *spag*, **to remove and to bring near by turns** *Cs.*; *Lexx.* w.e. —

སྤོགས་ *spogs* **gain, profit,** *ḱe-spógs* id.; *spogs byed-pa* to make profit, to gain money; *tsoṅ-spógs byéd-pa* to gain money by traffic *Dzl.*; *tsoṅ-spógs-la ˳gró-ba Dzl.*; *skyed-spogs* interest (of money); *spógs-su ɣtóṅ-ba* to give money on interest *Cs.*; **mi-póg lém-pa* C.* to demand a tax from emigrants or travellers.

སྤོང་བ་ *spóṅ-ba, spáṅ-ba,* pf. *spaṅs,* fut. *spaṅ,* imp. *spoṅ(s),* (*Ssk.* ཝརྫ) 1. **to give up, to declare off,** *bdag daṅ bdag-gir Sambh.* to give one's self up and all that one has; *sman-dpyád mi byéd-par spóṅ-na* if he gives (the patient) over without even attempting a cure *Dzl.* ༦༠, 1; **to renounce** (all pleasures) frq.; **kód-gu-ru spaṅ mi ṗod** he cannot give up Kotgur (his former residence) or forget it; without an object: *yóṅs-su spóṅ-ba* (partic.) they (the Bodhisattvas) who entirely renounce *Thgy.*; **to shun, avoid, abstain from** (faults, sins, certain food) frq.; **to reject** = *˳dór-ba: bde-sdúg-la spaṅ-blaṅ med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Glr.; spoṅ-bláṅ ˳dzín-pa ẑig-pa* the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. **to throw off, to drop,** a letter, *ṗyi-tség* (to omit) the dot after a syllable *Gram.*

སྤོང་བྱེད་ *spoṅ-byéd* **Vaisali,** ancient town near Allahabad, *Tar.* 7, 5 and elsewh.; also Vriji, acc. to *Schf.*

སྤོད་ *spod* **spice** *Med.*; *spod ˳débs-pa* to season; *spód-čan* seasoned.

སྤོད་པ་ *spód-pa* 1. **hermit,** *spód-ḱaṅ* hermitage *Sch.* — 2. **vow,** *spód-pa nyáms-pa* one that has broken his vow *Sch.*

སྤོབས་པ་ *spóbs-pa* (*W.* also **spós-pa**), 1. vb. **to dare, to venture,** *˳ǰú-bar mi spóbs-pas* not daring to take hold of *Pth.*, also *Dzl.* ༧༤, 4; ༢༠༢, 16; *spóbs-par byéd-pa* 1. id. 2. to enable, empower, authorize *Cs.* — 2. sbst. **courage, confidence.**

སྤོམ་ཡོར་ *spom-yór* diffuse (in words), **prolix, long-winded,** *byéd-pa, smrá-ba, čád-pa Cs.* 'to say circumstantially'.

སྤོར་ *spor, spo-ré,* **steel-yard;** *W.* particularly a little one.

སྤོར་བ་ *spór-ba, spár-ba,* pf. and fut. *spar,* 1. **to lift up,** *rdó-rǰe* the praying-sceptre *Dom.*; (a hatchet) to fetch a blow; *W. *ŝed spár-la* (or *spár-te*) *rgyob** swing (the hatchet) well and strike! **spár-la čoṅ** run and leap! cf. also *nems;* to raise, promote, advance, *go-ṗán* in rank *Lex.* — 2. v. *dpór-ba.*

སྤོལ་ *spol Ts.* for **me-mé* W.* (v. *mes-po*).

སྤོས་ *spos* 1. sbst. **incense;** *bdug-spós* id.; less frq. **perfume** in general; *byug-spós* sweet-scented water or ointment; *spos sbyór-ba, sgrúb-pa,* also *rgyáb-pa* and *rgyág-pa Cs.*, to prepare incense, perfumes, *bdúg-pa* to burn (incense); *˳byúg-pa* to cover (with perfume); *rgya-spós, brag-spós, spaṅ-spós,* different kinds of perfume; *spos-(kyi) réṅ (-bu)* pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *ŝugpa,* and sandal-wood, combined with some *gugul,* musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. *spos-dkár* frankincense, = *gugúl dkár-po.* — *spós-mḱan* perfumer. — *spos-čág* incense in pieces or cakes. — *spos-čú,* resp. *čab,* sweet-scented water, diluted ointment, *lús-la ˳byúg-pa Pth.*; *spós-čus čag-čág ˳débs-pa Pth.* to sprinkle with such water. — *spos-snod Cs.*, *spos-ṗór* (also *pog-ṗór*), censer, perfuming-pan. — *spós-tsoṅ-pa* = *spós-mḱan.* — *spos-ɣẑóṅ* basin for incense *Cs.* — *spos-ŝél* (col. **po-ŝél**) amber. — 2. vb. v. *spó-ba* and *spóbs-pa.*

སྤྱ་དངོས་ *spya-dṅós Cs.* = *yo-byád; Lexx.* *spyad-dṅós* and *dṅos-spyád,* as explanations to *ka-ča.*

སྤྱང་ཀི་ *spyáṅ-ki Mil., Sg., -gi Dzl., -ku, -gu, ḱu Cs., Lh. *ŝáṅ-ku*,* **wolf.** (Wolves, where more frequent, as e. g. in Spiti, commit ravages among the sheep; but are other wise not much dreaded by man). *spyáṅ-mo* female wolf; *spyaṅ-ṗrúg* young wolf; *spyaṅ-tsáṅ* wolf's den; *spyaṅ-dóṅ* wolf's trap (used in *Sp.*); *spyáṅ-ku ṅú-ba* the howling of a wolf *Cs.*; *če-spyáṅ Lex.*,

lċe-spyáṅ Stg., dur-spyáṅ Cs., *ḱyi-ċáṅ* W., jackal. — spyaṅ-dug-pa Cs., spyaṅ-ťsér Med., thistle, or kind of thistle, mentioned as an emetic.

སྤྱང་བ་ spyáṅ-ba 1. sbst. and adj.; spyáṅ-po adj., **skill; skilful, clever,** Lex., Glr. and elsewh.; prob. = yċán(-po), q. v.; sometimes confounded with sbyáṅ-ba, sbyáṅs-pa, practiced, expert; ríg-pa spyáṅ-bas rtsóm-pa kún-la ˳jug Lt. the clever man finds his way in every thing; spyaṅ-ylén Cs. the clever man and the dunce; Glr.: spyaṅ ylen ma nór-ba ċig byed dgos, prob. to be read ˳byed, and to be translated: then it must evidently appear, who is clever and who is stupid. — 2. vb. = dpyáṅ-ba.

སྤྱད་ spyad v. spya.

སྤྱད་པ་ spyád-pa v. spyód-pa.

སྤྱན་ spyan, resp. for mig, **eye**; spyan bgrád-pa, ydáṅ-ba, to stare Cs.; spyan ˳gyúr-ba v. spyán-pa; spyan ˳drén-pa, rarely dróns-pa, resp. for ˳drén-pa, to invite, v. ˳drén-pa; spyan ˳p̀yí-ba to wipe the eyes; spyan btsúm-pa to shut the eyes Cs.

Comp. and deriv. spyan-kyúg or ḱyug eye-brow Cs. — spyan-dkyús v. dkyus. — spyan-bskyúṅs mdzád-pa to protect, to preserve the eyes Sch. — spyán-sṅa before, with, in presence of a dignitary, spyán-sṅai grá-pa-rnams the scholars standing in presence of his Reverence Cs.; mostly in the termin. case: spyán-sṅar, as adv. and postp., rgyál-poi spyán-sṅar ḱríd-pa to lead (another) before the king, frq.; rarely in reference to the first pers.: ṅai spyán-sṅar ˳oṅ they came to me, before my face (sc. Buddha's) Dzl.; less corr. spyán-sṅar mdzés-pai skúd-ris Mil. in front (on the fore-part of the shoes) beautifully embroidered figures. — spyán-ċan having eyes. — spyan-lċibs eye-lid. — spyan-ċ̌áb tears, ˳byín-pa to shed; ċ̌ór-ba to flow from; also to shed, rgyál-bu spyan-ċ̌áb ṡór-ro Pth. the prince shed tears. — spyan-˳drén one who invites, one that calls to dinner. — spyán-pa Cs. 1. eye-witness; 2. commissary; 3. Sch. overseer; spyán-du ˳gyúr-ba = dpáṅ-du ˳gyúr-ba, to see, to know; spyán-pa byéd-pa to watch, guard, keep, protect, inspect Sch.; bá-glaṅ-gi spyán-pa cow-herd(?) Sch. — spyan-˳brás apple of the eye. — spyan-mig-bzáṅ the western 'king of ghosts', v. rgyal-č̌én sub rgyál-ba. — spyan-dmígs Sch.: 'the object of vision; the inclination of the mind'. — spyan-smán medicine for the eyes. — spyan-rtség the wrinkles of the eye-lids Cs. — spyan-zúr Sch., corner of the eye. — spyan-yzígs, costly offerings dedicated to the gods, Mil.; also applied to presents of food, offered to men, Mil.; ˳búl-ba to offer such; also ˳drén-pa. — spyan-yás, Sch., without eyes, blind. — spyan-rás, Sch. the brightness of the eye, a glance of the eye. — spyan-ras-yzígs W.; *ċan-re-zíg* Cs.: *ċen-re-sig or -sī*, Ssk. अवलोकितेश्वर, the other (cf. ˳jam-dpal) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king Sroṅ-tsan-gám-po, Köpp. II, 22. — spyán-lam-du seems to be = drúṅ-du, spyán-sṅar, Mil. and elsewh.

སྤྱི་ spyi, I. adj. (synon. ťun, also dbyiṅs, opp. to sgos) 1. **general, relating to all, standing higher than all:** *ṭ́ím-pon ċi*, chief prefect, governor general C.; adv. spyi, spyir(-du), less frq. spyí-la, spyí-na, spyir-gyis, **generally, in general,** frq. followed by sgos(-kyis), ḱyád-par, **in particular, singly;** also like cum tum in Latin; spyi daṅ ˳dir, generally, and here, in this work, Wdṅ.; spyii sdom, v. sdom; — spyii ḱog ji daṅ ji bžín-du (?) Sch.: 'according to general custom'. — 2. **all,** C.; lhá-ḱaṅ spyii bstan-srúṅ Glr. — 3. for spyí-bo, v. below. — spyí-sgra Cs., **general meaning,** more corr. sgra-spyi, Was. (294), **general expression.** — spyi-yċ́ér, spyi-ťer Cs., bald-headed. — spyi-ťór = gtsug-tór Lex. spyi-ťóg, property of the community, common property; W.: *pí-ťog-ne toṅ* bestow it out of the common funds! — spyi-gdugs, v. sgos. — spyi-pa, **head, chief, leader, superintendent,** Sch.;

spyí-dpon, much the same, v. *sgos*; *spyí-bo*, 1. (rarely *spyi*), **crown of the head**, top, *spyí-bor ˳k̔úr-ba* to carry on the head; — *spyí-bos p̔yág-˳ts̔al-ba* to bow down bending the head; *žabs spyí-bor lén-pa*, frq., to place the foot of a superior on one's own head; *dei spyí-bo-nas byúg-nas*, pouring over his head, anointing him, *Domaṅ*; more frq: *spyí-bo-nas dbaṅ skúr-ba*, v *skur-ba*; *spyí-bo-nas dbaṅ bskúr-bai rgyál-po*, the anointed king; *spyí-glugs*, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, *dar-yúg-gi*, *Glr.* — 3. name of a king of China *Glr.*; *spyí-miṅ* common appellation: *dkor ni nór-gyi spyí-miṅ*, '*dkor*' is a general word for property, *Lex.* — II. often incorr. for *č̔i*, also *dpyi*.

སྤྱི་ཏི་ *spyi-ti*, a fantastic, mystical doctrine of **Urgyen-Padma**, *t̔ég-pa č̔én-po spyí-ti*, *spyí-ti yóg-brdai dkyíl-k̔or Pth.*; *yáṅ-ti*, another of his doctrines.

སྤྱི་བརྟོལ་ *spyi-brtól*, *Cs.*: **impudence, impertinence**, *Sch.*: **lewd**; *spyi-brtól-čan*, impudent; *spyi-brtól byéd-pa*, to be impudent *Cs.*

སྤྱིང་བ་ *spyíṅ-ba*, pf. *spyiṅs*, imp. *spyiṅ(s)*, the vb. a. to *˳byíṅ-ba*, **to sink, to lower, let down, dip under**; *č̔ur*, *Lexx.*

སྤྱིན་ *spyin* (*W.* *(s)pín*), **glue, paste**: *spyin skól-ba*, to manufacture glue; *skúd-pa* (*Sch.* also *bdár-ba?*) to spread glue on; **pin daṅ ǰár-če** *W.* to glue; *ko-spyin*, glue made of skins, *nya-spyin*, fish-glue, isinglass; *bág-spyin* paste or rather a kind of putty, compounded of flour and glue; *rá-spyin* glue made of horn; *š́a-spyin*, meat-jelly; *spyín-p̔or* glue-pot.

སྤྱིམས་ *spyíms* (? *čims*), *Ld.* = *spyi*; **čimsi miṅ** = *spyi-miṅ*.

སྤྱིར་ *spyir* v. *spyi*.

སྤྱིལ་པོ་ *spyíl-po*, 1. **hut** *Mil.*, *Pth.*; *rtsai*, **thatched hut** *Lex.*; *spyíl-bu*, id.; *lo-mai spyil-bu*, hut constructed of twigs, fastened together on the top, **arbour**; **a cot**, a mean house. — 2. **inmate of such a one**, *Cs.*; also *spyíl-pa*, fem. *-ma*.

སྤྱུག་པ་ *spyúg-pa*, pf. *spyugs*, imp. *spyug(s)*; **to expel, to turn out, to banish**; *yúl-nas* out of the country; *yul gžán-du Glr.*; *mt̔á-la*, *mt̔ar* into the neighbouring country, over the frontier (v. *mt̔a*); when the place of banishment is named, the otherwise faulty spelling *bčúg-pa* is allowable; v. *˳ǰúg-pa*.

སྤྱོ་བ་ *spyó-ba*, pf. and imp. *spyos*, **to blame, to scold** *Dzl.*; *č̔úṅ-ma rtág-tu spyó-žiṅ*, as my wife is always scolding; *č̔es spyós-so* thus they spoke in a blaming way, *Dzl.*; *Cs.* also: **to mock, to ridicule**(?). synon. *γšé-ba*.

སྤྱོང་བ་ *spyóṅ-ba* = *dpyáṅ-ba*.

སྤྱོད་པ་ *spyód-pa*, I. vb., also *spyád-pa*, pf. *spyad*, *Ssk.* चर 1. = *byéd-pa*, **to do, to act**, v. *tsáṅs-par*, yet gen. with an object in the accus. **to accomplish, perform, commit**; *sdíg-pa*, *sdig-pai las*, *dgé-ba*, *dká-ba* (v. *dká-ba*), *č̔os spyod-pa*; *mi-dge-ba dé-dag spyód-na* if one commits these sins *Thgy.*; *bdag či spyád-pas ˳dir skyes*, what having done, or because of which doing of mine am I re-born here? *Dzl.*; even like *byéd-pa* = to be, *mṅa-˳óg spyód-pai ˳báṅs Glr.*, simply = subjects; rarely c. dat.: *sdíg-pa ˳bá-žig-la spyód-pa*, *Thgy.*, *dgé-ba bčú-la*, *Dzl.*, denoting a habitual doing; cf. *zá-ba*. — 2. **to treat, to deal with**, *zas-skóm légs-par spyód-pa*, (to deal with) food and drink in the right manner *S.g.*; gen. with the dat: *žíṅ-la lhú-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. **to use**, to make use of, to employ, to enjoy: *bá-glaṅ nyín-par* to use an ox during the day (for ploughing) *Dzl.*; *yun-ríṅ-dus-su bdé-bar spyad kyaṅ*, even if one has long and in tranquillity used, enjoyed (this world's goods), *Thgy.*; so frq. with *loṅs*: *lóṅs-spyod-pa*; to have for a sphere of activity, v. *mk̔á-spyod*, *sá-spyod*, *sa-˳óg-spyod*; also a euphemism for sensual indulgence: *bud-méd-la spyód-pa* to use, to cohabit with, a woman, *Dzl.*; *mi-rígs-par* or *lóg-par*, to violate (a woman) *Thgy.* & others; *dga mgúr spyód-pa*, of a like meaning; the

other synonymous phrases: *ₒdod-lóg spyód-pa, mi ˛ós-pai spyód-pa byéd-pa, Glr., nyál-po, čágs-pa, ₒḱrig-pa spyód-pa*, belong by their construction properly to 1; so also: *bud-méd brgya spyod nus* he can get done with a hundred wives, *Lt.*

II. sbst. 1. **action, practice, execution,** opp. to *ltá-ba*, theory, esp. in mysticism, v. *sgóm-pa.* — 2. **activity:** *spyód-pa śin-tu dóg-par gyúr-to* they were much restrained, narrowly watched *Glr.; séms-kyi spyód-pa* seems to be: faculty of mind, *Wdṅ.* — 3. **way of acting, conduct, course of life,** = *spyód-lam; byaṅ-čub-séms-dpai* frq; *ṅán-* or *nyés-spyod* bad actions, *bzáṅ-* or *légs-spyod* good actions *Cs.; spyód-pa žib-pa,* 'the strict', a monastic order *Pth.;* **behaviour, deportment,** frq.: *spyód-pa rtsíṅ-ba*, rude, rough, in manners *Glr.; spyód-pas skád-čig kyaṅ mi ťsugs*, of an extremely variable conduct (lit. not for one moment the same) *Glr.*

Comp. *spyod-ₒgrós* **gait and deportment** *Mil.* — *spyod-ṅán = ṅán-spyod, spyod-ṅán byéd pa.* — *spyód-ťsul, Sch. = spyód-pa* II. *spyód-yul*, **sphere of activity;** *ḱún-gyi spyód-yul ₒdi ma lags*, that is not a thing to be attempted by every body *Mil.; mťóṅ-bai spyód-pa* range of vision *Tar.*; cf. गोचर. — *spyód-lam*, 1. **demeanour, deportment, mode of life** frq.; 2. **good behaviour,** graceful demeanour, noble deportment; otherwise *spyód-pa mdzés-pa;* hence *spyód-pa daṅ ldán-pa, spyod-ldán* of genteel manners *Dzl.*; *spyód-pa daṅ mi ldán-pa Dzl.*, **čod-ṅán-čan** *W.*, **čọ̈-lóg ǰhé-ḱẹn**, *C.* **rude, unmannerly, ill-bred, disobedient.** 3. *Med.*: **diet,** and more particularly **bodily exercise;** *zas-spyód*, food and exercise. 4. **attitude:** *spyód-lam rnam-bži* the four attitudes of sitting, lying, standing and walking.

སྤྱོད་པ་པ *spyód-pa-pa* v. *dpyód-pa*, extr.

སྤྱོད་པད *spyod-pad* or *dpyod-pád* (spelling not quite certain), pronunc.: **čọ̈-pẹ̈**, **lemon, citron** *C.*

སྤྱོན་པ *spyón-pa*, rarely for *ₒbyon-pa.*

སྤྱོམ་པ *spyóm-pa*, pf. *spyoms*, **to boast, to exhibit with ostentation,** e.g. virtues, (the Greek *καυχᾶσθαι*). Notwithstanding the detailed explanations of the *Lexx.*, the word is after all so little known, that I never met with it in books, nor heard it used by the people. — *spyoms*, sbst., **self-praise, boasting** *Zam.*

སྤྲ *spra*, monkey, *Mil.*, prob. the large dark-gray, long-tailed **monkey** of the southern Himalaya; *sprá-mo*; *spra-ṗrúg.*

སྤྲ(འ)ཚལ *spra-čál* v. *pra-čál; spra-tél* v. *tél-pa.*

སྤྲ་བ *sprá-ba*, I. sbst. *W.* **śrá-wa**, **spunk, German tinder,** prepared of the fibres of a thistle (Cousinia); *spra-mé*, glowing tinder, *Pth.; ṗyi ni sprá-ba dkár-por γyogs*, white-nappy, as a botanical term, *Wdṅ.*, the colour of the tinder, referred to, being a light gray; *sprá-bai ťóg-gu* a medicinal herb *Wdṅ.*

II. vb. pf. *spras*, imp. *spros*, 1. **to adorn, to decorate:** *rgyán-gyis* frq., *mťsán-dpes Mil.* and elsewh. — 2. *γčes spras, Lex.? sprá-ba byéd-pa* **to love, to caress.** — 3. perh. identical with **śrá-če(s)**, **to empty** (a dish). — 4. *spra ₒḱríd-pa* **to lead, to direct right.** — Cf. also *γtsaṅ sprá-wa.*

སྤྲ་ཚིལ *spra-ťsíl, Med., C.* **wax** (*W.* **mum**).

སྤྲག་པ *sprág-pa* v. *sbrág-pa.*

སྤྲང་བ *spráṅ-ba, Cs.*, **to beg;** (the verb I never met with, and *Zam.* explains the sbst. only by *nor-méd*); *spráṅ-po*, **beggar,** *Dzl., Glr.*, frq. (*Wts.* 'filou', rather bold, though not far from the truth); **ṭaṅ-lóṅ** *C.*, id.; *spraṅ-rgán Mil.*, an old beggar; *rdzús-mai spráṅ-po* a sham-beggar *Glr.*; *spraṅ-ṗrúg* beggar boy; *spraṅ-bán* mendicant friar *Glr.*; *spraṅ-zás* beggar's livelihood *Mil ; dkar-spraṅ* begging for lenten food, also such food obtained by begging, v. *dkar-zás*; *skyur-spráṅ* begging for beer *Mil.*

སྤྲད་པ *sprád-pa* v. *spród-pa.*

སྤྲི་སྟི་མ་རྫ་ཡ, སི་ཚེན *spri-sti-ma-rdza-ya, si-čén*, n. of the emperor of China, during whose reign Buddhism was introduced into that country,

Glr.; acc. to Chinese accounts: *Miṅg-ti*, 58—76 after Christ.

སྤྲི་མ་ *spri-ma, spris-ma, sris-ma, W.* *ṡri*, **cream,** and other fatty substances, gathering on the surfaces of fluids; *ₒó-mai spris, Lt., žo(i)-spris, Wdṅ.;* gen. *ₒo-sri*, cream (of milk); *ťúg-spri*, the greasy surface of soup; ditto of urine *Med.*

སྤྲིང་བ་ *spriṅ-ba*, pf. *spriṅs*, **to send a message, to give information, to send word;** *ṗrin*, tidings *Dzl.*; *žes spriṅ-ṅo* so I send him word *Dzl.*

སྤྲིན་ *sprin*, *ṭin*, *Ld.* *ṡrin*, *Bal.* *spin*, **cloud,** also as an emblem of transitoriness frq.; *ṡrin ṭigs, k̇or*, *W.*, clouds are spreading; *sprin-gyi γséb-nas* from between the clouds *Glr.*; *glóg-sprin* thunder-cloud *Glr.*; *č̓ár-sprin* rain-cloud; *ₒjá-sprin* cloud tinged with rainbow colours *Pth.*; *míg-sprin* v. this; *lhó-sprin* a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south *Mil.*; *sprin-skyés* lightning; *sprin-dmár* clouds reddened by the sun, morning or evening red; *sprin-ṗúṅ, sprin-ťsógs*, an accumulation of clouds; *sprin-gyi ṗó-nya* the messenger of the clouds, Meghadūta, a poëm by Kalidāsa *Tar.*

སྤྲིབས་པ་ *spribs-pa* **to be hungry** *Sch.*

སྤྲིས་མ་ *spris-ma* v. *spri-ma*.

སྤྲུ་མ་ *sprú-ma, Cs.*, **hellebore;** *sprú-dkár, -nág Med.*

སྤྲུག་པ་ *sprúg-pa*, pf. and imp. *sprugs*, *ṭúg-pa*, *W.* *ṡrug-če* **to shake, to shake off, to beat out,** *rdul* dust; **to stir up,** *rdul-ťsúb*, **to raise,** whirl up dust; *lus sprúg-sil-ba, lus sprug-sil byéd-pa Glr.*, to shake one's self (used of horses); fig. *nus mťu rtsal sprúg-pa*, to strain every nerve, to work with might and main *Pth.*; **to shake about, to stir up** (synon. *ṡrul-če, rum-če* *W.*); *Cs.* also: to rub, to scratch, to brush??

སྤྲུལ་བ་ *sprúl-ba* (cf. *ₒṗrúl-ba*), **to juggle, to make phantoms** (*sprúl-pa*) **appear, to change, to transform** (one's self), which according to the doctrines of Buddhism is the highest acquisition of any man, that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, *dṅos;* thus e.g. beings, whom no Buddha could convert through his personal agency, *sku-dṅós-kyi sgó-nas*, are converted (acc. to *Pth.*) *sprúl-pai ťábs-kyis*. Frequently Buddha avails himself of jugglery, *rdzu-ṗrúl ston*, converting thousands of beings in a trice, *Dzl.* & elsewh.; further: *drág-poi sprúl-pa byás-pa yin Glr.*, I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of **a creative and miraculous power;** the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his *sprúl-pa* or *rdzu-ₒṗrúl*, and *sprúl-ba* for it. On the other hand, a real and material existence is as often attributed to a *sprul-pa*, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by **emanation:** *yáṅ-sprul*, emanation of the second degree, i.e. one emanation going forth from another; *nyiṅ-sprul* or *γsúm-sprul*, an em. of the third degree *Pth.*; *sprúl-pa ₒgyéd-pa*, to let emanations go forth, *Lexx.* — Further: *sprúl-pa mkyén-pa*, to be an adept in the art of *sprúl-pa*, i.e. witchcraft, *Glr.; ri γnyis sprúl-te* producing two mountains by magic, *Dzl.*; ... *mťó-ba* . . . *bžúgs-pa sprúl-nas*, changing himself into a high enthroned person, *Dzl.*; *dge-*

slóṅ žig-tu, transforming himself into a friar, *Dzl.* frq.; *dúd-ₒgro ťsim-par sprúl-ba*, to satiate animals by fictitious food *Dzl.*; *ťams-čád sprúl-par ₒdúg-pa*, these were all metamorphoses, mocking phantoms, *Glr.; sku-lús-kyi sprúl-pa brgya-rtsa-brgyád mdzád-de* or *sprúl-te*, to centuple one's self, *Glr.*; *sprul-pai rgyál-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gaṅ-la-gaṅ-ₒdúl-gyi sprúl-pa*, all-converting Avatara, frq.

སྤྲེ་ *spre*, gen. *spreu*, rarely *sprel* (*Ld.* **šreu*; *spriu**) **monkey**, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. *spra*); sometimes a distinction is made between *spre* and *spra*, in which case the former is the long-tailed monkey. — *spré-mo*, female monkey, *Cs.*; yet also *spreu žár-ma*, a blind female monkey, *Dzl; spre-p̓rúg*, young monkey. — *spre-rtséd*, apish tricks; foolery.

སྤྲོ་བ་ *spró-ba* I. vb. pf. *spros*, prop. the transitive of *ₒp̓ró-ba* **to make go out, to disperse, to spread**; gen. however intransitive: 1. **to go out, to proceed, to spread**, of rays of light, of the wind, *Wdṅ.* — 2. fig. **to enlarge upon**, by way of explaining, representing, *Zam.*, *Pth.*; *γčig-las sprós-pa, Was.* (115), enlarging (proceeding) from the number one in an ascending progression of numbers; *rnám-par sprós-pa*, to have come to a full development and restoration from the consequences of sins, *Stg.*

II. 1. vb. (pf. unaltered), **to feel an inclination for, to delight in**: *dgé-ba-la*, in virtue, *Dzl.*; *byá-ba gáṅ-la yaṅ spró-ba čuṅ*, feeling little inclination for doing any thing, *Thgy.; bsád-par spró-ba su yaṅ ma byuṅ*, none was found that had a mind to kill, *Stg.;* so also *Tar.*; **to be willing, to wish**, *Tar.*; in an absolute sense: *sems*, or resp. *ťugs*, *spró-bar ₒgyúr-ba*, **to get cheerful, merry**, *Mil.* — 2. sbst. **joy, cheerfulness**: *spró-ba skyéd-pa*, to feel joy, pleasure, *Dzl.* and elsewh.; *spró-ba skyé-bai p̓yir-du*, for an encouragement, for a comfort, *Glr.*; *spro-siṅ-ba Sch.*, great joy (cf. *siṅ*); *spro-siṅ-gé-ba, Sch.*, to one's wish (?); *spro ši-ba, Sch.*, 'not to be joyful', lit. the cessation of joy; *spro ťúṅ-ba*, 'short cheerfulness', i.e. a passionate disposition; or as adj. **passionate, irascible**, *Wdṅ.*; *dga-spró*, **joy**, *dga-spró dpag-tu-méd-pa ťob*, he got into a most cheerful humour, *Mil.* — **ṭo-k̓áṅ**, *C.*, pleasure-house, summer-house, pavilion; *spro-séms* and (*Ld.*) **spro-šés, šro-šés**, joy; *spro-séms, Thgy.* also youthful joy, alacrity, cheerfulness in working, readiness to act.

སྤྲོག་མ་ *spróg-ma*; *Sch. spós-kyi spróg-ma*, **little box for frankincense.**

སྤྲོག་ཞུ་ *spróg-žu* v. *p̓rog*.

སྤྲོད་པ་ *spród-pa*, secondary form *sprad*, the vb. a. of *p̓rod-pa* (by the illiterate it is often used for *γtod-pa*, not very current in common life) 1. **to bring together, to put together, to make to meet**: *ṅai blá-ma-la spród-do*, we will bring you together with our Lama, *Mil.*; so also resp. . . . *γnyis žal spród mdzád-pa*; in another passage *de daṅ žal-spród-du bžúgs-šin* prob. means sitting exactly opposite to one another, (a whimsical idea, relative to two idols many miles distant from each other; possibly it should be read *γtod-du*); *bdág-čag spród-čig*, bring about a meeting between our two parties! *Dzl.; γyul* or *ťáb-mo*, to commit a battle; *rál-k̓a, Ma.*, to put the edges of the swords together, prob. meaning the same; *mťeb spród-pa*, to put the finger to the bow-string, *Glr.*; **lág-ṭo ťéb-ṭo kál-wa**, to suspend by the thumb and big toe, a kind of torture in *C.* (The special meaning: to cohabit, *Cs*, never came to my notice). — 2. **to deliver** (a letter, message) *Pth.*; *spár-mor, lág-tu, Lex.*, to put into one's hand; **to set, to put, to propose**, **gyugs, ldem**, a task, a riddle, *W.*; **to pay** (cf. *ₒp̓rod-pa*), *p̓yir sprod-pa*, to repay. — Moreover: *ṅó-sprod-pa*, **to explain**, *don daṅ spród-pa* seems to signify the same in *Mil.*, *Pth.*; *brdá-sprod-pa*, **to explain, to describe** v. *brda*; *brda-spród*, ibid. seems to denote grammar.

སྤྲོས་པ་ *sprós-pa*. 1. pf. v. *spró-ba* I. — 2. **business, employment, activity**; *Cs.*:

'*spros-pa-čan*, busy, **employed, occupied**; *sprós-bčas*, id.; *čós-kyi* and *ˏǰig-rtén-gyi sprós-pa*, spiritual and secular business'; *Sch.*: '*spros kun*, all affairs'; I met only with *sprós-pa méd-pa* or *čód-pa*, or *spros-brál*, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of *čos-sku*, (v. *sku* 2) *Pth.*, *Mil.*



ཕ *p̒a* 1. the letter *p̒*, aspirate, the English p in pass. — 2. num. figure: 14.

ཕ་ *p̒a* I. vulgo ཨ་ཕ་, ཨ་པ་, *ǎ-p̒a*, *ǎ-pa*, (*Cs.* also ཨ་ཏ་ *ǎ-ta*) 1. **father**, resp. *yab* (yet also *p̒a* is used, e.g. when Milaraspa is addressed by his female disciples, as well as in prayers to defunct saints *Mil.*) — 2. a male, not castrated, animal (vulg. likewise *ǎ-p̒a*). **Comp.** *p̒a-gláṅ* bull. — *p̒a-rǰes-bú*, *Sch.*, a child born after its father's death. — *p̒a-rtá*, stallion. — **p̒a-nór**, patrimony *C.*, *W.* — *p̒a-spád* (*Sch.* also *p̒ad*) v. *spad*; *p̒a-spún* v. *spun*. — *p̒a-p̒ág*, boar. — *p̒a-má*, parents, *p̒a-má-la gús-pa*, *Stg.*; **p̒a-ma-méd-k̒an**, *W.*, orphan; also father or mother, parent; *p̒a-má-γčig-pa*, brothers and sisters born of the same parents. — *p̒a-míṅ*, relations on the father's side; *btsún-moi p̒a-míṅ bós-so*, *Glr.*, he invited the relations of his wife's father; *p̒a* (*daṅ*) *més* (*-po*), ancestors; *p̒a-més śí-bai dón-du*, for the (defunct) ancestors, *Wdṅ.*; — *p̒a-ts̒áb* 1. foster-father, guardian, *Sch.* 2. father to a country (?). — *p̒a-ts̒án*, *Mil.* 1. cousin by the father's side (patruelis) *C.* 2. also = *p̒a-spún* (?). — *p̒a-γží* = **p̒a-nór**, *C.* — *p̒a-yáṅ*, *Sch.*, step-father; — *p̒a-yúl*, fatherland, native country, frq.; *p̒a-yúl-la čágs-pa* or *srég-pa*, love of country. — *p̒a-γyág*, yak-bull. — *p̒a-γyár*, step-father, foster-father, *Cs.* — *p̒a-rá*, he-goat, buck.

II. root for the terms: **beyond, onward, farther on**; *p̒á-ga*, the opposite side; *ču p̒á-gar t̒ón-nas*, to get to the opposite bank or shore, *Mil.* (not frq.). — *p̒á-gi*, 1. that which is on the other side, *Sch.* 2. *C.*, also *Pth.*, *Mil.*: **yonder**; *p̒á-gii ri de*, that mountain yonder, *Pth.* 3. col.: **he**. — *p̒á-gir*, **there, thither**. — *p̒á-ṅos* = *p̒á-rol*, *p̒á-rol-tu Lh.* — *p̒á-mt̒a*, the other end, the other boundary, *Cs.*; *p̒a-mt̒a-méd*, without boundary, endless, *Cs.* — *p̒a-p̒yogs C.* = *p̒á-ga*. — *p̒a-ts̒ád*, *p̒a-zád*, **distance**; *p̒a-ts̒ád čig-na*, at a small distance (from the town), *Pth.*; *dé-nas p̒a-zád čig-na*, a bit farther on, *Dzl.*; *p̒a-ts̒ad čig-tu ˏt̒ón-nas*, stepping a little aside, *Pth.*; *p̒a-zád ˏgró-ba*, to go on, *Dzl.* frq. — *p̒a-rí* the mountain on the other side. — *p̒á-rol*, in *B.* very frq. 1. **the other side; opposite side, counterparty.** 2. for *p̒á-rol-pa*, *-na*, *-tu* v. below; *p̒á-rol-tu*, over to the other side, *skyél-ba*, to carry, *p̒yín-pa*, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest, of Nirwāṇa; gen. as sbst. = पारमिता, means of crossing (*Was.* **perfections**, *Köpp.* **cardinal-virtues**); gen. six of them are reckoned: *sbyin-pa*, *ts̒úl-k̒rims*, *bzód-pa*, *brtson-ˏgrús*, *bsam-γtán*, *śes-ráb*; sometimes only five, at other times even ten, by adding *t̒abs*, *smón-lam*, *stobs*, *ye-śés*; *sbyin-pai*, *śes-ráb-kyi p̒á-rol-tu p̒yin-pa*, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; sbst. the full accomplishment of etc.). — *p̒á-rol-na*, adv., **on the other side**; postp. e. gen. **beyond, behind**, with regard to space, *Sambh.*; **extending**

beyond, both as to the future and the past, e.g. *bskál-pa gráṅs-med-pai ṕá-rol-na*, innumerable Kalpas ago, frq.; *ṕá-rol-pa*, 1. **one living on the other side.** 2. also *po*, **enemy, adversary**, *ṕá-rol-pai rgyál-po, ṕá-rol-pai dmag, ṕá-rol-gyi dmag-ṫsógs*, the hostile king, hostile army; *ṕá-rol ɣnón-pa*, to vanquish the enemy; *ṕá-rol-gyis mi ṫsúgs-par ˳gyúr-ba*, not to be molested by the enemy. 3. also *po*, **the other; the neighbour**; *ṕá-rol-gyi lén-pa*, to take away the neighbour's property; *ṕá-rol-gyi rdzas, yo-byád, nor, Stg.*; *ṕá-rol ɣnón-pa, Tar.* 12,20: excelling others, *Schf.* **exceedingly.** — Cf. also *ṕar* and *ṕan* II.

ཕ་གུ *ṕá-gu, Sch.* **wall; edge, border**; in two passages of *Glr.* the latter meaning does not suit at all, and the former not well; rather: **tile**; v. *pag*.

ཕ་ཏིང *ṕá-tiṅ, W.*, **sweet dried apricots**, in *C.* **ṅa-ri-ḱám-bu**, in Hind. خوباني, in Russia *bokhari, bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

ཕ་ཏིལ *ṕa-til, pa-til* (*Ar.* فتيلة) *W.*, **lunt, match**; **dug-če**, to light (a match).

ཕ་བ་དགོ་དགོ *ṕa-ba-dgo-dgó*, **puff-ball, bull-fist** (a kind of fungus) *Wdṅ.*

ཕ་བོང *ṕa-bóṅ, Glr.* and elsewh., *C., ṕa-˳óṅ Pth., Bal., ṕa-lóṅ Ld.*, **a large rock** or **block**, above ground.

ཕ་ཝང *ṕa-wáṅ*, 1. **bat** (animal) *Lt., Thgr., C.*; **ṕo-loṅ-hel-kyi, ṕa-waṅ-áṅ-kyé, -ár-ḱyi**, *W.*, **ṕa-waṅ-ṫár**, *Sik.*, id. (= *bya-waṅ*). 2. *rdo ṕa-waṅ, Ssk.* sālagrāma, **ammonite.**

ཕ་ར *ṕá-ra*, 1. **breeding-buck.** — 2. v. *ṕár-ba.*

ཕ་རང *ṕa-ráṅ*, 1. also *ṕe-ráṅ*, = **ṕi-líṅ**, *C.*, **Feringhi, European.** — 2. vulg. **venereal disease.**

ཕ་རི *ṕa-rí* 1. *Lh.*, **a coarse covering** or **carpet.** — 2. a mountain on the other side.

ཕ་ལ *ṕá-la Ssk.*, **fruit**, *Lt.*

ཕ་ལམ *ṕa-lám, rdo-rje-ṕa-lám*, **diamond**, *Lt.*

ཕ་ལི *ṕa-lí*, **shield, buckler.**

ཕ་ཤོད་ཤེད་འདུག *ṕa-šod šed ˳dug*, **he changes colour, turns pale**, with consternation, *Ld.*

ཕག *ṕag*, I. v. *pag*. — II. in *B.* gen. *ṕág-pa*, **swine, hog, pig** (introduced into *C.* from China, and largely consumed; in *W.* somewhat known from India, **rí-ṕag* and *lúṅ-ṕag** being distinguished as the wild boar and the tame hog); *ṕág-pai sna, Glr.*; *rús-pa, Med.*; *bčud(?) Lt.*; *ṕág-gi ɣdoṅ*, a pig's face, *Sambh.*; *ṕá-ṕag*, not castrated, *ṕó-ṕag*, castrated boar; *mó-ṕag*, sow. — *ṕág-ḱyu*, herd of swine. — *ṕág-mgo*, 1. **boar's head** (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. *S.g.* fol. 26, it seems to be **a mineral** used in medicine. — *ṕag-rgód*, wild boar. — *ṕag-mče*, tusks of a boar. — *ṕag-ṫúṅ, Sch.*: a large boar(?). — *ṕag-ṕrúg*, young pig. — *ṕág-ma, Sch.*, gelded hog. — *ṕág-mo*, 1. sow. 2. a goddess v. *rdo-rje*. — *ṕag-ṫsáṅ*, pig-sty. — *ṕag-ṫsil*, hog's lard; bacon. — *ṕag-ṫsógs* = *ṕag-ḱyu*. — *ṕag-rdzí*, swine-herd. — *ṕag-zé*, hog's bristle, *Wdṅ.* — *ṕag-yar-ma, Sch.*, the fattening of pigs(?) — *ṕag-ril*, pig's muck(?) *Lt.* — *ṕag-ša*, pork.

III. (*Cs. ṕág-ma*), **something hidden; concealment**: *ṕág-na mi yód-pa*, a man concealed behind, *Dzl.*, *ṕág-gam gru žig-tu*, in a corner, in obscurity, *Dzl.*; **ṫsá-big ṕág-la yod**, it is somewhat hidden, cannot be seen well (from this place), *Ld.*; **ṕág-la zá-če**, to eat (dainties) by stealth, *W.*; *nyi-ma rii ṕág-tu ˳gró, Thgy.*, the sun hides himself behind the mountain; *sgo-ṕág-nas bltás-pas*, to watch, spy, lurk behind the door, *Glr.*, v. also *˳jáb, pa*; *ṕag nyan táṅ-če W.*, **to listen.** — **ṕag-sté**, *W.* ('a hidden paring-axe' v. *sté-po*) plane; **ṕag-sté gyáb-če, ḍúd-če, šrúb-če**, to plane. — *ṕag-ṫsóṅ*, smuggling, *čó-če*, to smuggle, *W.* **táṅ-ḱan**, smuggler, *W.* — *ṕág-ra*, parapet. — *ṕag-rágs*, rampart, intrenchment. — *ṕag-lám*, secret path (of smugglers). — **ṕag-súg**, bribery, *C., W.*; **ṕag-súg táṅ-če**, to bribe; *zá-če*, to accept a bribe, *W.*

ཕག་ཕག་ *p̓ag-p̓ág*, the name given in *Pur.* to **Codonopsis ovata**, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mdúd.*

ཕང་ *p̓aṅ* I. *˳p̓aṅ* (*p̓áṅ-ma, p̓áṅ-bu Cs*) **spindle;** *p̓aṅ-ló*, 1. the **whirl** of the spindle. 2. *šiṅ-rtai p̓aṅ-ló*, **waggon wheel,** *Dzl.*

II. v. *p̓aṅ.*

ཕང་འགྲོ་ *p̓aṅ-˳gró, Sch.*, the belly or body of a stringed instrument.

ཕང་བ་ *p̓áṅ-ba, p̓áṅs-pa* (*Glr.* also *p̓óṅs-pa*, prov.) **to save, to spare, to use economy:** *srog* to spare one's life; *mi-p̓áṅs-te* or *-par* e.g. *˳búl-ba*, to give largely, not sparingly; *p̓áṅ-sems*, **thriftiness;** *p̓áṅ-sems-čan*, **thrifty, frugal;** **p̓aṅ-sem čo-če**, *W.*, **to be thrifty, frugal.**

ཕང་མ་ *p̓áṅ-ma*, **a medicinal plant,** *Med.*

ཕང་མེད་ *p̓aṅ-méd*, stated to be = *rin-méd, Ts.*

ཕང་ལོ་ *p̓aṅ-lo* v. *p̓aṅ* I.

ཕང་ལོང་ *p̓aṅ-lóṅ*, **vertebra** (?) *S.g.*

ཕཊ་ *p̓aṭ Ssk.*, an unmeaning sound, frequently used in magic spells, on which subject Milaraspa speaks rather obstrusely.

ཕད་ *p̓ad*, **a large bag** or **sack**, *rás-p̓ad, rál-p̓ad, rtsid-p̓ad*, sack of cotton cloth, goat's hair, yak's hair; *p̓ad-k̓á, -skéd, -mtil*, **the mouth, middle,** and **bottom** of a sack; *p̓ad-gáṅ*, a full sack, a sackful; *p̓ad-stóṅ*, an empty sack; *p̓ád-snam*, sack-twine, sack-cloth; *p̓ád-tsa*, very coarse sack-cloth.

ཕན་ *p̓an* I. sbst., **hanging ornaments,** lappets of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-, sgo-, γduṅ-p̓an*, on pillars, doors, beams; *p̓an-γdugs*, a parasol so decorated, *S.g.*

II. = *p̓a* II., gen. in the combination of *p̓an-čád* (*Glr.* also *p̓an-čód*), also *p̓án-la* or *p̓an*, **towards, until:** *dá-či-nas dá-lta p̓án-la dar čig soṅ*, from 'but just' till 'just now' a moment has passed, *Thgy.*; *ná-niṅ-nas da p̓an-čád lo γčig son*, *Thgy.*; **da p̓an**, **until now,** *C.*; . . . *nas diṅ-saṅ p̓an* (*-la*) *Glr.* from . . . till now; *p̓yi-ma p̓an-čád-du ˳gró-ba yin*, I am proceeding towards the future, *Thgy.*; *p̓an-čád* also **beyond:** **de p̓en-čẹ́ ma ḍo* C.* do not go any farther than that place; combined with its contrary *t̓sun*: *p̓an-t̓sún*(*-du*) *gró-ba*, to walk to and fro, there and back; to walk past, frq.; *p̓an-t̓sún-du p̓úl-ba*, to push hither and thither, *Glr.*; *p̓an-t̓sún mt̓ún-pai γtam*, assurances of mutual friendship, *Glr.*; *p̓an-t̓sun γčig-gis γčig-la γi-ge γtóṅ-ba, p̓yag byéd-pa, γnód-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *p̓an-t̓sún sdúr-ba sdébs-pa*, to compare with one another, to mix one with the other, *Zam.*; *γnyis-γnyis-dag p̓an-t̓sun-gyi ˳dra-bai yí-ge*, two equal letters (ă, ā etc.) at a time *Gram.*: *ma-p̓áṅ-gi ˳gram p̓an-t̓sún-du* on each of the two shores of lake *Ma-p̓aṅ*, *Mil.*; *don p̓an-t̓sún bsdú-rgyu yód-pa*, **correlative terms,** having reciprocal relation, *Gram.*: *p̓an-t̓sún t̓or-ba*, **to scatter, to disperse;** *p̓an-t̓sún-dag, Cs.*, both parties.

III. v. the following articles.

ཕན་དིལ་ *p̓án-dil W.* **kettle, pot** (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in *C.* **zaṅs(-bu)**, *Pers.* and *Hd.* دیگچی (*dēgčí*); *p̓an-čuṅ*, a small vessel of that kind.

ཕན་པ་ *p̓án-pa* I. vb. **to be useful:** *de ni bdag-la mi p̓an*, that is no more of use to me; *p̓án-par mi ˳gyur*, it will be of no use; *bu ˳dis ṅá-la p̓án-par dka*, this son will hardly be useful to me, *Glr.*; *p̓án-par dgá-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy.*; *bgród-la p̓an*, useful for learning to walk, *Lt.*; *nad kún-la p̓án-pa yin*, that is good for all diseases, *Lt.*; *ṅai nád-la p̓án-pa yin-pas*, because I have recovered, *Glr.*; **p̓an soṅ**, it has helped, it has got better; . . . *na p̓an*, if . . ., then I shall get well, *Glr.*; *p̓án-pa žig srid*, recovery might be possible, *Pth.*; *mi p̓an*, it is useless, = **hurtful;** also: **it is not enough,** *Mil.*; *mi p̓án-par ˳dód-pa t̓ams-čád*, all the malevolent, *Domaṅ*: *k̓á-la p̓an*, lit. 'it is a mere en-

joyment of the mouth', i. e. an outward, temporary enjoyment or advantage; hence *p̓án-pa* and *p̓an-pa yin-pa*, adj., **useful**: *p̓án-pai don*, a useful thing, valuable possession, frq.; *bdag nyon-móṅs-pa-las p̓an-pai don med*, after all it is of no use to me in my misery, *Dzl.*; *bslab-bya p̓an-pai ṫsíg*, a wholesome instructive word, *Glr.*; *p̓an-pai grós*, useful advice, *Dzl.*

II. sbst. **use, benefit, profit**: *bstán-pa-la p̓án-pa žig byed-pa*, *Stg.*; *p̓an-ɣnod-méd-pa*, bringing neither profit nor harm, *Mil.*; *p̓án-pa daṅ bdé-ba*, *p̓an-bdé* **happiness and blessing**, very frq.; *p̓an-ₒdógs-pa*, *p̓an-ₒdógs byéd-pa*, **to be of use**, and adj. **profitable**, frq.; *p̓an-ṫógs*, **profit**; *p̓an-ṫógs če*, *Thgy.*, **čén-mo**, *W.*, **very profitable**; . . . *la p̓an gaṅ ṫogs gyis*, render services to . . . in every way possible! *Mil.*; *p̓an-grogs* a helping (useful) friend, *Pth.*; *p̓an-ɣnód*, profit and loss, *p̓an-bdé* v. above; *p̓an-zás*, wholesome diet, *Med.*; *p̓an-yón*, **benefit, blessing**, as a reward for a meritorious action, frq.; *p̓an-(pai) sems*, **benevolence, readiness to help.**

ཕབ་པ་ *p̓áb-pa*, I. v. *bébs-pa*. — II. *Sch.*: **to fall down** (?).

ཕབས་ *p̓abs*, 1. **dry barm** (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. **lees, yeast** (of beer).

ཕམ་པ་ *p̓ám-pa* v. *ₒp̓ám-pa*.

ཕའུ་ *p̓au* v. *pag*.

ཕར་ *p̓ar* I. sbst. **interest** (of money), *W.*: **ṅúl-la p̓ar kál-če**, to impose, demand interest, **čál-če**, to pay interest; **exchange, agio.**

II. in later writings and col. for *p̓a* II.; also for *p̓an-čád*, *p̓a-zád*: **farther**; *p̓ar ₒgró-ba*, to go on; *p̓ar ₒkyám-pa*, to roam farther and farther, *Thgy.*; **p̓ár-tsam**, *C.*, = *p̓ar*; *p̓ar ₒgro ṫsur ₒgró-ba-rnams*, people going, travelling, hither and thither; **away, off**: *di-nas p̓ar*, away from here; *p̓ar mi mčio*, I do not go away, *Dzl.* ༢༥, 6 (*Sch.* erron. 'to the father'); *p̓ar bžud*, go away!; . . . *la p̓ar lta-ba*, **to look** (in a certain direction) *Mil.*, **away from one's self**, as opp. to: *raṅ-rig-séms-la ṫsur ltá-ba*, to look into one's own heart *Mil.*; *glu p̓ár-čig ṫsúr-čig lén-pa*, **alternative song**, *Mil.*; *p̓ár-slob ṫsúr-slob yin*, they are mutually scholars one of the other, *Tar.*; *p̓ar ɣčig láb-na ṫsur ɣnyis rgol*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *p̓ar-ṫsúr-la*, *W.* also = **so-sór**, **in opposite directions**; **p̓ar-ṫsúr-la čo-če** to separate vb. a.; **ḍo-če**, to separate vb. n.

Comp. *p̓ár-k̓a*, *Thgy.* *p̓ár-ka* = *p̓á-rol*, **the opposite side** (of a valley &.) vulgo frq. — *p̓ár-ṅos*, id., *čui p̓ar-ṫsúr-gyi-lam*. — *p̓ar-p̓yin* abbreviation for *p̓á-rol-tu p̓yín-pa* v. *p̓á-rol*, *p̓a* II. *Mil.* — **p̓ár-tsam**, *C.*, = *p̓a-zád*. — *p̓ar-ₒdzúg* and *ṫsur-rgól* prob. = *sṅá-rgol* and *p̓yi-rgol*. — *p̓ar-zád* = *p̓a-zád*. — *p̓ár-la*, 1. = *p̓ar*, **away, onward**, *Schr.* 2. = *p̓á-rol-tu*, *na*, esp. with regard to time: vulgo *lo ɣčig p̓ár-la*, after one year; *W.* esp. after the gerund in *nas*: **zan zós-ne p̓ár-la**, after dinner. — *p̓ár-lam*, **way** or **journey thither**, *Sp.* ni f.

ཕར་བ་ *p̓ár-ba*, I. 1. **wild dog** (barks, and commits its ravages like the wolf, yet being afraid of man) in *Ld.* — 2. wolf *C.*, also *p̓ar-spyáṅ*. II. v. *ₒp̓ár-ba*.

ཕར་རྫས་ *p̓ar-rdzás*, *Sch.*, **an old heir-loom.**

ཕལ་ *p̓al*, I.? *Ld.* 1. **p̓al čós-se** (or *te*) **dug**, **step aside! make way!** — 2. **p̓al-p̓ál čá-če**, **to feel flattered.** II. v. the following.

ཕལ་པ་ *p̓ál-pa*, **usual, common**; *p̓al-pai miṅ*, his usual (common) name, *Thgr.*; *p̓ál-pa-las p̓ags-par bzáṅ-ba*, a more than ordinary beauty *Dzl.*; *mi* or *gaṅ-zág p̓ál-pa*, common people, *Mil.*; *ṫsoṅ-p̓ál-rnams bór-ro*, they left the common tradespeople behind, *Dzl.*; *p̓ál-pai rdzas* v. *ₒǰál-ba*; *šiṅ p̓ál-rnams*, common trees, *Mil.*; *snod p̓ál-pa*, common vessels, *Mil.*; *p̓al*, the common people; *p̓ál-gyi náṅ-na ɣnás-pa*, to live among the people *Dzl.*; *p̓ál-gyis rgyáb-nas ded p̓ál-gyis bskór-te*, the people running after and crowding round him, *Pth.*; **p̓ál-(pai) skad**, 1. *W.* the language of common life, opp. to **čós-skad**, book-lan-

guage (*C.* **ṭ̔ál-kẹ**). 2. *Sch.*: **rough-copy, waste-book;** *p̔ál-po-* (*Cs.* also *-mo*) *če*, **a host, a troop;** *mi-rgód p̔al-po-če žig*, a troop or set of monsters (v. *rgód-pa* II.); gen. like *οἱ πολλοί*, the mass of the people, majority, great part or number; *p̔al-čé-ba* id. — *p̔al-čén*, **a philosophers' school**, called Mahāsānghika. — *p̔al-čér*, **manifold, for the most part, ordinarily,** also = **universally;** *p̔al-čér čo-ṅés ˳dégs-so*, they raised a general lamentation *Dzl.*

ཕལ་ཅན་ *p̔ál-čan W.*, **broad, wide,** e.g. a broad valley; *p̔al-méd*, narrow.

ཕས་ *p̔as*, instrum. of *p̔a*, I. **by the father;** v. also *p̔as-spún*, sub *spun*. II. **of the opposite side, of the counter-party,** e.g. *p̔as rgól-ba.*

ཕི་ *p̔i*, 1. num. figure 44. — 2. *W.* for *p̔yi*, *p̔i-pa* for *p̔yi-pa*.

ཕི་ཀེར་ *p̔i-ker* (Urdu فکر, *Ar.* reflexion) *W.* **čaṅ p̔i-ker med** = *čaṅ mi sto* it is no matter, it makes no difference.

ཕི་ལིང་ *p̔i-liṅ* v. under *rgya.*

ཕིག་ཕིག་ *p̔ig-p̔ig*, a kind of jelly *C.*

ཕིང་ *p̔iṅ*, *Sch.:* 1. **earthen-ware pitcher.** — 2. **cup, cupping-glass.** — 3. *W.: *sgó-p̔iṅ**, **door-hinge.**

ཕིང་པ་ *p̔iṅ-pa* v. ཕྱིང་པ་; ཕིང་བ་, ཕིང་ཅེས་ v. འཕྱིན་པ་

ཕིར་བ་ *p̔ír-ba*, **p̔ír-če** *W.* **to fall down.**

ཕུ་ *p̔u* numerical figure: 74.

ཕུ་ *p̔u*, I. sbst. 1. **the upper part** of an ascending valley or ravine; *p̔u bar mdo* (or *mda*), the upper, middle, and lower part of such a valley; *p̔u-ču*, mountain-torrent, frq.; *p̔ur ma ˳gro, p̔u yá-gir ma ˳gro*, *Glr.*, do not go to the upper part of the valley; *p̔u-lhágs*, higher situated and colder places or districts, opp. to *rgya-šód*, lower and milder parts. The not unfrequent phrase: *p̔u-ťág ɣčód-pa* or *čód-pa* was traced by our Lama to its original meaning: the upper part of the valley is shut up (with snow etc.), which is now used in a general sense; *ƙrúl-bai p̔u-ťág čod*, *Mil.*, prob. shut out all error, prevent every mistake! *p̔u-ťag-čód-lugs-kyi čos šig*, *Mil.* seems to be an instruction for making a decision; *ṅa rgás-pa daṅ séms kyi p̔u-ťág čód-pas ˳gró-ba mi yóṅ-bar ˳dug*, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) *Mil.* cf. *p̔ugs.* — *p̔ú-pa*, the inhabitant of an elevated valley. Fig.: *p̔u ɣyo mda dkrug*, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, *Mil.* — 2. prop. n. **Pu**, e. g. **a village in Upper Kunawar**, missionary station of the Church of the United Brethren. — 3. vulgo **the spirit** or **gaseous element of liquors**, causing them to foam, effervesce or explode, cf. *dbugs;* perh. to be referred to no. II.

II. interjection and imitative sound: *p̔u ˳débs-pa Glr.*, **p̔u gyáb-če** *W.*, **to make pooh, to blow, to puff, to inflate;** *p̔u skoṅ*, puff it up (the skin etc.), lit.: fill it with pooh! *p̔us*, with the breath; *p̔us ˳débs-pa Sch.* **to blow, howl, cry** (?); *sna-rtsa-p̔u*, **n. of a disease**, *Lt.*

ཕུ་དུང་ *p̔u-dúṅ*, also *p̔u-ťúṅ Glr.*, *p̔u-rúṅ Cs.*, **sleeve;** **p̔u-rdzús* C.* (false sleeves), *p̔u-dúṅ-* (or *-ťuṅ-*) *rtse* (sleeve-edges) **hand-ruffles;** mittens, cuffs (to keep the wrist warm).

ཕུ་དུད་ *p̔u-dúd*, **honour, respect, esteem;** *p̔u-dúd-du byéd-pa*, *Glr.*, *p̔úd-du ƙúr-ba*, *S.g.*, to show honour, respect.

ཕུ་བ་ *p̔ú-ba*, pf. of *˳búd-pa*, **to blow**, col. used for the latter.

ཕུ་བོ་, ཕོ་བོ་ *p̔ú-bo*, *p̔ó-bo*, (*Sch.* also *p̔un*), a man's **elder brother:** *p̔u-nú*, the elder and the younger, i. e. the two brothers; also the elder and the younger sons (for examples refer to *tsan-dán*); in the passage of *Dzl.* ༢༠༦, 14, *nu* ought to be canceled, and *p̔u-nú-mo*, ༢༦, 6. 9. should be translated by sister-in-law. *p̔u-grás*, *Sch.*, the elder brothers, dub.

ཕུ་རོན་ *ṕu-rón Pth., ṕug-rón,* (*ṕur-gón* vulg.) **pigeon**; *ṕu-rón-gyi ḱyu Pth.*; *ṕug-skyá Sch.* of a light blue colour, like pigeons.

ཕུ་ལ་, ཕོ་ལ་ *ṕú-la, ṕó-la Ld.* (from the Turkish), **pilaw**, a dish of boiled rice, with butter and dried apricots.

ཕུ་ཤུད་ *ṕu-śúd* **hoopoe.**

ཕུ་སེ་ *ṕú-se,* **mouse, souslik** and similar rodent quadrupeds (cf. *bra*).

ཕུག་ *ṕug,* 1. = *ṕugs.* — 2. = *sbugs, ṕúg-pa*; *lgáṅ-ṕug-gaṅ,* **the bladder**, in reference to its capaciousness, *S.g.; mje ṕúg-tu nub,* the penis recedes into its cavity, *Wdn.;* **the eye of a needle,** *Lt.* — 3. pf. and imp. of *˳bug-pa.* — 4 = *ṕub Schr.* — 5. for *ṕug-ron,* q.v.

ཕུག་པ་ *ṕúg-pa,* **cavern**; *brag-ṕúg,* rock-cavern, grotto; *gad-ṕúg,* cavern in a steep river-bank, or in conglomerate; *dbén-ṕug,* the solitary cavern of an anchorite, *Ma.*; *ṕúg-pa-pa,* n. of an astronomer of the 15th. century, v. *pád-ma; ṕug-rtsis,* and likewise *ṕug-lúgs Wdṅ.,* his calculations.

ཕུག་རོན་ *ṕug-rón* v. *ṕu-rón.*

ཕུག་ཤུབ་ཤེ་ལེ་ *ṕug-śub-śe-le* (?) *W.,* **hoopoe;** perh. = *ṕu-śúd,* which occasionally is also spelled *ṕu-ɣśud*

ཕུག(ས)་ *ṕug(s),* (cognate to *ṕu;* also *˳búg-pa* and *sbugs*), **end, termination;** *ṕug-mda-ťúg-pai lóṅ-ka,* the entrails, the beginning and end of which lie close together, *Mil.* (*mda,* v. under *ṕu*); **innermost part, an innermost apartment,** = *sbúgs*; *ṕúgs-kyi nor* v. *sgo* init.; perh. also *ṕúg-gi spa-rím ltá-bu Glr.* 45, 4 may be referable to this meaning. *sèms-kyi ṕugs-ťag čod-pas bde,* happy (am I), because the final aim of my mind is decided and settled, *Mil.,* evidently = *ṕu-ťag čod-pa,* the former being perh. etymologically more correct. Similarly: *bu ťse ˳dii bló-ṕugs čós-la ɣtód-čig Mil.,* may the boy direct the aim of his mind for this life unto religion! — **Time to come, futurity,** (opp. to *˳ṕral,* the present moment); *ṕúgs-su, ṕugs-na,* **hereafter, at last, ultimately** (*Sch.* always?); *ṕugs-či ˳dra čig ˳oṅ,* how will it end? what will be the final issue? *Glr.*

ཕུགས་ཏ་ *ṕugs-ta, ṕógs-ta, pogs-ta, W.* (*Pers.* پخته), **firm, strong, durable;** *ṕúgs-ta btsems,* sew it well (so that it will hold)!

ཕུང་པ་ *ṕúṅ-pa* v. *pùṅ-pa.*

ཕུང་པོ་ *ṕúṅ-po,* 1. **heap**; *ṕúṅ-por spúṅ-ba, Lex.* also *bčér-ba,* to gather into a heap; *nás-ṕuṅ, rtsá-ṕuṅ, lúd-ṕuṅ, sá-ṕuṅ,* a heap of barley, hay, dung, earth; **mass,** *me-múr-gyi ṕúṅ-po,* a glowing mass a mass of fire; *spriṅ-ṕuṅ,* clouds, a gathering of clouds *Glr.; ɣnyèr-mai ṕúṅ-po* (the skin becomes) a heap of wrinkles, *Thgy.*; the body is called *mi-ɣtsáṅ-ba rnám-pa sna-ťsógs-kyi ṕúṅ-po, dug ɣsúm-gyi ṕúṅ-po, ǰig-pai ṕúṅ-po, zín-pai ṕúṅ-po, Thgy.*; **accumulation, mass,** *bsod-nams-kyi, čós-kyi,* e.g. *čós-kyi ṕúṅ-po* ༨༤༠༠༠, the whole mass of the 84 000 religious lectures of Buddha (!) *Mil.* — 2. In metaphysics: स्कन्ध, **the so-called five aggregates** (*Cs.*) or **elements of being,** viz. *ɣzugs, ťsór-ba, ˳du-śes, ˳du-byéd, rnam-śés,* (v. *Köpp.* I. 602, and esp. *Burn.* I. 475 and 511), which in the physical process of conception unite, so as to form a human individual or **the body** of a man, (*ṕuṅ-po lṅa-las grub-pai lus Wdṅ.*) which by some of the later and more popular writers is itself called *ṕúṅ-po.* So this word, as being synonymous to *lus,* has found its way into the language of the people, and not in a low sense, in as much as one of our Christian converts used the expression: *ye-śui ṕúṅ-po dur-ḱuṅ-nẹ źens.* — 3. Symb. num. for 5.

ཕུང་བ་ *ṕúṅ-ba* v. འཕུང་བ་ *˳ṕúṅ-ba.*

ཕུད་ *ṕud,* sbst. I. (v. *˳ṕud-pa,* pf. *ṕud*), **a thing set apart,** used particularly of the first-fruits of the field, as a meat- or drink-offering, in various applications: *zas-čáṅ-gi ṕud* meat- and drink-offering *Glr.; ťóg-pud, ló-pud,* an offering of the first-fruits of harvest; *srús-ṕud* id., consisting of ears of corn, wound round a pillar of

the house; *bán-p̔ud*, first-fruit offering of the barn; *rdó-p̔ud, sá-p̔ud*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Glr.*; **initiatory present**, e.g. the first produce of a work, that has been committed to one *Glr.* (so, according to circumstances, it may be as much as **a specimen**); in a general sense, **a thing done for the first time**; *bág-mai p̔ud*, prob the first cohabitation. — II. for *p̔u-dúṅ* and *p̔u-dúd*, q.v.

ཕུད་པ་ *p̔úd-pa*, I. pf. of *ₒbúd-pa*.

II. *Cs.* sbst. 1. **spindle covered with yarn.** — 2. **hair-knot, tuft of hair**; *p̔úd-čan*, being provided with such a one.

ཕུན(སུམ)་ཚོགས་(པ) *p̔un(-sum)-ts̔ógs(-pa)* 1. adj. **perfect, complete,** possessing every requisite quality, e.g. *dgón-pa*, a hermit's dwelling; **excellent, exquisite, distinguished,** e.g. *ro*, taste, *bsnyén-bkur*, distinctions, marks of honour *Mil.*, *nor daṅ loṅs-spyod Domaṅ*; adv. *dgé-ba bču p̔un-sum-ts̔ógs-par spyód-pa, Dzl.*, to practise the ten virtues to perfection. — 2. sbst. **perfection, excellence, superior good**, frq.; *p̔a-ról-poi p̔un-sum-ts̔ógs-pa-la čágs-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *p̔un-ts̔ógs*, frequent **name** for **males** and **females.**

ཕུབ་ *p̔ub* 1. **shield, buckler,** *Glr.*, of a convex shape, with the rim bent round; *ko-p̔úb*, a leather buckler; *p̔ub-šúbs*, the cover of a buckler, *Cs.*; *p̔úb-kyi mé-loṅ*, the centre of the shield, *Cs.* — 2. v. the following.

ཕུབ་པ་ *p̔úb-pa*, pf. of *ₒbúb-pa*.

ཕུབ་མ་ *p̔úb-ma*, **short straw**; *p̔úb-ma žig*, a small stalk, a bit of chaff; **p̔úb-ma ṭáb-če* or *ṭab tán-če**, to fan, to winnow; *p̔ub-ldír Cs.*, chaff; *gró-p̔ub*, wheat-straw.

ཕུམ་ཕུམ་ *p̔um-p̔úm*, **posterior, anus** *Pth.*

ཕུར་ *p̔ur* 1. v. *p̔u.* — 2. v. *ₒp̔úr-ba.* — 3. v. *p̔úr-pa.*

ཕུར་པ་ *p̔úr-pa*, **peg, pin, nail**; *rtsig-pur Schr.*, **p̔ur-ča* or *ša** (?) *Ld.*, a peg on a wall, to hang up things; *lčágs-p̔ur*, **iron nail**; *šiṅ-p̔ur*, **wooden peg**; *p̔ur-rnyí* v. *rnyi*, *p̔ur-bži brkyáṅ-ba* to fasten the hands and feet of a culprit to four pegs driven into the ground, when he is to undergo the punishment of the *rkyaṅ-šiṅ*, v. *rkyoṅ-ba.* 2. **iron instrument** in the form of a short dagger, used for expelling evil spirits, and fancied to possess great power, *Schl.* 257; *sá-p̔ur ₒdébs-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; fig. *mig p̔úr-ts̔ugs-su ltá-ba Glr.*, to look at one with a piercing glance of the eye; **lha-la sól-wa p̔úr-tsug-tu ₒdéb-pa** *C.*, to implore a god very earnestly. *p̔úr-bu* 1. = *p̔úr-pa*; the usual form of incantation is: *p̔úr-bus ydáb-bo, t̔ó-bas brdúṅ-ṅo, p̔yág-rgyas mnán-no!* 2. (*yza*) *p̔úr-bu*, **the planet Jupiter**; its day: **Thursday.**

ཕུར་བ་ *p̔úr-ba*, *Sch.*: **to emboss**; *p̔úr-ma* or *ₒbúr-ma*, **relief work, embossment.** — 2. **to scratch,** v. *ₒp̔úr-ba*; *mgo-p̔úr*, n. of a disease *Lt.*

ཕུར་བུ་ *p̔úr-bu*, v. under *p̔úr-pa.*

ཕུར་མ་ *p̔úr-ma*, v. *p̔úr-ba.* — 2. *p̔yé-mai p̔úr-ma*, **a decoration** resembling a flag.

ཕུར་མོ་ *p̔úr-mo*, a medicament *Wdn.*; *p̔ur-tál? S.g.*

ཕུལ་ *p̔ul* 1. **a handful**, also *p̔ul-gáṅ*, e.g. of corn, *Dzl.*, beer *Lt.* (in which case = *skyor*). — 2. **end?** only in the phrase: *p̔úl-tu p̔yin-pa*, **to reach the highest degree, to be victorious**, to have the better of an argument; *yi-gei sgrá-la p̔úl-tu p̔yin*, he has finished his studies in grammar, *Glr.*; *mk̔ás-pai p̔úl-tu p̔yin-par gyúr-to*, he became a great scholar, *Pth.*; also *p̔ul-(tu) byúṅ(-ba)*, **accomplished, perfect, eminent** *S.g.*; p. n. = *ȧ-ti-ša.* — 3. *p̔úl-čan*, **thick** = **róm-po** *Ld.*

ཕུལ་བ་ *p̔úl-ba* v. *ₒp̔úl-ba* and *ₒbúl-ba.*

ཕེ་ *p̔e* 1. *W.* for *p̔ye*; *p̔é-ku-líg*, **key.** — 2. num. figure: 104.

ཕེ་རང་, ཕ་རང་ *p̔e-ráṅ, p̔a-ráṅ*, **Feringhi, Europeans**, *C.*

ཕེག་རྡོབ་ *p̔eg-rdób* v. under *p̔eb-pa.*

ཕེད་, ཕེན་ *ṕed, ṕen W.* for *ṕyed, ṕyen*; *ṕed-ṕed* v. *ṕyad-ṕyad*.

ཕེབ་པ་ *ṕéb-pa*, 1. pf. *ṕebs*, resp. **to go** *C.*; **to come** *C.* and *W.*; also *čág* (or *ṕyág*)-*ṕeb-pa*; scarcely in ancient lit., but *Glr.*, *Pth.*, *Mil.*; **nyi-rán-la ṕéb-loṅ yód-na** W., if you have time to come; **.o-ná ghá-le ṕeb* C.*, well, good bye! **dha sá-hib ṕeb**, id. in speaking to a European; *čag ṕeb žu naṅ* v. *snáṅ-ba* I. extr.; *ṕéb-par smrá-ba Schr.*, to salute; *Sch.* also: to speak politely (??); *ṕéb-par ṕág-pa*, *Sch.*, to rise gracefully, to walk decently (?); *ṕéb-sgo ltar Sch.*: 'according to the given order', but cf. *ₒgro-sgo ltar* under *sgo* 3; *ṕéb-rdog-pa* 'to tramp arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music *C.*, *Lexx.*; *Cs.* however mentions *ṕeg-rdób* as a musical instrument, 'a small brazen plate for music', and in *Stg.* the same word occurs along with *sil-bsnyán*. — 2. for *ₒbab;* so it seems to be used, *Lt.*: *ťúr-du mi ṕebs*; *ṕó-bar mi ṕebs*, it won't go down his throat.

ཕེར་བ་ *ṕér-ba* **to be able** *Mil. nt.*, cf. also *dod*; *Cs.*: 'to become, to be fit' etc.

ཕོ་ *ṕo* I. num. figure: 134.

II. **man**, opp. to woman, **male**, *ṕo lo lṅá-bču-pa*, men of the age of fifty (opp. to *bú-mo lo-gnyís-ma*) *Ma.*; *ṕo mčór-po*, a handsome man (opp. to *bud-méd mčór-mo*) *Pth.*; as a pleonastic apposition to the pers. pron., like *mi*, *Mil.*; common in *C.*: **ṕo-ṅá**, I (masc.) = *ḱó-bo*; esp. in reference to animals: **male, he** (ass), **cock** (bird), *Dzl.* and elsewh.; as apposition to the names of domestic animals when castrated: *ṕo-rtá*, **gelding**; *rá-ṕo*, **a castrated he-goat.** — *ṕo-skyés*, **man, male person**, *Pth.* — *ṕo-gós*, man's dress, man's coat; *ṕo-čás*, *Mil.* id. (?) — *ṕo-čén Wts.*, *Sch.*, gelding. — *ṕo-tó Bal.*, stallion. — *ṕo-rtágs* 1. *Physiol.* = *ṕo-mťsán*. 2. *Gram.*: sign for the masculine gender, *Cs.* — *ṕo-nád*, 1. *W.* andromany, inordinate desire after men. 2. v. *ṕó-ba*. — *ṕo-mó*, man and woman, men and women, male and female; *ṕo-mó med*, no difference of sex exists. **ṕo-ťsé* Bal.*, male sex. — *ṕo-mťsan*, membrum virile, man's yard, esp. the penis; the rather vague expression *ṕo-mťsán* (or *ṕo-rtágs*) *bčád-pa* is asserted to apply not to castration (*Schr.*), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — *ṕo-yan Sch.* and *ṕo-raṅ Cs.*, *ṕo-hraṅ C.*, an unmarried man. — **ṕo-ri* W.*, **ṕo-ré* C.* a male kid. — *ṕo-lhá*, 1. tutelary deity of a man's right side (ni f.) *Glr.* 2. *Cs.*: **Sir**, as polite address. — (Observation: The circumstance of the consonants of the alphabet and the prefix-letters being divided by Tibetan grammarians into masculine, feminine and neuter, is of no practical moment: careful investigations on that head have been made by Schiefner and Lepsius).

III. v. *ṕó-so*.

ཕོ་གྱོག་ *ṕo-gyóg Sch.* (perh. *ṕo-gyó* v. *gyo-mo*), **hollow tile.**

ཕོ་ཉ་ *ṕó-nya*, less frq. *ṕó-nya-ba* (*Ssk.* दूत), 1. **messenger**, e.g. sent for a physician; *ṕó-nya γtóṅ-ba*, *ṕó-nya-mṅág-pa*, to send, dispatch a messenger; *brtsi-ba*, *Cs.* to receive one (?) — 2. **ambassador, envoy.** — 3. Passages like *γšin-rjei ṕó-nya* messenger of death, angel of death, and *bdé-ba-čan-gyi ṕó-nya*, honourable epithet of a king, that is looked upon as a demi-god (similarly to ἄγγελος τοῦ παραδείσου) sufficiently justify the application of the word to the scriptural notion of **angel**, which may be rendered still more intelligible by adding *nám-mḱai*, *Chr. P.* (P. Georgi retains the Italian *angelo*, spelling it *an-ₒbye-lo*). Buddhist mythology has no available type for it, and *lha* (*Cs.*) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

ཕོ་ནོ་ *ṕo-nó Bal.* for *ṕu-nú*.

ཕོ་བ་ *ṕó-ba* (resp. *sku-ťog Cs.*) 1. **stomach** — 2. the second cavity of the stomach or **reticulum** of ruminating animals (cf. *gród-pa*). *ṕo-ba ljíd-pa*, *Cs.* to overcharge the

stomach, to clog; *ṡól-ba Cs.* to purge, to cleanse; *ṗo-bai ḱa Cs.*, the upper orifice of the stomach, joining the oesophagus; *ṗo-ńan*, a weak st., *bzań*, a good, sound st. *Cs.* — *ṗo-ṫér*, swag-belly *Sch.*; *ṗo-nád*, disorder of the st. — 2. v. *ṗo*, above.

II. pf. of *ₒbó-ba* for *ṗos Glr.*

ཕོ་བ་རི་ *ṗó-ba-ri*, also *-ris* or *ṗo-rís Lt.*, **black pepper**; the col. form: *ṗo-ba-ríl-bu* **'stomachic pills'** prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

ཕོ་བྲང་ *ṗo-bráń* resp. for *ḱáń-pa*, **house, dwelling**; often also implying **hall, castle, palace**, *B.* and col.; *slei ṗo-brań*, the castle (palace) of Lé.

ཕོ་ཚོས་ *ṗo-ṫsós Schr.* **red paint**; *dúń-la ṗo-ṫsós bskús-pa*, red paint put on a shell *Pth.*; *ṗo-ṫsos-ṫsal Pth.*

ཕོ་རིས་ *ṗo-ris* v. *ṗo-ba-ri.*

ཕོ་རོག་ *ṗo-róg*, **raven**, perh. also **crow**; cf. *ḱwá-ta*; *ṗo-rog-míg*, **medicinal herb**, *Wdń.*

ཕོ་ལ་, ཕུ་ལ་ *ṗó-la*, *ṗú-la W.*, v. *pó-la.*

ཕོ་ལད་ *ṗo-lád W.* **steel**, *Pers.* پولاد, فولاد.

ཕོ་ལོ་ལིང་ *ṗo-lo-liń W.* **peppermint.**

ཕོ་ལོང་མདུད་ *ṗo-loń-mdúd Mil.* a kind of knot, complicated, and of magic virtue.

ཕོ་ལོང་ཧེལ་ཀྱི་ *ṗo-loń-hél-kyi* etc. v. *ṗa-wáń.*

ཕོ་སོ་ *ṗó-so*, *W.* **haughtiness, pride**; **ṗo-so ċo-ċe**, to demean one's self haughtily, *W.*; **ṗó-so-ċan**, proud, haughty, puffed up; *ká-ṗo Mil.* bragging about things, which in reality one is not able to do; *ṗo-ṫsod*, prob. the same as *ṗo-so*, *Mil.*: *ṗo-ṫsód mńón-ṡes ma ₒċad ċig*, do not boast of prophetic sight.

ཕོག་ *ṗog*, 1. *Wts.* **beam, rafter**; *Sch.*: 'the principal beam of the roof'. — 2. v. *ₒṗóg-pa* and *ₒbóg-pa.*

ཕོགས་ *ṗogs*, **wages, pay, salary**; *lo-*, *zla-*, *nyin-ṗogs* annual, monthly salary, daily wages; *dńúl-ṗogs, smár-ṗogs, Cs.*, payment in money; *zóń-ṗogs Cs.* payment in goods. 2. **providing for another person in natural produce**, even without any service being done in return, e.g. the maintenance of Lamas; *ṗogs-dód*, maintenance by an allowance of money (in exceptional cases).

ཕོང་ *ṗoń*, v. *ₒṗáń-ba*; *ṗóń-ba Glr.* for *pań-ba.*

ཕོངས་པ་ *ṗóńs-pa* (cf. *ₒṗóńs-pa*) 1. **poor, needy**; *séms-ċan nyam-ṫág-ṗóńs-dgu*, the poor and miserable creatures, *Glr.*; *sdúg-ṗońs-pa*, id. *Stg., C.* — 2. **poverty.**

ཕོད་ *ṗod*, *skár-ma ṗod, Cs., Sch.*, **comet.**

ཕོད་ཁ་ *ṗód-ḱa*, **masquerade garment** with long sleeves.

ཕོད་པ་ *ṗód-pa*, 1. **to be able**, esp. in a moral sense, **to prevail on one's self**, *ₒbral-mi ṗód-pa ltar yód-na yań*, although he was scarcely able to part with . . . *Glr.*; *ₒdi ni mi ṗód-do*, that I cannot do (moral impossibility) *Dzl.*; *lta mi ṗod*, I cannot bear to see that, *Dzl.*; to be able to resist: *zas ẑim gos bzań su-yis ṗod* who can resist good food and fine clothes? hence *ṗod-pa-ċan, Cs.*, **bold, daring**; **ṗod-ċúń-se**, *W.* **timid, cowardly.** — 2. **to come up to, to be nearly equal in worth**, with *ṫsam(-la)*: *deï bsód-nams ṫsam-la ṗód* it is nearly of equal merit as . . . *Dzl.*

ཕོན་(ཕོ་?) *ṗón(-po) Glr.* and elsewh., *ṗób-ṗon Cs.*, *pón-po(n)*, *pón-to*, *pod-pód, W.*, 1. **bundle, truss**, of hay, straw, reeds; **sheaf.** *C.* — 2. **bunch, wisp, cluster, umbel**, *W.*; **tuft, tassel**; *dár-ṗon, skúd-ṗon, Cs.*

ཕོབ་ *ṗob* v. *ₒbébs-pa.*

ཕོར་པ་ *ṗór-pa C., B.* (*W. *kó-re**, resp. **don-kyóg**), **bowl, dish, drinking-cup**, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called *lċágs-ṗor, dńúl-ṗor, ysér-ṗor*, and a glass tumbler *ṡél-ṗor.* The word is also applied to vessels used for other purposes: *spyin-ṗor*, glue-pot, *póg-ṗor*, perfuming-pan. — *ṗór-pyis*, cloth for wiping the cup; *ṗor-kúg*, id.(?); *ṗor-ṡúg(ṡubs?)*, the pocket or fold in the coat for receiving the cup, *C.*

ཕོལ་ *p̒ol*, *W.* 1. **blister** caused by burning, *p̒ol-mig*, **a bad sore, ulcer, abscess,** *C.*, *W.* — 2. *Thgy.*, **a kind of fungus** (mould).

ཕོས་ *p̒os*, 1. v. *ₒbó-ba.* — 2. v. *ṡa.*

ཕྱ་, ཕྱྭ་ *p̒ya*, **lot**, *p̒ya débs-pa* to cast lots *Cs.*; **lot, fortune** *Cs.*, *p̒ya brtág-pa* to judge of lots or fortune *Cs.*; **prognostic** *Sch.*, *p̒ya-bzáṅ*, *-ṅán* good, bad fortune or prognostics *Cs.*; *nór-p̒ya, k̒yim-p̒ya* prognostics relative to property, family etc., in drawing lots or playing at dice; *p̒ya (daṅ) γyaṅ* lot (good luck) and blessing, *p̒ya daṅ γyaṅ ₒgúg-pa* to call forth good luck and blessing, to secure it by enchantment *Glr.*, *rgya-nág-gi p̒ya-γyáṅ nyáms-pas* as China's fortune and welfare were prejudiced *Glr.*; *p̒yá-mk̒an* fortune-teller *Cs.*, but v. also the next article.

ཕྱ་མཁན་ *p̒yá-mk̒an*, 1. = *rdzá-mk̒an*, **potter.** — 2. v. the foregoing.

ཕྱ་ཅན་ *p̒ya-čan Lt.?*

ཕྱ་ལ་ལེ་བ་ *p̒ya-la-lé-ba*, *Sch.*, **coarse, rude, negligent, disorderly** (?).

ཕྱ་ར་ *p̒yá-ra*, **curtain before a door,** *Schr. Sch.*

ཕྱག་ *p̒yag*, 1. resp. for *lag*, **hand**; *bčom-ldan-ₒdás-kyis p̒yag sá-la brdebs*, Buddha struck with his hand on the earth, *Dzl.*; *p̒yag brgyáṅ-ba*, to stretch forth one's hand, *Sch.*; with *la* it denotes also the imposition of hands as a holy ceremony, *W.*: **čag gyaṅ sál-če*. — 2. **bow, compliment, reverence:** *p̒yag dáṅ-po-la*, whilst making the first bow, *Glr.*; also **compliment** in letters: ... *la p̒yag graṅs-med bčans*, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10000 compliments to him as the head of the family, and then to the rest according to rank and age in a descending line with 1000, 100 etc.); therefore *p̒yag byéd-pa* (eleg. *gyid-pa*; resp. *mdzád-pa*, when e.g. a king is addressed by a Lama, *Pth.*), in *Balti* **p̒yag byá-ča,** *W.* gen. **čag p̒ul-če* or *čo-če*, resp. *ǰal-čag čo-če**, to salute, to pay one's respects, with *la*, e.g. ministers waiting on the king, *Glr.*; **čág-ga yoṅ**, he comes to pay his respects, *W.*; *p̒yag daṅ skór-ba byéd-pa*, to make bows and circumitions, *S.g.*; with or without a preceding *p̒yi* (vulg. *ₒton*), **to take leave, to bid adieu,** *B.* and vulgo (cf. *p̒yi* below), **dé-ne čag p̒ul yin**, *W.*, so then I shall take my leave now. — *p̒yag ₒtsál-ba*, pf. *btsal*, imp. *tsol*, to make a very low reverence, the head almost touching the ground; more at large: *γžán-gyi žábs-la mgó-bos p̒yag ₒtsál-ba*, esp. in use before Lamas and kings; in the introductions of books, also, the authors generally address both deities and readers with the phrase: *p̒yag ₒtsál-lo.* — 3. **impurity, dirt**(?); v. some of the following compounds and also *ₒp̒yág-pa.* — 4. sometimes for *čag.*

Comp. *p̒yag-mk̒ár* resp. for *mk̒ar-ba* **staff.** — *p̒yag-ₒk̒ur W.* = *p̒yag-rtén.* — *p̒yag-goṅ* the back of the hand *Cs.* — *p̒yag-rgyá* (मुद्रा) 1. resp. for *rgya* (I.) **seal**; *p̒yag-rgyás ₒdébs-pa* to seal, to confirm by a seal, v. *rgya* I. This meaning is at present hardly any longer known, but only: 2. gesture, the manner in which the hand and fingers are held by Buddha, by stage-players, Lamas or saints etc, when performing religious ceremonies or sorceries; *p̒yag-rgyás mnán-pa* to overcome evil spirits by such gesticulations *Dom.*, *ₒgról-ba* to set them free, by dissolving the charm *Pth.* There is a great number of these gesticulations. *p̒yag-rgya-čen-po* is said to be a figurative designation of the Uma-doctrine. (The other meanings given by *Cs.* and *Sch.* are rather uncertain.) — *p̒yag-ṅár* wrist *Cs.*, yet v. *ṅar* I. — *p̒yag-ča Sch.* 'wrought by the hand; an implement', resp. for *lag-ča*, v. *ča* III. extr.; *p̒yag-čás* attributes, carried in the hand, in performing religious dances, cf. *p̒yag-mtsán.* — *p̒yag-čáb* water for washing the hands and the face. — *p̒yag-mčód Mil.* for *p̒yag daṅ mčod-pa byéd-pa.* — *p̒yag-snyigs Lexx.* = *p̒yag-dár.* — *p̒yag-rtágs* 1. resp. for *lag-rtágs* sign of the hand, impression of a blackened finger in the place of a seal. 2. = *p̒yag-rtén* (?). — *p̒yag-*

rtén B. and col. **a present of welcome,** frq., **a present** in general, also **a fee** *Glr.; p̓yag-rtén rgya-čén* immense presents *Glr.* — *p̓yag-mṫíl* resp. **palm of the hand.** — *p̓yag-mṫéb* resp. **thumb.** — *p̓yag-dár* **sweepings, dust, rubbish;** *p̓yag-dár byed-pa Dzl.* and elsewh., *p̓yág-pa Lex.*, **gyáb-če** *W.* to sweep, to clean; *p̓yag-dar-pa* a sweeper *Dzl.*; *p̓yag-dár-gyi p̓úṅ-po, p̓yag-dar-k̓ród* dust-heap; *p̓yag-dar-k̓ród-kyi čós-gos* or *ná-bza* vestment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish *Burn.* I, 305. (The explanation given by *Sch.* seems to rest on mere hypothesis.) — *p̓yag-na-rdó-rje, p̓yag-rdór* v. *rdo-rje-ₒčaṅ.* — *p̓yag-dpé* resp. for *dpé-ča* v. *dpe* 3. — *p̓yag-dpúṅ* resp. for arm. — *p̓yág-p̓yi* **attendant, man-servant** = *žabs-p̓yi; p̓yág-p̓yi byéd-pa* to be a servant; *p̓yág-p̓yi-la* or *p̓yag-p̓yir ₒbréṅ-ba* to be a follower (of a Lama); collect. train of servants, retinue. — *p̓yag-p̓yís* resp. **towel.** — *p̓yag-brís* resp. 1. **hand-writing, manuscript.** 2. **drawing** *Glr.* 3. **letter** *W.*, *brtsé-bai p̓yag-brís* your kind letter, your friendly correspondence. — *p̓yag-ₒbúl* resp. **gift, present.** — *p̓yag-sbál Cs.* resp. = *p̓yag-goṅ; Sch. p̓yag-sbál-du bčúg-pa* to hold one's hand ready for taking or receiving, v. *sbal.* — *p̓yag-smán* 1. resp. for *sman C.* 2. = *p̓yag-rtén W.* — *p̓yag-ma* **broom, duster, mop** *C., Lexx.* — *p̓yag-ṫsaṅ Sch.*: 'the all-filling One, the all-universalizing One' (?) — *p̓yag-mṫsán* the attributes or emblems of Buddha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called *lag-* or *p̓yag-čás Glr.* and elsewh.). — *p̓yag-mdzúb* resp. for **finger.** — *p̓yag-mdzód* **treasurer,** of kings or in large monasteries. — *p̓yag-rdzás* resp. for *nor-rdzás Mil.* — *p̓yag-žábs* resp. for *rkaṅ-lág Schr.* — *p̓yag-ra* (prob. for *p̓yag-gra*) **privy, water-closet.** — *p̓yag-rás* resp. for **towel** *Sch.* — *p̓yag-lán* the return of a salutation, **reciprocal greeting** *Mil.* — *p̓yag-lás W.* resp. for *las* = *p̓rin-las B.* — *p̓yag-lén* resp. for *lag-lén* **practice, exercise,** also **ceremony(?) religious rite(?);** ... *la-p̓yag-lén ₒdebs-pa Pth?* ... *la-p̓yag-lén-du ₒgro-ba Mil.*(?) — *p̓yag-šiṅ* an attribute of idols, resembling a rod (birch) or besom *Wdk.* — *p̓yág-sa* = *p̓yag-ra; p̓yag-sén* resp. for *sén-mo; p̓yag-sór* resp. for *sór-mo.* — *p̓yag-sról* **law, regulation; practice, use; tradition.**

ཕྱང་ངེ་བ་ *p̓yáṅ-ṅe-ba, Cs.*: = *ǰól-le-ba,* **hanging down** (belly, v. *p̓yal*); *Lexx.* give **क्षाम,** slender, slight-made; *Sch.*: **straight, stretched(?);** *p̓yaṅ-p̓rúl* or *-ₒp̓rul Lexx.* pendent ornaments.

ཕྱད་ཕྱད་ *p̓yad-p̓yád,* vulg. *p̓ed-p̓éd,* **awkward gambols, clumsy attempts at dancing.**

ཕྱད་པ་ *p̓yád-pa,* also *ₒp̓yád-pa,* **constant, firm, persevering;** *p̓yád-par,* **always, continually, perpetually;** *Lexx.* = *rgyún-du* (of rare occurrence); *p̓yad ma p̓yod Mil.?*

ཕྱམ་ *p̓yam* = *lčam* (*Sbh.* also *k̓yam*), *p̓yam-rṅas, -rten, -stegs,* **support** (of rafters); *Sch.*: the resting-point of a beam.

ཕྱམ་ཕྱམ་པ་ *p̓yam-p̓yám-pa, Thgr.* **glittering;** cf. *lčám-me-ba.*

ཕྱམ་མེ་བ་ *p̓yám-me-ba, Glr.* **slow, not hasty, not greedy, indifferent to.**

ཕྱར་ཁ་ *p̓yár-k̓a Sch.* **blame, affront, insult** (v. *ₒp̓yá-ba?*) *p̓yar-γyáṅ Sch.* id.; *Lexx. p̓yar-γyéṅ?*

ཕྱལ་ *p̓yal,* resp. **belly, stomach,** *Cs.; p̓yal-p̓yaṅ-ṅe, Lexx.* = *gród-pa ₒǰól-le-ba,* **paunch, swag-belly;** *p̓yál-mo* id.?

ཕྱི་ *p̓yi* (*W.* **p̓i**) I. **behind** adv.: *p̓yi-bkan-du nyál-ba Sch.*, to lie on one's back; *p̓yi-gros-su gyé-ba, Glr.*; **či-ḍo gyáb-pa** *C.*, to retreat, to recede, with the back in advance; *p̓yi lús-pa,* to lag behind; *p̓yi-rtíṅ Sch.*, **heel;** *p̓yi-sdér, Sch.* **the spur of birds;** *p̓yí-na, Cs.*; **behind;** *p̓yí-nas, Cs.*, **from behind;** **p̓i-nur-la** or **p̓i-log-la ḍúl-če**, to walk backward, *W.*; *p̓yi-γnón yoṅ,* pursuing he comes rapidly near, *Mil.*; *p̓yi mig ltá-ba,* to look round (back), *Glr.*, *p̓yi mig ma ltá-bar,* without looking round; *p̓yí mig čig γzígs-pas,* resp. just looking round (back), *Mil.*; **p̓i (mig) lóg-te ltá-če** *W.* id. — *p̓yí-p̓yir,* behind, following, e.g. *p̓yi*

ₒgró-ba, to walk behind or after another person, *Pth.* — *p̓yi ₒbrán Lex.* (also *mčis-brán*), spouse, wife. — *p̓yi-ma*, the posterior *Schr.*(?) — *p̓yi-bžin* adv. and postp., **after**; *ₒgró-ba, ₒbrán-ba*, frq.; *ri-dags-kyi p̓yi-bžin rgyúg-pa*, to pursue game, deer; *p̓yir-bžin*, id.; *p̓yi-la*, later lit. and *C.*, id.; . . . *kyi p̓yi-bžin p̓yin-pa, ˛ón-ba, ₒgró-ba*, to go after; v. also *p̓yir* and *p̓yis.*

II. **after**; adv.: *sna-p̓yi*, sooner and later; also adj.: the former, the latter; the earlier, the later; *ₒdi-p̓yi* sc. *ťse*, the present and the future life; frq.; *dus p̓yi žig-na*, at a later period, some time afterwards *Dzl.*; *deï p̓yi nyin* on the following day *Dzl.; nyi-ma deï p̓yi de nyin k̓ó-na*, id., *Tar.* — *p̓yi-dgra* v. *dgra.* — *p̓yi-čad* = *p̓yin-čad* q.v. — *p̓yi-ťog W.*, the later part of the afternoon. — *p̓yi-dro, p̓yi-ro* (also *Mil.*) *W.*, gen. **p̓i-ťog, p̓i-ro** id., also evening. — *p̓yi-nas*, **in future**, in time to come, *Mil.* — *p̓yi-p̓réd Tar.*: *nyi-ma p̓yi-p̓red-kyi bar-du Schf.*, until sunset; *Schr.:* evening. — *p̓yi-p̓yág byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *p̓yi-ma* adj.: **later, subsequent,** following, *sná-ma ma šu p̓yi-ma zá-ba*, not having digested the first (meal), to eat (consecutive) additional quantities *Lt.*; *p̓yi-ma p̓yi-ma*, each following one, every one consecutive in a series, *S.g.* and elsewh.; *nyál-bai p̓yi-ma*, the last going to bed, *Mil.*; *p̓yi-ma-rnams*, the later ones, the moderns, frq. — *p̓yi-mo* adj. **late**, *da* (*nyi-ma*) *p̓yi-mór soṅ dúg-pas*, it having grown late (in the day) *Mil.; *'i go p̓i-mo p̓e duġ**, this door is not opened until later (in the day), *W.* **p̓i-mo čó(s)-k̓an-ni tá-gir**, the last baked, newest bread, *W.* — *p̓yi-rabs*, the later generation, posterity. Cf. *p̓yin, p̓yis.*

III. **outside,** *p̓yii žiṅ*, the field outside, as a third part of the property, exclusive of cattle and money (cf. *sgo* init.); *p̓yii só-nam*, husbandry, farming *Glr.; p̓yii-rgya-mťso*, the outer sea, the ocean, *Glr.*; *p̓yii mi Dzl.* (Ms.), people from abroad, other, strange people, not belonging to the family, *mgrón-nam p̓yi-mi-dag ˛óṅs-na*, if (when) guests or strangers come, *Dzl.; p̓yi-na*, **out of doors, abroad;** *p̓yi-nas*, from without, from abroad; *p̓yi-ru, p̓yir*, **out** (proceeding from the interior of a place to the exterior), less frq., v. *p̓yi-rol*; *p̓yi-la*, id., *B.* and *C.* frq. - *p̓yi-k̓yóg Sch.:* with knees bent outward. — *p̓yi-gliṅ* v. *rgya-p̓i-liṅ* under *rgya* comp.; *p̓yi-dgrá* v. *dgra.* — **p̓i-(s)ta-la** and *-ru**. *W.* for *p̓yi-ról-na* etc.; **p̓i-sta-la čá-če**, euphemist. for 'going to the water-closet'. — *p̓yi-náṅ*, **the outside** and **inside,** **p̓i naṅ lóg-če**, *W.*, *bsgyúr-ba, Schr.* to turn inside out, e.g. a bag; *lčágs-kyi sgróm-la-sógs-pa sgrom p̓yi naṅ rim-pa bdun tsam*, an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28; *p̓yi naṅ gnyis-ka smin-pa*, ripe both as to the outside and inside, *Dzl.*; *p̓yi naṅ gtsaṅ*, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism — and Buddhism; frequently *gsaṅ* is added as a third item, being explained by: *p̓yi lus naṅ ṅag gsáṅ-ba yid*, which explanation however is insufficient, e.g. in the passage: *čos p̓yi naṅ gsaṅ Pth.*, in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in *Glr.: p̓yi naṅ bar gsúm-gyi bká-ba byéd-pai blón-po*, yet without sufficiently elucidating the subject. The terms *p̓yi lta* and *naṅ lta, Glr.* fol. 89, as well as *p̓yi ltár-du* and *naṅ ltár-du, Pth.* p. 10 I am at a loss to explain. — *p̓yi-pa* 1. *B.* and col. **a Non-Buddhist,** more particularly **a Brahmanist,** also for *p̓yi-pai čos*, the doctrine of Brahma *p̓yi-pa-la dga Glr.* 2. *Chr. Prot.*: **heathen,** one that is neither a jew nor a Christian. — *p̓yi-yul* 1. *Sch.* **foreign country.** 2. *p̓yi snáṅ-bai yul*, **the external world**, opp. to: *náṅ-gi sems, Mil.* — *p̓yi-rol*, 1. **the outside,** *mál-gyi p̓yi-rol*, the outside of the bed, *Glr.; p̓yi-rol-na, -tu, -nas*, in *B.* gen. for *p̓yi-na, -ru, -nas*; adv. outside, out of doors, out, from without; postp. on the outside before (the door), (he was turned) out

of (the house), (he comes) from without (the village), frq.; **ṗí-log** *W.* id.; **čág-ri ṗí-log la**, outside before the (garden) wall. 2. mystic: *ydon bgegs ṗyí-rol-tu ˳dzin-pa*, to believe goblins and demons to be really **existing in the outer world** *Mil.* — *ṗyí-sa*, **excrements** *S.g.;* the supposed food of certain demons *Thgy.* — *ṗyi-lha?*

IV. *ṗyi-la*, **on account of,** v. *ṗyir.*

ཕྱི་ལྕག *ṗyi-lčág, Cs.;* **a blow** with the side of the hand.

ཕྱི་ཐན *ṗyi-ṫán,* **threat, menace,** *Mil. nt.*

ཕྱི་བདར (or བརྡར) བྱེད་པ *ṗyi-bdár* (or *brdar*) *byéd-pa,* **to clean, to cleanse** *Dzl.* and elsewh.; *byád-kyi ṗyi-bdár bšól-nas kyaṅ* though you do not wash your face *Mil.*

ཕྱི་ཕུར *ṗyi-ṗúr,* a kind of **ornament,** similar to *ṗan.*

ཕྱི་བ *ṗyí-ba S.g., ˳ṗyí-ba Lt.,* 1. the large **marmot** of the highlands of Asia, Arctomys Boibak. — 2. v. *˳byi-ba.*

ཕྱི་མོ *ṗyi-mo,* I. col. **ǎ-ṗyi, ǔ-pi**, **grandmother,** *Cs.* II. v. *ṗyi* II.

ཕྱིང་པ *Pur.* **ṗyiṅ-pa**; *Ld., Lh.* **ṗiṅ-pa**, elsewh. *čiṅ-pa,* **felt,** *˳déd-pa,* to make felt, to mill, to full *Sch.*; *ṗyiṅ-gúr,* felt-tent, a Tartar hut; *ṗyiṅ-stán,* felt-carpet, felt-covering; *ṗyiṅ-déb Sch.:* a wrapper or cover made of felt.

ཕྱིད *ṗyid = ṗyi,* **after, following;** *ṗyid-nyin,* the day after to-morrow, *Cs.*

ཕྱིད་པ *ṗyid-pa* I. (v. *ṗyi* ni f.) **to retard, prolong, maintain,** with *ṫse:* to maintain one's life, to earn a livelihood, *W.* e.g. **gár-ra čó-te** or **čós-si náṅ-ne ṫse ṗid-če**, to maintain one's self as a smith, or by religion, (being a Lama). — II. **to freeze,** **káṅ-pa ṗid-soṅ**, the foot is frozen, suffering from chilblains; **mig ṗid soṅ**, the eyes are inflamed, snow-blind, *W.* (*C.* **či**). — III. v. *˳ṗyid; byid.*

ཕྱིན *ṗyin* for *ṗyi,* in certain phrases: 1. *ṗyin-čád, -čád,* **later, afterwards,** *ṗyin-čád sdom,* bound over for the time to come, e.g. not to do a thing again; *da ṗyin-čád,* from the present moment, from henceforth, frq.; *˳dí ṗyin,* id.; *de ṗyin-čád,* rarely *de ṗyin-nas, Tar.* 57, 2 since, since that time, ever since. — 2. **outside,** *ṗyin rtsíg-pa méd-de* as there was no wall outside *Glr.*; *ṗyín-dgrá* a foreign enemy *Glr.*; *ṗyin-las* outward business, foreign affairs *Dzl.*

ཕྱིན་ཅི་ལོག *ṗyin-či-lóg,* anything **wrong, incorrect, deceptive, fallacious; perversity;** *ṗyin-či-lóg-gis bslád-de* corrupt, depraved by perversity *Dzl.*; *ṗyín-či ma lóg-pao* it is infallible (of a spell), synon. to *bdén-pa; ltá-ba ṗyín-či ma lóg-pa* correct view, opinion *Pth.; ṗyin-či-lóg-tu stón-pa* to teach a false doctrine; *blo ṗyín-či ma lóg-par,* with a never erring mind *Mil.*

ཕྱིན་པ *ṗyín-pa* I. *B., C.* **čín-pa**, *Sp.* **ṗín-pa**, little used in *W.*: 1. **to come, to get to, advance, arrive;** *lam ṗyed tsám-du,* having got about midway, *Dzl.*; *der ṗyín-pa daṅ,* frq.; *ču ṗrág-pa tsám-du ṗyín-to,* the water reached up to his shoulders, *Dzl.*; **ṗín-na** *Sp.*, is he arrived? *sbyín-pai ṗá-rol ṗyin,* that goes farther than alms-giving, surpasses it, *Glr.*: *dpag-ṫsád lṅar ṗyín-pa,* to be five miles in length, *Dzl.* — 2. **to go, to proceed,** *sṅón-la ṗyín-pa, Pth.*; *ma ṗyín-par sleb,* without going, without moving from the place, he arrives at . . . *Mil.*; *bud-méd deï rtsar ma ṗyin,* he did not go to the woman (euphemist.) *Glr.*; *stab-stob-du naṅ-du ṗyin-te,* he went in, ran in, in a great hurry. (Probably the word is cog. to *ṗyi,* and therefore = *˳byúṅ-ba, ˳ṫón-pa.*) — II. v. *˳byín-pa.*

ཕྱིར *ṗyir*; prop. the termin. of *ṗyi*: I. 1. adv. **back, towards the back, behind;** *ṗyir ˳óṅ-ba,* to come back, to return *Dzl.* and elsewh., frq.; also used in a special sense rel. to re-birth *lan-yčig ṗyir ˳óṅ-ba, ṗyir mi ˳óṅ-ba* v. *˳brás-bu(bži)*; *ṗyir ˳gró-ba, ṗyir ˳dóṅ-ba* etc., id.; *ṗyir ˳dúg-pa,* to remain behind, at home, *Dzl.*; *ṗyir ˳jóg-pa,* to leave behind, at home, to lay aside, to lay up, *Dzl.*; **again** (*rursus*), *ṗyir láṅ-ba,* to get up again, after having fallen; *ṗyir ldóg-pa, lóg-pa,* to come back again, to return; *ṗyir ldóg-pai lam,* the way back, the return, *Dzl.*; *ṗyir mi ldóg-pa,* the not

taking place of relapses, the prevention of them, *Lt.; p̒yir zlóg-pa,* to bring back, to draw off, to divert from; *p̒yir sós-par ˳gyúr-ba*, to return to life; *p̒yir sáṅs-nas*, having come to himself again, having recovered, *Dzl.*; *p̒yir má-la smrás-pa*, he replied to his mother, *Dzl.*; *p̒yir-lóg skyón-pa,* to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. **behind, after,** *ṅai p̒yir e' ˳gro Pth.*, will you follow me? come with me? instead of this more carelessly: *ṅa p̒yir Mil.*; *p̒yír-bžin = p̒yi-bžin* frq. —

II. **afterwards, hereafter,** at a later time *Thgy.*; *p̒yir ˳óṅ-ba,* to come too late *Dzl.*

III. **out,** *p̒yír-la* out (motion from an interior to an exterior place), *p̒yir t́ón-pa, ˳gró-ba, ˳déṅ-ba, ɣšégs-pa* to go out, *skyúr-ba,* to cast out, *p̒yir bstán-nas,* turned inside out (the lining of a coat) *Glr.; p̒yir ˳búd-pa Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *sgo p̒yir mi ɣtóṅ-ba,* not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *p̒yí-la* is used in this sense. — *p̒yir-žiṅ* acc. to *Lexx.* = भूयंस more (exceeding in number or degree).

IV. postp. c.g., also *p̒yír-du*, more rarely *p̒yír-na*(*W.*p̒í-la**) **on account of,** 1. (propter) = **by** or **through,** *či̔i p̒ir k̒yod di-ltar gyur*, whereby or through what have you got into this plight? *Dzl.*; without *k̒yod*: where does that come from? *Dzl.*; **i nad či p̒í-la yoṅs**, by what has this disease been caused? *W.*; *ɣnód-pai p̒yír-du*, because I have done you harm *Mil.* 2. **for, for the sake of** (*causa*), for the good or benefit of, from love to *Dzl.*; **for the purpose of,** *brtág-pai p̒yír-du,* in order to try or to prove *Glr.* Whether *p̒yir* with the infinitive, esp. of one-rooted verbs, is to be resolved by **because** or **in order that**, can be determined only by the context.

ཕྱིས་ *p̒yis* I. adv. **behind,** *p̒yis ni sgra ˳byuṅ*, behind, i.e. behind your back, voices are heard; gen. with respect to time: **afterwards, later,** *p̒yis ˳byúṅ-ba*, to arise, to follow, to come later *Wdṅ.*; also in reference to things past, of a later date than others that had happened before them *Glr.*; *p̒yís-nas kyaṅ*, **also in future, in after times** *Mil.*; *p̒yís-nyin,* on the following day (= *saṅ*) *Dzl.*; at some future time, some (future) day, *Dzl.*; *da p̒yis = da p̒yin-čád Glr.*; *dus p̒yis = dus p̒yi žig-na*, subsequently, hereafter *Pth.*; *p̒yis skye-ba-méd-pa*, one that in future will not be re-born *Mil.*; on the other hand: *p̒yis skyes bu Sch.*, a son born after the death of his father; *sú-bas kyaṅ p̒yis* last of all *Dzl.*; *p̒yís-pa* v. *˳p̒yi-ba* (I.); it is also construed like a sbst.: ... *t́ob-pai p̒yis šig-na*, at a time subsequent to his having obtained, = after he had obtained *Tar.* — II. sbst. in compounds: **clout, rag, duster, cloth,** *sná-p̒yis, lág-p̒yis, p̒yág-p̒yis*; *p̒yis-pa,* v. *˳p̒yi-ba* II.

ཕྱུག་པ་ *p̒yúg-pa* adj. **rich,** also fig.: *yón-tan du-mai dpál-gyis p̒yúg-par šog*, may I grow rich in the splendour of numerous accomplishments! *p̒yúg-po,* adj. **rich,** sbst. **a rich man,** *p̒yúg-po čén-po žig* a rich nobleman *Mil.*; *p̒yúg-mo* a rich lady; *p̒yug-k̒yád* riches, wealth, opulence *Dzl.*; *p̒yúg-par ˳gyúr-ba* to grow rich, *byéd-pa* to make rich; *p̒yug-dbúl* rich and poor; *p̒yug dbul med* no difference between rich and poor *Dzl.*

ཕྱུགས་ *p̒yugs,* **cattle,** *sgoi p̒yugs* v. *sgo*; *p̒yugs ˳tsó-ba* to tend cattle *Glr.*; *p̒yúgs-kyi šiṅ-rta Cs.*, a bullock cart; *p̒yúgs-nad* disease of cattle, murrain; *nor-p̒yúgs,* chattels, all kinds of property *Dzl.*

ཕྱུར་བུ་ *p̒yúr-bu Sch.* **hay-rick, shock of sheaves, heap of sticks** (*Schr. ˳p̒yúr-ba*, to heap up).

ཕྱེ་ *p̒ye W. *p̒e**, resp. *ɣsáṅ-p̒ye, žib,* 1. **flour, meal,** esp. 2. **flour of parched barley,** = *rtsám-pa.* — 3. for *p̒yé-ma*, **dust, powder** etc.; *p̒ye ˳t́ág-pa, t́ság-pa,* to grind corn to flour; to sieve; *p̒yer ˳t́ág-pa,* to reduce to flour. — 4. v. *˳byéd-pa.* — *rgyágs-p̒ye* flour as provision for a journey *Glr.*; **ṅán-p̒e* W.* = *rtsám-pa*; also parched meal. *lčágs-p̒ye* iron filings; *rdó-p̒ye,* stone reduced to powder, small particles of stone; *spós-p̒ye, tsándan-gyi p̒yé-ma,* sandlewood powder, fumigating

powder; *bág-p̔yé* wheat flour; *brág-p̔ye* small fragments of stone, produced by stone-cutting *Glr.*; *šiṅ-p̔ye* saw-dust; *γsér-p̔ye* gold-dust; *p̔ye-k̔ug* flour-bag; *p̔ye-sgye* flour sack; *Cs.*: 'a double pouch for meal'; *p̔ye-snód*, flour-tub; *p̔ye-p̔ór Cs.* a box for meal; *p̔ye-p̔ád*, flour-bag; *p̔ye-baṅ*, flour-store; *p̔yé-ma*, dust, powder; saw-dust, filings etc.; *p̔yé-mar* termin. of *p̔yé-ma*; *p̔ye-már* (*Hindi* घीसत्तू) flour roasted with melted butter, sweetened with sugar, considered a dainty.

ཕྱེ་མ་ལེབ་ *p̔ye-ma-léb Lex*, **p̔e-ma-leb-tsé** *W.*, **butterfly.**

ཕྱེད་ *p̔yed* I. **half**; *p̔yed-daṅ-γnyís* ('which with an additional ½ would be = 2') **one and a half** etc.; *brgya-p̔rág p̔yed-daṅ-γsúm*, two hundred and fifty; **yáṅ-č̔e' C.*, **yáṅ-p̔ed, p̔éd-di(saṅ) p̔ed, p̔éd-yaṅ-p̔ed** *W.* one fourth, a quarter; *yúṅ-p̔yed* one eighth (little used); *mi-p̔yéd* half a man, also used for woman *Pth.* (n.f.); *zla-p̔yéd* v. *zlá-ba*; *zla-ba-p̔yéd-pa*, lasting half a month, e.g. a disease. — *p̔yéd-ka, -pa, -ma, Cs.*, *p̔yéd-po Cs.* and vulg. one half; *p̔yéd-ma* also: partner to one half; *˳dii náṅ-na ṅai p̔yéd-ma żig kyaṅ yód-de*, as I have still a partner in this business; *p̔yed-krúṅ*, half a *skyil-krúṅ* (q. v.), drawing in one leg, and stretching out the other *Glr.*; *p̔yed-gliṅ*, peninsula; *p̔yed-brgyád* = *p̔yed-daṅ-brgyad* hence sbst.: half a rupee, = 7½ points on the gold-steel-yard *C.*

II. v. *˳byed-pa.*

ཕྱེན་ *p̔yen* (vulg. *p̔en*), **wind, flatulence** *Med.*; *γtóṅ-ba*, to let go a wind; *p̔yen šor soṅ*, a wind has escaped (me etc.); *p̔yen-dbúgs Cs.*, id.; *p̔yén-dri*, a low, soft wind.

ཕྱོ་ཕྱོ་ *p̔yo-p̔yó*, **č̔o-č̔ó zér-wa**, **to set on** or **at** (to set a dog at a person) *C.*

ཕྱོགས་ *p̔yogs* 1. **side, direction**; *p̔yogs gaṅ-nas* from whence? *p̔yogs der*, **there, thither**, in that direction; *yul dei p̔yógs-su* or *-la*) *soṅ*, proceed in the direction of yonder village; *ltág-pa* (for *-pai*) *p̔yógs-su Wdṅ.* towards the nape of the neck; *p̔yogs γčig-tu* or *-la* towards one side, in one direction; also for **together**, e.g. to sweep together, to heap together; vulgo also for **at the same time, at once**; *k̔yim-pai p̔yógs-su byín-pas*, bestowing on lay-men *Dzl.*; *č̔os p̔yógs-su γtóṅ-ba* to spend for pious purposes *Mil.*; in the same manner: *dge-bai p̔yógs-su*, to devote to benevolent designs *Mil.*; **for, in behalf of, for the benefit of:** *γtán-grogs p̔yógs-su ši-lčébs byéd-pa*, to die, to undergo death for the sake of husband or wife *Mil.*; in letters usually: *dé-p̔yogs-su*, there with you, *˳dí-p̔yogs-su*, here with us. — 2. **quarter** of the heavens, **the cardinal points** of the horizon; *p̔yogs bži*, the four points of the compass; *p̔yogs bžir*, round about, in all directions; c. g. **round** (a person or place); *p̔yogs bží-nas*, from all sides; frequently also *p̔yogs bču*, the ten points of the compass are spoken of, which are the following: *šar, šar-lhó, lho, lho-núb, nub, nub-byáṅ, byaṅ, byaṅ-šár, steṅ-* and *˳óg-p̔yogs* (Zenith and Nadir); *p̔yogs-skyóṅ, p̔yogs-skyoṅ-rgyál-po, lha č̔én-po p̔yogs-skyoṅ-ba bču* similar to *ǰig-rtén-skyoṅ* (v. *skyóṅ-ba*), yet ten in number; *rgya-gár-gyi šár-p̔yogs-na*, to the east of India; *rgya-gár šár-p̔yogs-pa-rnams*, the eastern Indians. — 3. *sa-p̔yogs*, **country, region, neighbourhood, part,** *dben-pai sa-p̔yógs*, lonely region, solitary part; *ǰigs pai sa-p̔yógs*, an unsafe country; *yul-p̔yógs* id., *ṅai sa-p̔yógs-na* in my country *Mil., C.* — 4. **part, party,** also *p̔yogs-rís*; *γžán-la p̔yogs ˳gyúr-ba*, to take another man's part, to side with a certain person *Thgy.*; *p̔yogs-(rís) byéd-pa* c. genit. *W.*, **č̔og-(ri) čó-če**, *p̔yogs ˳dzín-pa Tar.*, *p̔yogs tsam ríg-pa Tar.* 119, 4 id.; *p̔yogs-méd* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to every thing; *p̔yógs-č̔a Mil.*, *p̔yógs-lhuṅ Lex.*, prob. also *p̔yógs-žen Tar.* 184, 22, partial, interested; *p̔yogs-č̔ai rtóg-pa*, hesitation, scruples, arising from still feeling an interest in a thing *Mil.*; in a general sense it is used in: *p̔yogs-mts̔úṅs-pa* **similar** *Wdṅ.*, *Tar.*; *p̔yogs-mt̔un-du Tar.* 190, 16 ought to be rendered: **appropriate, suitable, adequate;** *ráṅ-p̔yogs* one's own party, *γžán-p̔yogs* the other or opposite party; *γnyén-p̔yogs* friends, *dgrá-p̔yogs* enemies; *dkár-p̔yogs* **the good,**

the well-disposed, esp. the good spirits, *nág-pyogs, sdig-čan-gyi pyogs* **the bad, malicious,** esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: **ḱa-san-stón-čogs** *Ld.*, **last autumn.**

ཕྱོགས་པ་ *pyógs-pa* I. vb. **to turn** vb.n., *čós-la* to turn to religion *Schr.*; *pyir pyógs-pa* to turn one's self back, to turn aside (*Schr. pyir pyógs-par byéd-pa,* to divert from, to dissuade from) *Tar.* 12,14 28,9. *ˌči-ḱar pyógs-pa* turned to dying = near dying? *ḱór-ba-la rgyáb-kyis pyógs-pa,* to turn one's back to the orb of transmigration; *mṅón-du pyógs-pa,* 1. **to be visible, to be evident, to be exposed to view** (?), *lho-ṅos-su mṅón-du pyógs-pai brág-las ˌbyúṅ-ba* growing on a surface rock on the south-side *Sambh.*; *don de mṅón-du pyógs-par byá-bai pyir,* in order to bring this meaning to the light, to express it clearly *Gram.* (?). 2. **to be openly** or **evidently attached to, to adhere to** (?) *rgyúd-la* to a Tantra or treatise *Sambh.*

II. adj., sbst., **attached to, following; a partizan, an adherent.**

ཕྱོད་པ་ *pyod-pa Cs.* **progress,** *pyod čé-ba,* great progress; *Lex.: sa-pyod-če* v. *čod.*

ཕྱོར་ *pyor Mil.*, prob. for *mčor.*

ཕྲ་ *pra, ˌpra,* **ornament** (?), **jewel** (?) *pra rgyág-pa, rgyáb-pa, ˌgód-pa, ˌdébs-pa, Sch.* also *pras sprá-ba,* to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-rā-gai pra btáb-pa de,* this set of rubies on the helmet, this helmet studded with rubies *Glr.*; *rin-čén sna-ts̉ógs-kyis pra bkód-pa Mil.*; *pra-ts̉óm* border, trimming, *Lex.*

ཕྲ་རྒྱས་ *pra-rgyás Was.* (241) = *bág-la nyál-ba,* **vanities,** i.e. passions, errors, erroneous notions.

ཕྲ་དོག་ *pra-dóg* v. *prag-dóg.*

ཕྲ་བ་ *prá-ba* 1. v. *ˌpra-ba.* — 2. *Lt.* a disease of children. — 3. adj., gen. *prá-mo* (*Cs.* also *bo*) **thin, fine, minute,** opp. to *sbóm-po* q.v., *sbrul prá-mo žig Tar.*; in a general sense, **little, small,** *séms-čan prá-mo-rnáms; ná-pra-mo,* little as to age, young, *Mil.*; **trifling, little, slight,** *rnám-rtog prá-mo* slight scruples, *Mil.*; *rdzun prá-mo,* a little lie, a fib, *Thgy.*; **ṭá-mo-ne ťóṅ-wa, láb-pa**, to see, to inspect most accurately, to learn the minutest details, *C.*; **thin, high,** rel. to voice *W.*; *pra-žib Lex.*, fine and exact; *šin-tu prá-ba,* in reference to the doctrine of Buddha, implying prob. its subtilties. Cf. *pran.*

ཕྲ་མ་ *prá-ma,* **calumny, slander,** esp. through tell-tales and intermeddling persons *B.* and col.; *prá-ma byéd-pa Dzl., smrá-ba Cs., ǰúg-pa B.* and *C.*, **čó-če** *W.*, resp. (when referring to a person of higher rank) *ɣsól-ba, žú-ba,* to calumniate, slander, vilify, blacken; *prá-ma-mḱan Cs.* calumniator, slanderer.

ཕྲ་མེན་ *pra-mén,* **sorcery, witchcraft** *Schr.*; so prob. *Pth.: mi-dgos-pai pra-mén-gyi ṅan-sṅágs,* an evil magic spell of pernicious necromancy; *pra-men-po* and *-pa* masc., *-mo* and *-ma* fem., necromancer, wizard, witch; *pra-mén rdzá-ki* (for *dzo-gi,* योगिन्) id.

ཕྲ་མོ་ *prá-mo,* v. *prá-ba*; ཕྲ་ཤགས་ *pra-šags,* v. *ˌprá-ba.*

ཕྲག་ *prag* provinc. also *dbrag, srag,* 1. **intermediate space, interstice, interval,** hence *prág-tu* = *bár-du Thgy.*; **a hollow, ravine, defile;** *smin-prág* v. *smin-ma.* — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination ας: *bču-prág* a decade, *brgya-prág* a hundred (century), *stoṅ-prág* a thousand (chiliad), *brgya-prág ɣčig, brgya-prag bču*; *stoṅ-prág bži-bču-žig,* a number of forty thousand *Dzl.*; *bdun-prág,* ἑβδομάς, week (recognized as a measure of time, but in common life not much in use).

ཕྲག་པ་ *prág-pa,* 1. sbst., resp. *sku-prág* **shoulder,** *prág-pa-la ˌgél-ba Glr., ťógs-pa Sambh.* to load on one's shoulder; *grógs-poi prág-pa-la ˌdzég-pa,* to mount the shoulder of one's companion *Dzl.*; **upper arm,** *prág-pa ɣnyis-kyi ša Dzl., prag-gáṅ*

Lt. id. — 2. vb., also *ₒṗrág-pa,* **to envy, to grudge,** *Cs.*; *ṗrag-dóg, ṗra-dóg,* the envy, *ṗrag-dog skye* envy is stirring within me, I envy, frq.; *ṗrag-dóg-čan,* envious, grudging, jealous *Pth.*

ཕྲང་ *ṗraṅ,* v. *ₒṗraṅ.*

ཕྲད་ *ṗrad, ṫsig-ṗrád, ṗrád-kyi yí-ge,* **particle,** e.g. *rnám-dbye-ṗrad* the signs of the cases, *kyi, la* etc.

ཕྲད་པ་ *ṗrád-pa* v. *ₒṗrád-pa*; *ṗrád-po* for *ḱrád-po Wdṅ.*

ཕྲན, ཕྲན་བུ་ *ṗran, ṗrán-bu,* (*Ts.* also *ṗrán-te*) = *ṗrá-mo,* **little, small, trifling,** yet more in particular phrases, and less used in books, than in common life, esp. in *C.*: **rin ṭ̇ém-bhu ṭẹ-dhe** (lit.: *sprad-de*) having paid, spent a trifle; **žú-ba ṭ̇ém-bhu žig** a small request; **ṭ̇em-bhu čig** a little bit *C.;* as sbst.: 1. **part of the body** (whether in a general or a more particular sense, I have not been able to ascertain); in medical writings the *ṗran-bui nad* form a class of their own; *yan-lág-gi ṗran yčód-pa Glr.*, to maim, to mutilate parts of the body (not necessarily to castrate *Sch.*). — 2. **knives** and other small instruments used in surgery *Med.* — 3. *ṗran-ráṅ* in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; *ṗrán-la ráṅ-gi* = to me my…, inst. of: *ṅá-la ṅa-ráṅ-gi.* — *ṗran-ṫségs,* **trifles, minor matters;** *ₒdúl-ba ṗran-ṫségs-kyi yži* the minutiae of religious discipline, Dulva.

ཕྲན་རྩག་ *ṗran-rtság, ṗran-ne-rtsag-tsi* stated to be = *ṗyin-či-lóg Ld.*

ཕྲན་ཚེགས་ *ṗran-ṫségs* v. *ṗrán-bu* extr.

ཕྲལ་ *ṗral* v. *ṗrál-ba*; ཕྲི་བ་ *ṗri-ba* v. *ₒṗri-ba;* ཕྲིད་ *ṗrid* v. *sbrid-pa.*

ཕྲིན་ *ṗrin, ₒṗrin,* **news, tidings, intelligence, message,** *ṗrin bzáṅ-po,* good tidings, favourable accounts; *ṗrin-bkur-mḱan,* messenger, vulgo; *ṗrin skúr-ba, spriṅ-ba* to send word, information, *ḱyér-ba,* to bring tidings, intelligence; *spród-pa, ₒṗród-pa* to deliver; *smrá-ba, rǰód-pa, byéd-pa* to report, to deliver messages orally; to superiors: *ysól-ba, žú-ba*; to inferiors: *sgó-ba, ysúṅ-ba; ḱó-boi ṗrin yaṅ dé-la byós šig* deliver a message to him also from me *Dzl.; ṗrin-ytam* message, report *Cs.*; *ṗrín-pa* messenger; newsmonger *Cs.*; *ṗrin-bzáṅ* gospel *Chr. Prot.; ṗrin-yig* letter, epistle; *ṗrin-lán* answer to a message. — *ṗrin-lás* (*W.* **čag-lás**) 1. resp. for *las* **labour, business; deed, work,** frq.; *ráb-tu-ynás-pai ṗrin-las mdzad* (the Buddhas) performed the work of consecrating *Glr.; ṗrin-lás rnam bži* the same as *ži-rgyas-dbaṅ-drág-gi ṗrin-lás Glr.,* v. explanation under *ží-ba*; *ṗrín-lás čól-ba, ṗrin-bčól byéd-pa* ccdpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing *Glr.* and elsewh. — 2. po. for *ṗrin-lás-pa* **commissary** *Glr.,* where Avalokitesvara is called *ṗrin-lás* of all Buddhas. — 3. **efficiency, power** *Mil.*

ཕྲུ་གུ་ *ṗrú-gu* v. *ṗrug.*

ཕྲུ་བ་ *ṗrú-ba, ₒṗrú-ba* = *ḱóg-ma* **earthen pot, pan, stew-pan.**

ཕྲུ་མ་ *ṗrú-ma, ₒṗrú-ma* 1. **uterus, matrix of animals,** or acc. to *Cs.* merely the integuments of the eggs; acc. to some, also **the urinary bladder.** — 2. **encampment,** = *dmag-sgár Lex.*

ཕྲུག་ *ṗrug* 1. in compounds for *ṗrúg-gu, ṗrú-gu* **child, a young one** (of animals); *ṗrúg-gu-mo* a little girl *Cs.; ṗrúg-gu skyéd-pa* to beget children, *ysó-ba* to rear, to bring up (children); *ṗrúg-gu skye* a child is born; *šor* a miscarriage, abortion, takes place; *ṗrúg-gui dus* childhood; *dá-ṗrug* orphan; *nal-ṗrug* bastard; *gláṅ-ṗrug* the young one of an elephant; *séṅ-ṗrug* a lion's cub etc.; metaph. of disciples and subalterns: *ṫsoṅ-ṗrúg* the merchants of a caravan in their relationship to their leader *ṫsoṅ-dpón.* — 2. **fine cloth** or **woollen stuffs** *Wts., snam-ṗrúg* id., *dbus-ṗrug* woollen goods from Ü *Mil.*

ཕྲུགས་ *ṗrugs* one day with the night, a period of 24 hours, — but this signification does not hold good in every case.

ཕྲུད་གཞོང་ *p̔rud-ɣžoṅ* v. *ɣžoṅ-pa.*

ཕྲུམ་ *p̔rum Lt.* and *S.g.? prum-rús* **cartilage, gristle.**

ཕྲུམ་ཕྲུམ་ *p̔rum-p̔rúm Sik.* = *p̔um-p̔um.*

ཕྲེའུ་ *p̔reu Cs.* = *p̔rá-mo.*

ཕྲེང་བ་ *p̔réṅ-ba* v. *ₒp̔réṅ-ba.*

ཕྲེད་ *p̔red*, *ₒp̔red*, **cross, transverse; across, athwart, obliquely;** *p̔réd-du*, col. **t̔ed-t̔éd-la**, crossways, in a cross direction; *p̔réd-lam*, a path (horizontal or inclined) leading along the side of a mountain, (cf. on the other hand *ₒp̔raṅ*); *p̔red-ɣtán* bolt or bar of a gate; **t̔éd-la ḍáṅ-po**, horizontal *W.*

ཕྲོ་བོ་ *p̔ró-bo* something like: **a child's frock** or **chemise** *Ld.* (?)

ཕྲོག་ *p̔rog* etc. v. *ₒp̔rog*; ཕྲོབ་, ཕྲོལ་ *p̔rob*, *p̔rol* v. *ₒp̔rob*, *ₒp̔rol.*

ཕྲོས་ *p̔ros* v. *ₒp̔ró-ba.*

འཕག་པ་ *ₒp̔ág-pa*, pf. *ₒp̔ags*, 1. **to rise, to be raised**, e.g. a post or stake raised by the frost; **to soar up**, to fly up to heaven, a miraculous feat often performed by the saints of legends, *Dzl.* and elsewh.; of rays of light, *Dzl.* and elsewh.; fig.: to be higher, more elevated, *deï stéṅ-du* (or *dé-las*) *dpag-ts̔ád brgyad-k̔ri* (or more accurately *k̔ris*) *ₒp̔ágs-so Glr., Pth.*, (this region) lies by 80000 miles higher than that *Stg.*; **to grow larger, longer**, of the apparent lengthening of the teeth when aching *W.*; of horses: **to rear, to rise up** on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king Srontsansgampo in his farewell speech says: *k̔yed kun ₒp̔ágs-pai byin-rlabs yin* I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or deification; part. pf. *ₒp̔ágs-pa* (*Ssk.* आर्य), **sublime, exalted, raised above,** *p̔ál-las ₒp̔ágs-par bzáṅ-ba* a more than ordinary beauty *Dzl.*; *ɣžan-pas ₒp̔ágs-par gyúr-to* he far excelled others *Dzl.*; *k̔yád-(par) ₒp̔ags-(pa)*, **distinguished, excellent, glorious,** *yúl-las k̔yad-ₒp̔ags rgya-gar-yul* India, the most glorious country; *nór-sna k̔yád-par ₒp̔ágs-pa brgyai ₒbúl-ba* an offering of a hundred of the most costly kinds of jewels *Pth.*; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. *ₒp̔ágs-ma; ₒp̔ágs-pa* 'par excellence' is Avalokitesvara, in *W.* esp. the one, that has his throne at Triloknath in Chamba, v. *re-ₒp̔ágs*; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons. — *ₒp̔ágs-pai nor bdun* the seven treasures of the saints: *sbyin-pa, ts̔úl-k̔rims, dád-pa* and the like *Mil.* — *ₒp̔ágs(-pai) yul* 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; *ₒp̔ags-pai skad*, the Sanskrit language *Lex.* — *ₒp̔ags-rgyal Tar.* and elsewh. = उज्जयिनी *Schf.*, town and district of Ujain. — 2. the word is stated to imply also **to play, to joke, to make sport** *C.*

འཕང་ *ₒp̔aṅ* 1. v. *p̔aṅ* I. — 2. also *ₒp̔aṅs*, *dpaṅs*, *spaṅs*, **height,** *ₒp̔áṅ-du*, *ₒp̔áṅs-su* in height; *k̔ri-ₒp̔aṅ* v. *k̔ri*, *go-ₒp̔aṅ* v. *go*; *ɣnam-ₒp̔aṅ*, the height of the heavens *Lex., Mil.*; *dbu-ₒp̔aṅ* fig. highness, sublimity, *dkon-mč̔óg-gi dbu-ₒp̔áṅ smád-pa* to lower, to detract from the sublimity of God (v. *dkon-mč̔og*), to blaspheme God *Domaṅ*; *ₒp̔aṅs-mt̔ó* high *Dzl.*; *ₒp̔áṅs-mt̔o-ba*, *ₒp̔aṅs-mt̔on-dmán* relative height *Dzl.*

འཕང་བ་ *ₒp̔áṅ-ba* fut., *ₒp̔aṅs-pa* pf. of. *ₒp̔én-pa.*

འཕངས་པ་ *ₒp̔áṅs-pa* 1. frq. for *p̔áṅs-pa* **to spare, to save** *Dzl.*; kindly and carefully to protect from harm, e.g. a drunken Lama *Thgy.*; hence prob. the version प्रियंस; *ₒp̔aṅs-méd ɣtóṅ-sems-ldan* liberal, bounteous, without restriction *S.g.* — 2. *Glr.* also for *ₒp̔óṅs-pa* provinc.

འཕན་ *ₒp̔an* I. v. *p̔an* (I). — II. *ₒp̔áṅ-yul Glr.*, *ₒp̔án-po Huc* II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

འཕམ་པ་ *ₒṗám-pa*, pf. *ṗam*, opp. to *rgyál-ba* **to be beaten, conquered, to come off a loser, to get the worst of,** *γyúl(-las)* in battle *Dzl.*; *lha-ma-yín-las* by the Asuras *Dom.*; in law-suits, in traffic etc.; *ₒṗám-par ₒgyúr-ba B.*, **ṗam ḍó-wa* C.* id; also with *ṗam*, as if it were a sbst.: **ṗam kúr-wa* C.* to put up with, to bear a loss, damage, defeat; *ₒṗam bláṅ-ba Glr., Pth.* prob. id.; *ₒṗám-par byéd-pa* to beat, to defeat, to conquer, *rgyá-rnams ₒṗám-par byas* he conquered the Chinese *Glr.; rás-pas bón-po č̌ós-kyis ṗám-byas-te* Raspa overcoming the Bonpo by the doctrine of Buddha (v. *č̌os* 3.) *Mil.; *ṗam čúg-če* or *kál-če*, W.* id.; *ṗam ṗog soṅ* I have met with a loss, I suffered damage, opp. to *gyal ťob soṅ; ṗam-rgyál ma bsrés-na* if one is not inclined now for a serious struggle, will not stand the chance of... *Mil.*; *yid-ₒṗám-pa Mil.*, **sems ṗám-po* C.* dejection; *yid-ₒṗám-ma* a low-spirited, dejected woman *Mil.; ṗám-pa Glr., pám-po* the vanquished etc.; **ṗam-pe ṅo-lén čó-če* W.* to give in, to ask pardon; *mi-ₒṗám* 1. **invincible.** 2. **a man's name.** 3. *mi-ₒṗam mgón-po Zam.*, also *mi-ₒṗám č̌ós-kyi rje* is stated to be = *ₒǰam-dbyáṅs.*

འཕར་ *ₒṗar Cs.* in compounds: **board,** *sgo-ₒṗar* board or leaf of a door.

འཕར་བ་ *ₒṗár-ba* I. sbst. v. *ṗár-ba.*

II. vb. (vb. n. to *spór-ba*) 1. **to rebound,** of stones, **bar-náṅ-la* W.* **to splash up,** of water, **to fly up,** of sparks; **to leap, to bound, to throb,** of the veins, *rtsa ₒṗar,* the pulse is beating; **ṗar tá-če* W.*, to feel one's pulse; **nyíṅ-ka ṗar dug** his heart is throbbing, palpitating; **ṗár-ra rag** I have heart-throbbing (v. *rag*); *ₒṗár-ₒṗro č̌ad* v. *ₒpró-ba* 2; *sá-la ₒṗár-ba,* **to fidget, to be restless, to jump,** from fear *Pth.*; *pár-gyis ₒṗár-ba Lex.* prob. the same as *ₒṗár-ba.* — 2. *Cs.* **to be raised, elevated, promoted, advanced.**

འཕར་མ་ *ₒṗár-ma, Sch.* **'double, manifold'**; *brgya-ₒṗar-ma, Sch.* 'more than hundred'.

འཕལ་ག་ *ₒṗál-ga Cs.*, **incision, indentation, notch.**

འཕིག་པ་ *ₒṗig-pa, ṗig-pa,* pf. *ₒṗigs Sch.* = *ₒbig(s)-pa.*

འཕིར་བ་ *ₒṗir-ba Ts.* = *ₒṗúr-ba,* **to fly.**

འཕུག་པ་ *ₒṗúg-pa Sch.* = *ₒbúg(s)-pa* (?).

འཕུང་བ་ *ₒṗúṅ-ba,* pf. *ṗuṅ,* **to sink, to begin to decay, to be in declining circumstances, to get into misery,** either by one's own fault, or that of others (opp. to *ťséṅ-ba*) *Glr.* and elsewh.; *bód-yul ₒṗúṅ-bai las* a deed to the detriment of Tibet *Glr.;* in a similar manner *bód-yul ₒṗúṅ-bai ṗuṅ-góṅ,* mischievous conjurers in order to inflict an injury on Tibet *Ld.-Glr. Schl.* 21, b; *mgár-gyis rgyá-yul ṗúṅ-bar byás-pa-rnams drán-nas,* remembering the calamities brought on China by Mgar *Glr.*; *ₒṗuṅ-bar ₒgyúr-ba B.*, **ṗúṅ-du ḍó-wa* C.*, **ṗuṅ č̌á-č̌e* W.*, to be ruined, to perish, *ₒṗuṅ-bar byed-pa B.*, *ₒṗúṅ-la sbyór-ba Mil.*, prob. also *γtóṅ-ba, ₒǰúg-pa* to ruin, to undo *Pth.*; *raṅ-ₒṗúṅ* having been reduced by one's own fault; *ₒṗuṅ-dkrol* or *k̇rol* **the decay of fortune, ruin, destruction** *Mil.* and elsewh.; *ₒṗuṅ-γži* cause, occasion of decay *Mil.*

འཕུད་པ་ *ₒṗúd-pa* **to lay aside, to put away, to separate,** = *ₒbúd-pa Cs.* (?), *šúg-pa ₒṗúd-pa,* to clear, to part the flour from the bran, to sieve *Sch.* (?)

འཕུབ་པ་ *ₒṗúb-pa* = *ₒbúb-pa* **to cover with a roof** *Sch.* (?)

འཕུར་བ་ *ₒṗúr-ba,* pf. *ṗur,* 1. **to fly;** *púr-gyis ₒṗúr-ba Lex.*, prob. id.; cf. *ṗar-ba.* — 2. **to wrap up, envelop, muffle up;** *Dzl.* ༢༡༦, 10: *rín-po-č̌e gós-kyi mťá-mar* the gem into the skirt of the coat, and likewise *Dzl.* ༡༥༠, 13 read: *gós-mťar ṗúr-te,* inst. of *byúṅ-ste*; *mgo gós-kyis Mil.* (col. not used). — 3. = *mnyéd-pa* **to rub with the hand,** e.g. linen in washing, leather in tanning *Glr.*; to scratch (softly) *C.*

འཕུལ་(ཡིག་) *ₒṗul(-yig)* **prefix,** *de sogs da-yig gás-ₒṗul-čan,* these and others have *d* with the prefix *g*: *bás-ₒṗul-kao* words beginning with *k* with the prefix *b*; *bá-yis ₒṗúl-bai sla,* viz. *bsla* ...; *das-ₒṗul-méd* these receive no *d* as prefix; *sa-*

ra-lá-rnams ₒpʻúl-tsul ni the manner in which prefixes are joined with words beginning with *s, r* or *l*; *rkyaṅ-ₒpʻul* words beginning with a simple consonant (to which also *ya-, ra-,* and *la-tags* are reckoned), preceded by a prefix; *brtsegs-ₒpʻul,* words beginning with two consonants and a prefix *e.g. bska Gram.*

འཕུལ་བ་ ₒ*pʻúl-ba* I. v. the preceding article. — II. vb. 1. = ₒ*búl-ba,* **to give.** — 2. **to push, to jostle;** **pʻul-tʻúg gyáb-če*,* to push with the fist, with the trunk, (of elephants) etc., *W.; grú-moi ₒpʻul-rdeg čig byéd-pa,* to jostle with the elbow *Mil.*; vulgo **pʻul-dag* or *tʻag* W., *ₒpʻul-tsʻúg* C.*

འཕེག་ ₒ*pʻeg* v. *pʻeg.*

འཕེན་པ་ ₒ*pʻen-pa* pf. ₒ*pʻaṅs,* fut. (and frq. for the pres.) ₒ*pʻaṅ,* imp. *pʻoṅ, pʻaṅs,* 1. **to throw, to cast, to fling;** *nám-mkʻa-la* into the air *Dzl.*; *kʻór-bar,* to throw into the orb of transmigration *Mil.*; *dmyál-bar,* to cast into hell *Thgy.*; **kʻa pʻáṅ-če*,* to shovel snow (out of the road, from the roof); **pʻáṅ-te bór-ra tsíg-te bor** am I to throw down the wood, or pile it up? *W.*; **pu pʻáṅ-če** to cast the hair *W.*; hence ₒ*pʻaṅ,* spindle, and ₒ*pʻén-siṅ,* acc. to *Sch.*, a weaver's shuttle (it being flung). — 2. **to fire off, to discharge, to let fly,** *mda,* an arrow, *γžan-la,* at another *Dzl.*; ₒ*pʻen-duṅ* dart, javelin *Stg.*; **to shoot,** ₒ*pʻen-mi šés-pa, W. *pʻaṅ-mi-šes-kʻan*,* one that does not know how to shoot. — 3. *Sch.* ₒ*pʻen-pa btaṅ-ba* **'to intend, to have a mind, to think upon, to consider',** (yet in the only passage, in which I met with the word, in *Thgr.*, the above meaning does not seem applicable).

འཕེལ་བ་ ₒ*pʻél-ba* I. vb. pf. *pʻel* (སྤེལ) vb. n. to *spél-ba,* opp. to ₒ*gríb-pa,* 1. **to increase, augment, multiply, enlarge,** frq.; **sum lan nyí-la tsam pʻel** how many are two times three? *W.*; ₒ*pʻel-ₒgrib-kyi dbáṅ-gis* in consequence of the increase and decrease *Gram.*; ₒ*pʻel-ₒgrib-nád,* prob. diseases arising from an excess or deficiency of humours *Wdṅ.* — 2. **to improve, to grow better,** *bsam-γtán* or *tʻugs-dám ₒpʻél-ba yin* meditation has improved, has proceeded better *Mil.* — II. sbst., *Sch.* also ₒ*pʻél-ka,* 1. **increase.** 2. **development** *S.g.*

འཕོ་བ་ ₒ*pʻó-ba* pf. and imp. ₒ*pʻos,* prop. intrans. to *spó-ba,* = *γnas-spó-ba*; 1. **to change place, shift, migrate** frq.; *myur-du ₒpʻos-šig,* go speedily elsewhere! *Dzl.*; in a more general sense **to change,** ₒ*pʻo-méd bdé-ba* changeless happiness; in a similar sense ₒ*pʻo-ₒgyur-méd-pai rnal-ₒbyór Mil.*; yet frq. also vb. a.: *kʻú-ba yaṅ ₒpʻo yaṅ ₒpʻo byás šiṅ* pouring off the gravy again and again *Pth.*; very frq. *tsʻe ₒpʻó-ba, ₒči-ₒpʻó-ba, ši-ₒpʻó-ba,* to exchange life, **to die,** (in the earlier literature the most common expression for it); the last of the above terms prob. may be explained by *či-žiṅ ₒpʻó-ba*; *či-ₒpʻo-ba ₒdébs-pa, Thgr.* frq. seems to mean: to help the soul to a happy departure. — 2. *C.* **to fall out, to shed,** of wheat and corn in general.

འཕོག་པ་ ₒ*pʻóg-pa,* pf. and secondary form *pʻog,* **to hit, strike, touch, befal, meet,** *mṅár-bai dris ₒpʻóg-pa tʻams-čád* all whom the sweet odour met, to whom it became perceptible *Dzl.*; gen. with *la*: ₒ*od-zér, gríb-ma mí-la ₒpʻog,* a ray of light, a shadow falls upon that man *Glr.* frq.; *kʻó-la nad, tsʻád-pa, čád-pa ₒpʻog,* disease, heat, punishment etc. has befallen him; *γza-ₒpʻog-mkʻan* **an epileptic person** *W., C.*; the signification: **to hurt,** seems to be less inherent to the word than dependent on contingent circumstances.

འཕོང་ ₒ*pʻoṅ Cs.* **archery,** ₒ*pʻóṅ-sa* archery ground, ₒ*pʻóṅ-mkʻan* archer, ₒ*pʻoṅ-skyén* good, skilful archer *Dzl.*

འཕོང་ཚོས་ ₒ*pʻoṅ-tsʻos Cs.* **buttocks;** ₒ*pʻoṅs* sitting-part, posteriors *Lt., Wdṅ.*; ₒ*pʻóṅ-la skyón-pa Sch.* 'the riding of two persons on one horse'.

འཕོངས་པ་ ₒ*pʻóṅs-pa* 1. vb., pf. ₒ*pʻoṅs* or *pʻoṅs,* **to be poor, indigent;** ₒ*pʻóṅs-par bžúg-pa* to let (another) pine in poverty *Thgy.*; with instrum. **to be deprived of, to lose,** *rgyál-po srás-kyis ₒpʻóṅs-nas* the king having lost his son *Pth.* — 2. also *pʻóṅs-pa,* sbst. **poverty,**

and adj. **poor**, v. *ṗóṅs-pa*; perh. also **dejected, disheartened.**

འཕོད་པ་ *ₒṗód-pa* = *ṗód-pa*, *Cs.*; འཕོན་པོ་ *ₒṗón-po* = *ṗón-po*; འཕོབ་པ་ *ₒṗób-pa* = *ₒbébs-pa Sch.*

འཕྱ་བ་ *ₒṗyá-ba*, pf. *ₒṗyas*, acc. to *Lex.* = *smód-pa* **to blame, censure, chide;** the context however, in which the word occurs, seems to suggest the meaning: **to scoff, to deride,** (*Sch.*) e.g. *Dzl.* ༡༢༣, 13. ༡༥༤, 7. ༣༤༠, 15; also *Pth. mis ₒṗyá-ru ˛oṅ*, people will laugh at you.

འཕྱག་པ་ *ₒṗyág-pa*, pf. *ₒṗyags* or *ṗyag?* **to sweep, to clean** *Lex., Pth.*; cf. *ṗyag-dár.*

འཕྱང་བ་ *ₒṗyaṅ-ba*, pf. *ₒṗyaṅs*, vb. n. to *dpyáṅ-ba*, **to hang down,** *dar sṅon-poi ge-ša ₒṗyaṅ-ba* a handkerchief of blue silk hanging down from the head *Sambh.*; *má-mču ťúr-du ₒṗyáṅ-ba* the lower lip hanging down, as a sign of death *S.g.*; **to cling to a person,** from love etc.; *rje-btsún-gyi skú-la Mil.*, to the Reverend's person (or body?); *jú-žiṅ ₒṗyáṅ-ba* to cling to, to take a firm hold of *Thgy.* — *ₒṗyaṅ-ťág* **plumb-line, sounding-line** *C.* also *dpyáṅ-ťag.* — **čáṅ-ḱem-pa** **rope-dancer,** esp. at the festivities of new-year *C.*

འཕྱང་མོ་ཉུག་ or ཡུག་ *ₒṗyaṅ-mo-nyug* or *-yug Sch.*, **singular, strange.**

འཕྱད་ *ₒṗyad Sch.* = *ṗyad.*

འཕྱན་པ་ *ₒṗyán-pa Lexx.* = *yán-pa* **to ramble, to range, roam about, wander, stray from;** *ₒṗyán-te ₒgró-ba Dzl.* ༣༦༩, 4.

འཕྱར་ཁ་ *ₒṗyár-ḱa Sch.*, **blame, affront, disgrace.**

འཕྱར་བ་ *ₒṗyár-ba*, imp. *ₒṗyor* and *ṗyor* 1. **to raise, to lift up;** *ṗrú-gu nám-mḱa-la Glr.* to lift the infant up to heaven; **to hold aloft,** e.g. the *dor-je* in practising magic, pointing it towards heaven; so also *sdig-mdzúb* to raise the finger *Mil.*; *rál-gri*, to lift up the sword to fetch a blow; to lift up the grain in a shovel, hence: **to fan, to sift, to winnow.** — 2. **to hoist,** a flag, frq.; *ₒṗyar-dár* or *dar-ₒṗyár*, a flag; in a general sense: **to hang up,** so esp. *W.* **čár-la** (*Lad.* **čás-la** for *čárs-la*), **bór-če** id.; **čár-la tán-če** to hang a man; *čár-šiṅ* gallows; occasionally too: to cling or stick to an object. — 3. *Cs.* **to show, to represent, to excite, to waken;** *ₒṗyar-γyeṅ*, engaging, winning behaviour (= *ₒjog-sgégs*), *ṗyár-ba byéd-pa* to assume an alluring attitude; *ₒṗyár-ka-čan*, tempting, graceful, charming.

འཕྱི་བ་ *ₒṗyí-ba* I. sbst. **marmot,** *ṗyí-ba.* — II. vb. pf. *ṗyis*, *ₒṗyis* 1. **to be late, to be belated, to come too late;** *gál-te ₒṗyís-na*, if I come too late *Dzl.*; *da ḱyod čuṅ ₒṗyís-pa yin* you come just a little too late *Pth.*; *ₒṗyí-mo* v. *ṗyi* II. — 2. also *ₒṗyíd-pa* **to wipe, to blot out,** *mig* to wipe the eyes *Pth.*; *mčí-ma* the tears *Glr.*; **to pull out,** *spu* the hair *W.*; **to tear out,** *rlíg-pa* the testicles *Sch.*; *ₒṗyi-rás Cs.*, **wiper, wiping-clout, duster;** *lág-ₒṗyi Cs.*, **towel,** v. *ṗyis* II.

འཕྱིག་པ་ *ₒṗyíg-pa*, *Sch.* **to bind,** better *ₒḱyig-pa.*

འཕྱིད་པ་ *ₒṗyíd-pa* v. *ₒṗyí-ba.*

འཕྱིལ་བ་ *ₒṗyíl-ba* for *ₒḱyíl-ba* **to wind, to twist,** (the hair) *Wdṅ.*

འཕྱུག(ས)་པ་ *ₒṗyúg(s)-pa*, rarely *čúg-pa* **to be mistaken,** also *W.*; **to miss,** *lam*, the road *Lex.*; *ču-ťsód*, to mistake the hour *Pth.*

འཕྱུར་བ་ *ₒṗyúr-ba* 1. **to mount, to rise up,** of smoke; **to overflow; inundate,** of rivers and lakes *Lex.* — 2. *Sch.* **to heap up, to accumulate?** v. *ṗyúr-bu.*

འཕྱེ་བ་ *ₒṗyé-ba*, pf. *ₒṗyes*, **to crawl, to creep,** like snakes; esp. *lto-ₒṗye*, 'belly-creeper', **snake, serpent;** *ₒṗyé-ba čén-po*, **महोरग**, name of a demon; *ₒṗyé-bo*, fem. *mo* **cripple** *Lex.* = *rkaṅ-med.*

འཕྱེན་ *ₒṗyen Mil.* = *pyen*, **wind,** *γtóṅ-ba*, to let go a wind.

འཕྱོ་བ་ *ₒṗyó-ba* pf. *ₒṗyos?* 1. **to swim,** of fishes, *Mil.* — 2. **to soar, to float,** in the air *Thgy.* — 3. **to flow, heave, swell,** of fluids *Mṅg.*; *ₒṗyo-dár-ba Sch.*, to undulate. — 4. **to range, roam about, gambol,** *rtse-žiṅ ₒṗyó-ba*, of deer *Mil.*; *rí-la ₒṗyo*

dgu, po. the wild animals of the field *Sch.* — 5. *snyiṅ ₒṕyo Sch.*, 'the heart is swelling, courage is rising'; however *šés-pa ₒṕyo Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sems ₒṕyo Lt.?*

འཕྱོང་བ་ *ₒṕyóṅ-ba Lt.* perh. = *ₒṕyáṅ-ba*; occasionally, like *ₒṕyoṅs-pa* used incorr. for *mčóṅs-pa*.

འཕྱོངས་རྒྱས་ *ₒṕyoṅs-rgyás Sch.*, **pride, haughtiness, insolence.**

འཕྱོན་མ་ *ₒṕyón-ma*, **harlot, prostitute,** *byéd-pa*, to whore, to fornicate *Lex.*

འཕྱོར་བ་ *ₒṕyór-ba*, v. *ṕyár-ba*, also for *čór-ba*; *ₒṕyór-po* for *mčór-po*, hence *ₒpyór-dga Sch.* **dandy, fop.**

འཕྱོས་མ་ *ₒṕyós-ma Sch.*, purchase-price of a bride.

འཕྲ་བ་ *ₒṕrá-ba* I. vb., also *ṕrá-ba*, pf. *ₒṕras*, **to kick, to jerk, to strike with the foot,** *ₒṕra-šágs* a stroke or kick with the foot, *byéd-pa* to kick about with the feet, in a paroxysm of pain or anguish, *Pth.*; **ťa-šag gyáb-pa**, to give one a kick. — II. = *ṕrá-ba, ṕrá-mo.*

འཕྲག་, འཕྲག་པ་ *ₒṕrag, ₒṕrág-pa*, **to envy, grudge,** v. *ṕrag.*

འཕྲང་, ཕྲང་ *ₒṕraṅ, ṕraṅ, lam-ₒṕráṅ*, **a footpath** along a narrow ledge on the side of a precipitous wall of rock (not 'a defile or narrow pass' *Sch.*), frq.; *bar-doi ₒṕraṅ* the road of the abyss of the *bar-do*, (as with us: the valley of death) frq. *Thgr.*; *bár-doi ₒṕraṅ-sgról*, prob. a prayer for deliverance from that abyss *Thgr.*

འཕྲང་འཕྲུལ་ *ₒṕraṅ-ₒṕrul Sch.* **something hanging down.**

འཕྲད་པ་ *ₒṕrád-pa* pf. and fut. *ṕrad* **to meet together;** *daṅ* **to meet with, to fall in with, to find;** *de daṅ ṕrád-do*, you shall see him *Dzl.*; *de ni ṅa dan prad mi ťub*, him I cannot admit *Dzl.*; *bdag daṅ ₒṕrád-par šog čig*, come to see me *Dzl.*; *sṅar ṅa daṅ ₒṕrád-pai ₒóg-tu* not until they have met me (sensu obscoeno) *Dzl.*; *byís-pai ro žig daṅ ṕrád-do* he found the dead body of an infant *Dzl.*; *ₒṕrad-ťsams Sch.*, intersecting line of two plains, **corner, angle.**

འཕྲབ་པ་ *ₒṕráb-pa* = *ₒṕrá-ba* and *ₒḱráb-pa*; *ₒṕráb-byéd-pa* **to flutter,** of a bird wounded by a shot.

འཕྲལ་, ཕྲལ་ *ₒṕral, ṕral*, prob. to be regarded as a sbst., like *druṅ, mdun, sṅa* etc., expressing **immediate nearness;** 1. in reference **to space,** but seldom, as for instance *ₒṕrál-du ḱyi ḱrid-de*, having a dog near at hand *Glr.*; gen. 2. with respect **to time:** *ṕral daṅ ṕugs*, what is going to happen immediately and at a later period, presence and futurity; *ₒṕral-ṕúgs-kyi ₒgal-rkyén ťams-čád sél-bar byed Glr.* to avert immediate and subsequent disasters; *ₒṕral ṕugs gáṅ-la bzaṅ* that is good both for the nearest and the more distant future; *ₒṕral daṅ yún-du* now and for a long time to come; *ₒṕral-sog-ₒjog-méd-par* without having gathered or laid up any thing for daily use *Mil.*; *ₒṕrál-gyi ₒdug-ťsugs ṅán-pa* a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; *ₒṕral-du ša yžan ma rnyed-de* as at the moment he was not able to procure any other meat *Dzl.*; *ₒṕrál-du sleb yoṅ Mil.* I shall come immediately; *ₒṕrál-du dgós-pai yo-byád* the things necessary for daily use *Dzl.*; *ₒṕrál-du ₒbyór-ba ma yin* that is not to be had at a moment's bidding *Dzl.*; also postp. e.g.: *deï ₒṕrál-la ṕan* that will help the moment directly after it; more frq. after verbal roots = *ma-ťág-tu*: *ṕebs-ṕrál* as soon as he had arrived *Mil.*; *smras-ṕrál* as soon as it has been spoken *S.g.*; *skyes-ṕrál* immediately after birth *Lt.*; in compounds: *ṕral-rkyén, ṕral-dgós, ṕral-ṕúgs* cf. above; *ṕral-grig* finished, ready, prepared, in proper case, (vulgo, esp. in *W.*, a word much used) **ṭ al-ḍig čó-če** to prepare, to get ready. — 3. fig., **common, ordinary, of daily occurrence, common-place,** *ṕrál-skad B., C.*, (*W. *ṕál-kad**) common dialect; *žes ṕral-skad-la snaṅ* so you may hear it in the language of the common people, *Gram.*, *Wdṅ.*

འཕྲལ་བ་ *ₒṕrál-ba*, pf. *ṕral*, fut. *dbral*, imp. *ṕrol*, vb.a. to *ₒbrál-ba*, **to separate, to part,** **ḱa ṭ ál-wa**, id., *C.*; *daṅ* from;

rtags daṅ p̒ral he deprived them of their insignia *Glr.*; *srog daṅ ₒp̒rál-ba* to put to death, to inflict capital punishment *Glr.*; *zúg-tu ₒp̒rál-ba* to cut into quarters (cattle) *Mil.*; *ltó-ba p̒rál-ba* to cut open, to rip up the belly *Tar.*; *dbrál-bar dka* difficult to part, hard to be kept asunder *Lex.*

འཕྲས་པ་ *ₒp̒rás-pa* 1. pf. of *ʼp̒rá-ba;* as sbst. **stroke, blow, kick** with the foot, *Cs.*; *rkaṅ-ₒp̒rás*, id.; *rtas-ₒp̒ras rgyag-pa*, the kicking of a horse; *lag-ₒp̒rás*, a blow with the hand, *Cs.*; *ₒč̒i-ₒp̒rás Lexx.*, *śi-ₒp̒rás* vulg. (*W.* **śin-ṭ̒ás* or *ṭ̒e**), the kicking, struggling, moving in convulsions, of a dying man or animal, **agony.** (*Sch. ₒp̒ras*, to lie on one's side?). — 2. instrum. of *ₒp̒ra*, *Sch.*: *p̒ras spras-pa.*

འཕྲི་བ་ *ₒp̒rí-ba* pf. and imp. *p̒ri(s)*, fut. *dbri*, vb.a. to *ₒbri-ba*, **to lessen, diminish; to take away from,** **k̒a ṭ̒i-č̒e** to take off at the top, e.g. from too full a measure *W.*; more in the special sense of subtracting, with different construction: *de* (or *dé-yis* or *dé-la*) *t̒ig-ro p̒rí-ba-yis* 60 diminished by this, or: this being subtracted from 60; (*t̒ig-ró* = cipher six) *Wdk.*

འཕྲིག་པ་ *ₒp̒rig-pa* 1. **to struggle, flutter,** *Cs.*; **to throb, pulsate,** *Lt.* — 2. *Sch.* **to desire, covet, demand.** — 3. *Sch.* **to be suspected.** — 4. **error?** *Sch.*: *ₒp̒rig-ldán*, **erroneous, mistaken, faulty, incorrect.**

འཕྲིན་ *ₒp̒rin* v. *p̒rin*; *ₒp̒rin-pa* **to inform** *Cs.*

འཕྲུ་བ་ *ₒp̒rú-ba*, འཕྲུ་མ་ *ₒp̒rú-ma* v. *p̒rú-ba* etc.

འཕྲུག་པ་ *ₒp̒rúg-pa*, pf. *ʼp̒rugs*, **to scratch one's self,** *p̒rúgs-na Lt.* if one scratches; *za-ₒp̒rúg byed* he scratches himself on account of an itching *Med.*

འཕྲུགས་ *ₒp̒rugs S.O.*, perh. = *p̒rug* II.

འཕྲུལ་ *ₒp̒rul*, **jugglery, magical deception,** the abstract noun to *sprúl-ba*, q.v.; *ₒp̒rul-č̒e-ba* great in magic power *Glr.*; *ₒp̒rul-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; *ₒp̒rúl-ghi koṅ-jo* the enchantress *Koṅ-jo Glr.*; *ₒp̒rul-gyi spyan-gyis* with a magic eye, by means of magical vision *Dzl.*; *p̒á-rol ʼnón-pai ₒp̒rul daṅ ldán-pa* possessing magic power for subduing an enemy *Sambh.*; *rnám-(par) ₒp̒rúl (-ba)*, *č̒o-ₒp̒rúl*, *rdzu-ₒp̒rúl*, frq.; *sgyu-ₒp̒rúl* less frq., id.; *mig-ₒp̒rul*, optical deception *Cs.* — *ₒp̒rul-gyi ₒk̒or-lo*, *ₒp̒rul-ₒk̒or*, **magic wheel,** in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar-mill *Stg.*, an electrifying machine and the like. *ₒp̒rul-dgai lha*, *dga-bži-ₒp̒rul-gyi lha*, *ʼžan-dga-ₒp̒rul-dbaṅ-byed-kyi lha*, the names of various regions that are residences of gods. *ₒp̒rul-snáṅ* 1. **delusion, mockery.** 2. n. of a monastery in Lhasa founded by the Nepal wife of *Sroṅ-btsan-sgam-po's.*

འཕྲུལ་ཐུར་ *ₒp̒rul-t̒úr S.g.* seems to be **catheter.**

འཕྲུལ་བ་ *ₒp̒rúl-ba*, 1. by its form intrs. to *sprúl-ba*; acc. to *Cs.* both are identical in meaning; I met with it only as an abstract noun = *ₒp̒rul* in *rnám-par ₒp̒rúl-ba* (v. under *ₒp̒rul*), e.g. *rnám-par ₒp̒rúl-ba dú-ma*, many transformations, magic tricks, for which *rnam-ₒp̒rúl* gen. is used. — 2. **to be mistaken, to err, to make blunders** *Mil.*, better *ₒk̒rúl-ba.* — 3. **to separate, part, discriminate,** the good from the bad, truth from falsehood *Ld.* (= *p̒rál-ba?* like *drúṅ-po* and *dráṅ-po*).

འཕྲེ་བ་ *ₒp̒re-ba* pf. *ₒp̒res Cs.*, *ₒp̒re byéd-pa Sch.*, **to incline, to lean against; to put down, to lay down;** *Dzl.* ༦༥, 12, where however the context is not perfectly clear.

འཕྲེང་(བ་), ཕྲེང་(བ་) *ₒp̒reṅ(-ba)*, *p̒reṅ(-ba)* sbst. col. *W.* **ṭ̒áṅ-ṅa**, *Ü:* **p̒aṅ**) *Ssk.* माला, **a string, a thread** or **cord,** on which things are filed, strung, or ranged, e.g. *mé-tog-gi ₒp̒réṅ-ba Glr.* a wreath, garland of flowers; *ₒp̒reṅ-ba dmar-po* a wreath of red flowers *Wdṅ.*; *gaṅs-rii* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *śiṅ-rtai ₒp̒reṅ-ba rim-pa bdun* 7 circles of chariots *Pth.*; *yig-ₒp̒reṅ* a line of letters; *ₒp̒réṅ-ba ₒdógs-pa* to bind a wreath; *ₒp̒reṅ-skúd*, *ₒp̒reṅ-t̒ág* the string or cord of the wreath; *ₒp̒reṅ-rdóg* bead,

hence ˳phréṅ-ba esp.: a string of beads, **rosary**; *bgraṅ-˳phreṅ*, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; *mú-tig-˳phreṅ* string of pearls, rosary composed of pearls; *nor-bu-˳phreṅ-ba* of precious stones; also title of a book; fig. *don ma go tśig-gi ˳phréṅ-ba bzuṅ*, they only keep to the string of words, without understanding their import *Mil.*

འཕྲེང་བ་ *˳phréṅ-ba* vb.n. **to love, to be fond of, greatly attached to,** with accus. of the person, *séms-la* and similar supplementary words being generally added; *blá-ma yid-la ˳phréṅ-bai rtags, bú-mo séms-la ˳phréṅ-bas Glr.; yáb-kyi túgs-la phréṅ-bar gyúr-te,* or *˳phréṅ-bžin-du* as she was very dear to her father *Glr.*; *śín-tu ˳phróṅ-ba žig byuṅ* an ardent longing for home came over me *Mil.nt.*

(འ)ཕྲེང་ *˳phreṅ,* sometimes incorr. for *phraṅ.*

འཕྲེད་ *˳phred,* v. *phred.* — འཕྲེས་ *˳phres,* v. *˳phré-ba.*

འཕྲོ་བ་ *˳phró-ba,* pf. *˳phros,* prop. vb.n. to *spró-ba,* 1. gen. with *las,* from, **to proceed, issue, emanate from, to spread,** in most cases rel. to rays of light; *sku ˳od-zér ˳phró-ba* a body from which rays of light proceed, a body sending forth light *Glr.*; *Cs.* also relative to odours, fame etc.; occasionally in reference to descent or parentage *Thgy.* — 2. **to proceed, to go on, continue,** and *˳phro* **continuation,** opp. to being finished, at an end (*Sch.* incorr.: 'the end'); **láb-tho žen-ghyi čẹ́-pa* C., Schr.*: the interruption of a conversation by another person; *˳jig-pro bčad* the process of destruction came to an end *Glr.*; *sbyín-pai ˳phro čád kyaṅ slóṅ-mo-pai ˳phro ma čad Pth.* the gifts had come to an end, but not the begging; *˳phar-˳phro čad* the pulse no longer beats *Thgr.*; *čos-bsgyúr-˳phro-rnams bskyur* the continuations of translating were thrown aside *Glr.*; of the soul: *yód-˳phro-la mi yoṅ* whilst it is still existing, it does not come forth, i.e. it vanishes imperceptibly, as soon as an attempt is made to find out its seat and to demonstrate its essence *Mil.*; *˳phro túd-pa* to annex the remainder, to append the continuation; **tho žág-pa* C.* to lay the continuation aside; **śól-wa** to put it off, both expressions implying an interruption of work; *˳phro lus soṅ* or *las soṅ* a remainder is still left of what has not been used or consumed; **˳di ghaṅ 'thó-te** after this has been filled up (by pouring in the wanting quantity) *C.*

འཕྲོག་པ་ *˳phróg-pa,* pf. and imp. *phrogs,* fut. *dbrog* 1. **to rob, take away; to deprive of,** c.c.g.par. *nor, gos, rgyál-poi lág-nas rgyál-sa* to deprive the king of his throne *Glr.*; hence *rgyál-sa phrógs-pai mi* usurper *Glr.*; *tśád-pas mii mthu-stóbs ˳phrog* the heat deprives a man of his strength *Med.*; yet also: *sems-yid ˳phróg-pa* to take another man's heart, to run away with his affections, to captivate him *Glr.*; *˳phrog-byéd,* and also *˳phróg-ma = dbaṅ-phyúg* 1. དབང i.e. Shiwa, or also Indra. 2. symb. num.: 11. — *rku-˳phróg,* robbery *Ma.*, **čom-* or *čom-'thóg**, id., *W.*; **čóm-'thóg táṅ-kan** robber, **waṅ daṅ čom-'thóg čó-te** by violence, *W.* — 2. **to make one lose a thing,** *bdág-gi glaṅ phrogs* (by his negligence) he has made me lose my ox *Dzl.*; *sdóm-pa ˳phróg-tu byuṅ* my vow is lost to me, i.e. the meditation I had vowed has been disturbed, thwarted *Glr.*, to deprive a person of his power or place, **to overthrow,** kings, dignitaries etc. *Stg.*, analogous to *γyo-ba, ˳gul-ba, ˳khrugs-pa.* — 3. **to remove, do away with, expel,** demons *Glr.*

འཕྲོང་ *˳phroṅ Glr.*, provinc. for *˳phraṅ* and *˳phreṅ,* v. *˳phreṅ-ba.*

འཕྲོད་པ་ *˳phrod-pa* 1. vb.: pf. *phrod,* vb. n. to *spród-pa,* **to have been delivered, transmitted,** *lág-tu* into the hands of a person, hence *˳phrod-˳dzin, *thod-zín* W.* **receipt, quittance;** *ṅo* or *ṅos-˳phrod-pa* **to know, perceive, understand;** so prob. also *snyiṅ-la γsál-bar ma phrod Schr.* — 2. adj. **fit, proper, suitable, agreeing with, congenial to,** *phó-bar* agreeing with the stomach *Med.*; *mi-˳phrod zas* unwholesome food *Med.*; *mi-˳phrod-pa* also signifies adverse fortune, adversity *C.*;

k̔aṅ-pa e' ₒṕrod če-na if the question is, whether the house is likely to prosper.

འཕྲོབ་པ་ ₒṕrób-pa Sch. = ₒṕráb-pa, འཕྲོལ་བ་ ₒṕrol-ba Sch. = ₒṕrál-ba.

འཕྲོས་པ་ ₒṕrós-pa v. ₒṕro-ba; ₒṕros γtóṅ-ba Schr., ₒṕros-par byed-pa Sch. **to spread, to pour forth,** e.g. light, ₒṕros Tar. 48,3, acc. to Schf.: a detailed work; but Tar. 143,13?

བ

བ *ba* 1. the letter **b**, originally, and in the frontier districts still at the present day, corresponding to the English b; the pronunciation of it, however, varies a good deal in the different dialects of the country: in *C.* this letter, as an initial, is at present deep-toned and aspirated = *bh;* in *Sp.* as a final letter, it is softened down to w; and this softening of its sound prevails throughout Tibet in the substantive terminations *ba* and *bo,* when preceded by a vowel or by *ṅ, r, l*; as a prefix it is sounded in *Bal.* and *Kh.* = *b* or *w.* Regarding the irregularities in the pronunciation of initial *db* v. the Phonetic Table. — 2. num. figure: 15.

བ་ *ba* I. (also *bá-mo Cs.* ?) **cow,** *ₒdod-ₒǰoi ba* v. *-ǰo-ba*; *ba-k̔ó* cow-leather; *ba-kyú* herd of cows; *ba-gláṅ* v. below; *ba-γčin* urine of a cow; *ba-lči* cow's dung; *ba-ču,* resp. *-čab* = *ba-γčin* (used by hindooizing Tibetans, the cow, being sacred to the Hindoos); *ba-nú* 1. a cow's dug. 2. a stone resembling it in appearance *Med.*; *ba-ṕrúg* calf; *ba-rmíg* a cow's hoofs; *ba-rmíg-gi ču* the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water *Dzl.; ba-o* for *bai ₒó-ma*; *ba-rdzí* cow-herd; *ba-rá* pen or stable for cows; *ba-rú* 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; *ba-šá* cow-beef.

II. affix or so-called **article,** for *pa,* to substantives the roots of which end with a vowel or with *ṅ, r, l,* except when *pa* has its particular signification, as in *ču-pa* etc. (v. *pa*); in adjectives it is either syn. with *po* (as: *dmár-bai mdaṅs,* a ruddy complexion), or it denotes **'having'** (= . . . *po-čan,* as: *sna-dmár-ba* or *sna-dmár-po-čan* having a reddish trunk), or it is the sign of the verb formed from it (*dmár-ba,* to be red), or of the abstract substantive (*dmár-ba,* redness).

བ་དཀར་ *ba-dkár* **lime, lime-stone** *Schr.*

བ་གམ་ *ba-gám, S.g.* and elsewh.; *Cs.*: 'low wall, parapet'; acc. to my authorities a certain part of the timber work of a roof, something like pinnacle, battlement; so also *Tar.* 80,21: the king with his retinue beheld the pinnacles of the Naga palace rising above the surface; v. *nyúg-pa* 4.

བ་གླང་ *bá-γlaṅ* **ox, bull;** **ba-laṅ ts̔ogs* W.,* like an ox, stubborn, stupid; also dirty, filthy, nasty, for which our vulgar expression is swinish; *ba-glaṅ-spyod* appellation for the western part of the globe, v. *γliṅ.* — 2. for *bál-γlaṅ Dzl.*

བ་ཊི *bá-ṭi, Hind.* **बाटी, a large brass dish.**

བ་ཏི་ཀ་ *bá-ti-ka Stg.,* a small long-measure, $\frac{1}{7}$ of a barley-corn.

བ་ཐག་ *bá-t̔ag W.,* also *Sambh.,* 1. **root.** — 2. **stalk of fruit.**

བ་དན་ *ba-dán* 1. पताका, of which the word is a corruption acc. to *Liš.,* an **ensign**

with pendent silk strips *Dzl.*, *Gyatch.*, *Glr.* — 2. also *ŝes-rab-ral-gri*, stated to be a kind of **dagger**, set upright, a semblance of which often attends apparitions of the gods; thus the signification of 'sword', given by *Sch.*, seems to be justified, and also *Schr.* refers to it under *spa-dám*; I never met with it in *B.* in that sense.

བ་དམ་ *ba-dám*, *Pers.*, *Urd.* بادام, from the *Ssk.* वाताम्र, 'windmango' *Shksp.*, **almond.**

བ་སྤུ་ *bá-spu* **a little hair,** the little hairs of the body, *bá-spu laṅ* or *ldaṅ*, the little hairs stand up, I shudder, *B.*, *C.*; similarly: *bá-spu ǰyo Glr.*, *Mil.*; *ba-spu tsam yaṅ med* (I feel no repentance) even as great as a hair *Dzl.; bá-spu-čan* **hairy, covered with hair,** *ba-spu-méd* bald; *bá-spui bú-ga* or *k̔uṅ (-bu)* **pores.**

བ་བུ་ *bá-bu* (*Pers.* پاپوش, *pāpōŝ*) **a soft shoe,** *skúd-pai* knitted shoe, *p̔iṅ-pai* felt-shoe, but in general they are made of wool or goat's hair.

བ་བླ་ *ba-bla* (*Ts.* **bhá-bla**) *Med.* **arsenic.**

བ་འབོག་ *ba-ₒbog W.* **clod, lump of earth.**

བ་མེན་ *ba-mén Mil.*, *Wdṅ.*, *Cs.* and *Sch.*: 'a species of wild cattle with large horns'; *Sch.* also: **buffalo-calf;** though in *Sambh. gaṅs-ri-ba-mén* are spoken of.

བ་མོ་ *bá-mo* **hoar-frost,** *B.* and col.; *ba-tsa* (Campbell in Summer's Phenix p. 142, 5: *pen-cha*), inferior, **impure soda,** incrusting the ground near salt-lakes; it is mixed with the food of cattle (from which circumstance the word may be translated 'cow-salt'), occasionally also for the want of something better put into the tea; *bá-tsai skyúr-rtsi Cs.* muriatic (hydro-chloric) acid.

བ་ར་ཎ་སི་ *bā-ra-ṇa-si*, v. *wā-ra-ṇa-si.*

བ་རུ་ར་ *ba-ru-ra* an astringent medicament *Med.*

བ་ལ་ཧ་ *bá-la-ha*, *čaṅ-ŝés bá-la-ha*, n. of a demon, v. *rta-mčog.*

བ་ལུ་ *ba-lu* = *da-li*, various low alpine species of **Rhododendron.**

བ་ལེ་ཀ་ *bá-le-ka* medicinal plant, belonging to the climbers *Med.*

བ་ཤ་ *bá-ŝa* 1. v. *ba* I. — 2. prob. = *bá-ŝa-ha* a bitter-tasted officinal plant, acc. to *Wdṅ.* an Indian tree; in *Lh.* a rather insignificant radiated flower.

བ་ཤུ་ *bá-ŝu*, *W.* **a virulent boil, ulcer.**

བ་ཤོ་ *bá-ŝo Ld.*, *ba-ŝo-ka C.*, **currants, small raisins.**

བ་སོ་ *bá-so* **elephant's tooth, ivory;** *bá-so-mk̔an* worker in ivory.

བག་ *bag* I. a primary signification of this word seems to be: **a narrow space;** thus with *Sch.* fig. *bág-dog-pa* to be straitened, in necessitous circumstances, poor; in another application more frq.: *bág-tsam* a little, *nor bág-tsam re* a little money *Mil.*; *bag-ré Thgr.*, perh. the same; *dáṅ-ga bág-tsam bde* the appetite is growing a little better *Lt.*; *ts̔ér-ma bág-tsam yód-pa* having a few prickles *Wdṅ.; bág-tsam-pa* **slight, insignificant, trifling,** *sdug-bsṅál*, a slight misfortune *Thgy.; ma-bdé-ba bág-tsam-la bzód-pa mi byéd-pa Mil.* to be fretting on account of a trifling mischance; most frq., however, the word has a moral bearing: **attention, care, caution,** relative to physical and moral evils or contaminations; *bag-méd*, in a gen. sense: *rá-ro dáṅ-po bág-med-pa* the beginning of intoxication is the disappearing of attention; in a special sense (*Ssk.* प्रमाद): **careless, heedless, fearless;** *mi-bdé-bai* fearless of misfortune *Dzl.; ₒdi-lta-bui bag méd-par ₒgyur* I shall be freed from the fear of such things *Dzl.*; **fearless,** without fear or consideration, without regard to consequences or to the judgment of others etc., *čáṅ-la bag-méd ₒdi-tsam ₒt̔úṅ-ba Pth.* without shame drinking such great quantities of beer; *mi-dgé-bai las bág-med-par byéd-pa* to sin without fear or restraint *Dzl.; ₒdod-čágs-la bág-med-pas* to indulge in sensuality without restraint *Dzl.*; **heedlessness** with regard to good and evil *Tar.* 4, 22; **moral carelessness, indifference, want of principle,** *bág-med-la nyál-ba C.*, stated to be = *bág-la nyal-ba.* v. *bag* II; of an op-

posite meaning: *bag-yód*(*-pa*) **reverence, fear, shame,** often parallel to *ṅó-ṫsa*, *ₒdzém-pa*; **conscientiousness,** almost **religious awe;** adj. **conscientious;** *spyód-pa bág-yod-pa* conscientious dealings (pious course of life) *Dom.*; *bág-yod-par mdzód-čig* act conscientiously, take care not to commit sin (here = do not kill) *Tar.* 32, 7; *de bág-yod-pai ṗyir* as he was conscientious (here = chaste) *Tar.* 39, 2; *bag daṅ ldán-pa* id.; *bag daṅ ldán-par mdzod Glr.*; *bág-ṫsa-ba* **to be afraid;** *bag mi ṫsa* I am not afraid *Mil.*; sbst. **fear, timidity, anxiousness** *Mil., Stg.; bág-ṫsa méd-pa* fearlessness *Mil.; bag byéd-pa* c. *la*, to fear, to dread, a person *Dzl.*, to take care of, one's clothes *Dzl.*; *bag-yaṅs-su* (or *-kyis*) *Sch.* (*'cura relaxata'*) without fear, fearlessly, coolly; *bag ₒḱúms-pa Sch.* to be afraid; *bag ₒbébs-pa* to drop, abandon, cast away all fear, *γžan-la* the dread of a person *Mil.* frq.; *bág-pa Dzl.* ༢༤, 15 *Ms.* as a vb. to be afraid, to be fearful, *dé-dag bág-tu dógs-nas* afraid lest they should take fright (another reading: *brós-su*) *bágs-kyis* with fear, with awe *Mil.; bágs-kyis byéd-pa* to act carefully, with caution *Dzl.* ༢༧༧, 15; *ma bags-kyis* without fear, unrestrained *Dzl.* ༢༤༤, 1 (*Ms.*; with *Sch. ma* is wanting, and both passages are rendered incorr.); *bág-po* adj. = *bág-yod-pa Cs.; bag-zón* dread, fear, anxiety *Sch.* —

II. **inclination? passion?** *bág-la nyál-ba Was.* (241) '**vanities** (in Chinese: lullings into security'), the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; *bag-méd-la nyál-ba*, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. *bag-čágs* denotes **passion, inclination, propensity,** gen. in a bad sense, *las-ṅan bag-čágs, ṅán-pai bag-čágs*, also occasionally without any addition, id.; *bag-čágs yíd-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tar.* 32, 7 = love, affection; *bag-čágs bzaṅ, Mil.* —

III. in compounds also for *bag-ṗyé* and *bág-ma.*

བག་པ་ *bág-pa* 1. vb. **to be afraid,** v. *bag* I. — 2. **purity?** *Cs.*

བག་པོ་ *bág-po* 1. = *bag-yód Cs.* — 2. **bridegroom.**

བག་ཕྱེ་ *bag-ṗye* (*W.* **bág-ṗe**) **wheat-flour;** *bag-skyó* thin pap or porridge of meal; *bag-zán* thick pap, dough; *bag-drón*, warm porridge; *bag-sbyár* paste; *bags-sbyín* **lute, putty,** a compound of meal and glue; *bag-léb*, resp. *bžes-bág C.* a cake of bread (*Hind. chapāti*).

བག་མ་ *bág-ma* **bride,** *lén-pa* to choose, to take frq.; *bág-ma-la* (or *bág-mar*) *lén-pa* to choose for a bride, *γtóṅ-ba* to give for a bride (wife), *ₒgró-ba, čá-ba Ma.*, **čá-če** *W.*, to become a bride, to get married; **bág-ma ṭi-te* (or *láṅ-te*) *bór-če**, *W.* to leave the chosen bride with her parents, sometimes for years, which frequently is the case, as betrothals, from reasons of expediency, are often brought about by the parents at a very early age. The common custom is that the young man desirous of marrying proceeds to the parents of his chosen one with the 'wooing-beer', *slóṅ-čaṅ*, which step however may remain yet a private affair; after some time he brings *tig-čaṅ*, the 'settling-beer', and finally *bsú-čaṅ*, the 'taking-home-beer', whereupon follows the wedding, *bág-ston*, and the consummation of marriage, *bza-mí byéd-pa.* — *bag-gós* **wedding-garment;** *bag-grógs-mo* **bride's maid** *Cs.*; *bag-zoṅ Cs.* (prob. more correctly: *rdzoṅs*) **dowry.**

བག་ཙམ་ *bág-tsam* v. *bag* I.

བག་ཙེ་ *bág-tse* a little **basket for wool** or **clews of wool,** *W.*

བག་ཤིས་ *bág-šis* (also *báxis, bóxis* etc.) *Ar.* بَخشیش 1. **fee,** drink-money. — 2. *Sp.* **a present, alms.**

བགས་ *bags* v. *bag* I.

བང་ *baṅ* 1. **foot-race,** *baṅ ni γžán-las mgyógs-pa* to be quicker in running than another; *de daṅ baṅ mnyám-par rgyúg-pa* to run with equal swiftness as ... *Pth.; baṅ rgyúg-pa Cs.*, **bhaṅ táṅ-wa** *C.*; **baṅ táṅ-*

*če** *W.*; *baṅ ₒgráṅ-pa* to run a race; *baṅ-rtsál sbyóṅ-ba Mil.* to exercise one's self in racing; *baṅ daṅ ₒgró-las-dag-gis nyén-pa* or *baṅ-ₒgrós nyén-pa* to overexert one's self in running *Med.*; **bhaṅ-gyóg, bhaṅ-čóṅ** *C.* **running-match, race**; *baṅ-čén(-pa,* also *-po) Pth.*, *Glr.* **swift messenger, courier**; **bhaṅ-mi** *C.*, **baṅ-mi** *W.*, id. — 2. v. *báṅ-ba.*

བང་བ་ *báṅ-ba, báṅ-ḱaṅ, báṅ-mdzod* **store-room, store-house, corn magazine,** also **treasury** *Dzl.*; *śiṅ-baṅ Kun.* a large box for grain, half underground; *báṅ-ṗud* first-fruit offering from the barn; **bhaṅ-gha** *Ts.* **repository**; (*dbus-baṅ,* pronounced:) **ü-bháṅ** *Ts.* **cupboard, press, case.**

བང་རིམ་ *baṅ-rim = ḱri-ₒṗáṅ,* the part of the *mčód-rten* which has the form of a staircase. — 2. *Sch.* 'a separate part of a house connected by a staircase' (?).

བང་སོ་ *báṅ-so* **grave, tomb,** *ysón-por báṅ-sor ₒdzúg-pa* to bury alive *Glr.*; **sepulchre, monument,** *báṅ-so ₒdébs-pa,* or *rtsíg-pa* to build a sepulchre *Glr.*; *báṅ-so mčód-pa* to perform funeral sacrifices, to honour a grave *Glr.*

བངས་པ་ *báṅs-pa Sch.* 1. = *sbáṅs-pa.* — 2. = *báṅ-ba.* — 3. = *báṅ-so.*

བཊྟི་ *bát-ti* (*Hindi*) 1. a weight = 2 *ser,* about 4 pounds. — 2. **balance, pair of scales**; **bát-ti tág-če** to weigh *W.*

བད་ *bad* 1. **moisture, humidity,** **śiṅ bad ḱór-na** *W.* when wood attracts humidity; **bád-čan** moist, humid, damp, from rain or dew *W.* — 2. **hoar-frost** = *bá-mo Sch.*, *Wts.* — 3. in compounds for *bád-kan.* — 4. **edge, border,** *bad ni yser* the edge is of gold *Sch.*; *mḱar-bád S.g.* = *ḱa-bad? bad-ₒbúr Mil.?*

བད་ཀ་ *bád-ka C.* a plant, similar to mustard, yielding oil.

བད་ཀན་ *bád-kan* mucus **phlegm,** a. as normal substance of the body comprizing 5 kinds: *rten-byéd* mucus in the joints of the neck and shoulders, *myag-byéd* in the stomach, *myoṅ-byéd* in the tongue and palate, *tsim-byéd* in the brain, eyes etc., *ₒbyor-byéd* in the rest of the joints; b. in a morbid state, as a cause of disease: *bád-kan-las gyúr-pai nad* mucous diseases; *bad-kan-lhén* mucus in the cardiac regions, prob. = gastric catarrh; *bad-kan-lčags-drégs* intestinal catarrh; *bad-kan-mgul-ₒgágs* mucous consumption; *bád-kan grúm-bu dkár-po* etc. *Med.*; *bad-kan-rlúṅ* phlegm and air, *bad-kan-mḱris* phlegm and bile; *bad-kan-ḱrag* phlegm and blood *Med.*

བན་ *ban* 1. *C.* **beer-jug, pitcher.** — 2. v. the following articles.

བན་ཆུང་, བན་བུན་ *ban-čúṅ, ban-bún* **a little, a bit**; *kyod-ráṅ nyams-ban-bún-gyi snáṅ-ba-la* you, with your little bit of spiritual light *Mil.*; *rtsi-śiṅ sna-tsógs ban-ma-bún* forest-trees of every kind not a few (or also variously mixed?) *Mil.*; *ban-če* in moderate quantity, 'tolerably many'.

བནྡ་ *bán-dha Sch.* **skull, cranium**; frq. spelled *bhán-dha,* hence perh. = भाण्ड vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

བནྡེ་, བན་དེ་ *bán-dhe, bán-de,* acc. to Hodgson's learned Nepalese authority (Illustr. 75) = वन्द्य, *reverendus, salutandus,* for which also in the Tibetan language *btsún-pa* is always used as an equivalent: **a Buddhist priest**; hence originally = Buddhist in general, the term being also applied to women *Mil.*; *ban-rgán* an old priest *Glr.*; *ban-spráṅ* and *spraṅ-bán* a mendicant friar; *ban-čúṅ* ('*pen-kiong*' *Desg.* 370) pupil, disciple in a monastery; *ban-lóg* col., a priest that has turned apostate; *ban-bón Mil.* and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to *Sch.*): **a Bon-priest,** in which case, however, the word prob. would be *bon-bán.*

བན་ཟོན་ *ban-zón Sch.*: for *bag-zón* **dread, fear.**

བབ་ *bab* v. *ₒbáb-pa.*

བབ་ཅོལ་ *bab-čól* **hastiness, rashness,** want of consideration in speaking and acting = *yzu-lúm*; *sdig-pa bab-čól-du byéd-pa* to sin recklessly, without heed or regard *Mil.*

བབ་མོ་, བས་མོ་ *báb-mo, bás-mo* (?) *Ld.* **soft, mild**; also **chaste, modest** (corrupted from *bág-mo*?).

བབས་ *babs* 1. **sunk, settled,** v. *ₒbáb-pa; nú-ma-la raṅ-bábs-kyi rdzas byúg-ste* rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full *Glr.*; *bábs-sa* **settlement, colony** *Sch.* — 2. **shape, form, appearance** *Sch.* — 3. *rta-babs* v. *rta,* comp.

བམ་(པ་) *bám(-pa)* 1. **rotten, decayed, putrid,** *ro bám-pa* putrid corpse *Tar., bam-ró,* id.; prob. also corpse in general, esp. in connection with sorcery; *bam-čén,* id.? *Thgr.* — 2. **mould,** white film on liquids; **mouldy, fusty, musty** *W.*

བམ་པོ་ *bám-po* 1. **bundle** of wood or grass *Schr., Sch.* — 2. **division, section,** of books, (of greater length than a chapter); in metrical compositions it is said to comprize a number of 300 verses; *glegs-bám* v. *glegs*; *bam-šiṅ Sch.* **board,** prob. = *glegs-šiṅ.*

བམ་རིལ་ *bam-ríl* 1. *Sch.* **dull, weak,** from old age or long labour, **worn out,** by much usage. — 2. *W.* **mould.**

བར་ *bar* sbst. (*Cs.* also *bár-ma*) 1. **intermediate space, interstice, interval,** *mk̔ar ɣnyís-kyi bar zám-gyis sbrél-ba Glr.* overbridging the space between the two castles; *sa-bár* **straits, narrow sea;** *ču-bár* **isthmus, neck of land;** **p̔áṅ-gi bar, láṅ-k̔e bar, ₒče bar** **shelf** of a repository, cup-board etc. *W.*; **intermediate, middle, mean,** *stod smad bar ɣsum* upper, lower and middle country *Ma.*; *bar ₒdir* here in the middle countries *Glr.; bár-gyi,* id., as adj. *Tar.* and elsewh.; *bár-gyi sder-čágs,* in *Wdṅ.* a lizard, as an amphibium partaking of two natures; *bár-na, bár-du, bár-la* adv. and postp. c. genit. (and accus.), *lám-gyi bár-na* in the middle of the road (there is a well); on the road, in or on the way, on the journey *Dzl.*; *brág-bar btsír-ba* to be squeezed between two rocks *Thgy.*; *ló-ma daṅ yál-gai bár-du* between leaves and branches *Dzl.*; *rgya bod bár-la ₒgró-bai mi* people travelling between China and Tibet *Glr.; deï bár-la, de-bár* between *Glr.*; **in the mean time, at the same time,** *Glr.*; *zla-ba ɣsum-gyi bár-du* (to provide for a person) for the space of 3 months *Dzl.; žag bdún-gyi bár-du* for seven days (he had not eaten any thing) *Dzl.; t̔úṅ-čin byá-bai sá-ča bár-du byon* he went as far as the country called *tuṅ-čin Glr.*; *dá-ltai bár-du Glr., da-tsam-gyi bár-du Dzl.; da-bár, Mil.* **until now, hitherto;** *de(i) bár(du)* id., when referring to what is past = **until then;** *ₒbrás-bui bár-du t̔ób-pa* to obtain all, even to the fruit (inclusive of the fruit) *Dzl.*; *lan ɣsum-gyi bár-du* at three (different) times *Dzl.;* frq. with verbs: *rtsé-mo-la t̔úg-gi bár-du* till even touching the top *Dzl.* and so frq.; rel. to time gen. with a negative, being then equivalent to **as long as,** *ma t̔ób-pai bár-du* as long as it has not been obtained = until its having been obtained *Dzl.*; *ṅa ma ši bár-du* till or up to my death *Mil.*; *ma bsleb bár-du* as long as we have not reached, attained *Glr.;* seldom without a negation: *mya-ṅán-las ₒdás-pai bár-du Dzl. ꞁV,* 4 (s. l. c.); *bár-nas* **from between,** *rtsib-mai bár-nas* from between the ribs *Glr.* — 2. fig. *bar byéd-pa* to interpose, intercede, mediate *Glr.*, cf. *bár-mi.* — 3. Termin. of *ba,* and cf. *par* III.

Comp. and deriv. **bhár-kya** partition-wall *C.* — *bar-skábs* space of time, period *Tar.* — *bar-skór* veranda, exterior gallery of the middle story of a house. — *bar-k̔aṅ Sch.* a building between two other houses; *Schr.* a room between two others. — *bar-gós Schr.* waist-coat. — *bár-ₒga* some, several; several times, now . . . now . . . *Dzl.* — *bar-čód, -čad,* perh. also *-ɣčod,* sbst. to *bar-du ɣčod-pa,* (v. *ɣčod-pa*) **hinderance, impediment; danger; damage, failure, fatal accident;** *t̔sé-la bar-čád ₒoṅ,* or *byuṅ* (my) life is in danger; *lús-kyi, sróg-gi bar-čád-du ₒgyur* id.; also: to meet with an accident, to perish, to be lost *Dzl.* and elsewh.; **bar-čad-la ši* W.*, he met with a violent death; *bar-čád sél-ba* to protect against fatal accidents, of magic spells frq.; *ṅá-la bar-čád méd-par* without meeting with an accident *Mil.*; *bar-čád rtsóm-pa* to meditate evil, to brood

mischief *Mil.*; *bar-čád ma ťsúgs-par* without having played me a roguish trick *Mil.*; also in a moral sense: temptation; sin, trespass, *bár-du γčód-pa* to commit sin, to trespass *Mil.* — **bár-ta** *W.* cloth round the loins. — *bar-stóṅ Sch.* empty space. — *bár-do* 1. also *bar-ma-do* the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, ni f.); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in *Thgr.* the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogma). *bár-do γčód-pa Mil.* is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. *W.*: **hard, difficult; difficulty,** — perh. Bunan. — *bar-snáṅ* (seldom *bar-snáṅ-ba*) **atmospherical space**; *stéṅ-gi bar-snáṅ-la* in the heavens, in the air, frq.; *bar-snáṅ-la ₒpar* (a fragment of a blasted rock) flies up into the air; *bar-snáṅ-du* or *-la* c. genit., the common word for **over**, *goi bar-náṅ-la*, over (his) head. — **bár-pa** *W.* the middle one, e.g. of three brothers. — *bar-bár-du Ma.* **at intervals, from time to time, now and then**; *bar-bár-la* id.; **mā bar-bár-la**, at long intervals, seldom *W.* — *bár-ma* the middle one of three things *Glr.* — *bar-mi* **mediator, intercessor, umpire.** — **bar-ťsód** *W.* middling, **lúṅ-po bar-tsód** a moderate wind. — *bar-mtsáms*, *bar-ₒťsáms* **interval** (*Sch.*: room; leisure, convenience, comfort?). — *bar-lág-pa* = *bar-mi Sch.* — **bar-lhag** gap, vacancy, deficiency *W.*, **bar-lág káṅ-če** to fill up a gap or vacancy, to supply a want, or deficiency.

བར་ལིག་ *bar-lig W.* a **field** or **estate** let to a person for the term of his life, for usufruct.

བལ་ *bal* **wool**, *bál-gyi* woolen, *bal daṅ ldán-pa* woolly *Wdṅ.*; *bal séd-pa* the first coarse plucking of wool, *rmél-ba* the second, of the finer wool, *síṅ-ba* the third, of the finest *W.*; **bal táb-če** to beat wool *W.*; *lug-*, *ra-*, *rṅá-bal* sheep-wool, goat's and camel's hair; *rás-bal*, *šiṅ-bal* cotton *Cs.*; *šiṅ-bal* prob. also the down on willow-blossoms *Sch.*; *srín-bal Wdṅ.*, *Schr.*: raw silk, yet perh. also cotton; *čú-bal* a kind of moss on stones in brooks *Cs.* — *bal-skúd* a woolen thread or yarn, worsted. *bal-skyé Sch.*: mould on fermented liquors. — *bal-gláṅ*, *Cs.* also *bál-gyi glaṅ-po-čé*, a kind of elephant, for which sometimes incorr. and ambiguously *bá-laṅ* is used, *Dzl.* and elsewh. — *bal-ťér* thin woolen cloth *Cs.*; **bal-ₒdáb** *W.* tuft of wool, as is used for spinning. — *bal-p̓rúg* thick woolen cloth. — *bal-γás Sch.* wool-card (?)

བལ་པོ་ *bál-po*, *bal(-po)-yúl* **Nepal**, frq. designated as *rín-po-čei gliṅ*, and as the favourite country of the *Klu*, or serpent-demons; *bál-po-pa*, fem. *bál-po-ma*, *bál-mo Glr.*, a Nepal man or woman; *bal-nyiṅ C.*, (*-snyiṅs*) a Nepal rupee; *bal-srán Tar.*, Nepal pease.

བས་ *bas* I. v. *bás-pa*. — II. instrum. of *ba*; *bas-bldágs*, 'licked by a cow', n. of a disease combined with the sensation, as if the skin had been licked off by a cow, cow-itch, cow-pox *Cs.* (?) — III. v. *pas*, where there is to be added: **to say nothing of, much less,** e.g. *k̓ron ₒdom dgu-brgya-bas brgya yaṅ ₒbru mi ťub*, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900, f.) *Glr.*

བས་པ་ *bás-pa* (cf. Pers., Hind. بس) *Cs.*: pf. of *byéd-pa* inst. of, *byás-pa* in the signification of '**done (with), settled**'; *bás-par byéd-pa*, id. *Sch.*; in *Bal.* frq.: **bas, byas, bas-se*, or also *byás-te yód** it is finished, completed, ready, all right; *der bas* that is all of it, nothing more is left *Sch.*; in *bgyis-su bás-kyis* after having been made, caused, occasioned *Mil.*, it stands as a sign of the preterite, similar to *zin*; or like *zad*: *mi γčig-gi smán-du ma bás-kyis* not only for one man it serves as a medicine *Dzl.*; *bas-mta* **border-country** *Sch.*

བས་མོ་ *bás-mo* v. *báb-mo*.

བི་ *bi* 1. num. figure: 45. — 2. in *W.* gen. for *byi.* — 3. *bi* and *biu Pur.* for *bya* **bird, fowl, hen.**

བི་གང་, བི་ཡང་ *bi-gáṅ, bi-yáṅ* in compounds *big,* **hole** *W.* for *bú-ga,* cf. *ˌbíg-pa*; *bi-gáṅ-čan* having holes.

བི་ཏང་ *bi-taṅ, Lh.* **door,** prop. Bunan.

བི་ན་ཡ་ཀ་ *bi-nā-ya-ka Ssk.,* v. *bgegs.*

བི་ཤྭ་ཀར་མ་ *bi-śwa-kar-ma Ssk., lhai bzó-bo* the smith of the gods, the Brahman-Buddhist Vulcan *Dzl., Glr.*

བི་ཥ་ *bi-ṣa* (*Ssk.* word for poison) n. of certain medicinal plants, e.g. *bi-ṣa-dkar* Polygonatum, in *Lh.*

བིག་པན་ *big-pan Cs.* **vitriol;** *Sch.* **potash, garlic-ashes;** mentioned in *S.g.* as a caustic.

བིག་བི་ལིག་ *big-bi-lig Kun.* **quail.**

བིད་བིད་ *bid-bid*(?) *Ld.* **mouth-piece of a hautboy, hautboy reed.**

བིམ་པ་ *bím-pa* बिम्ब, विम्ब, Momordica monadelpha, a cucurbitaceous plant with a red fruit *Wdṅ.*, along with *ka-bed*; the fashion of Indian poets to compare red lips with the bimpa fruit, has been adopted also by the Tibetans, *Gyatch.* p. ༦༦; transl. p. 108; so also *Pth.: mču-sgrós bím-pa ltá-bur mdzes* (where *Sch.* gives the signification of **peach,** on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

བིར་བིར་ *bir-bir W.* **crumbs, bits, scraps.**

བིལ་བ་ *bíl-ba Ssk.* विल्व, *Hind. bilb, bél,* Aegle marmelos, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

བུ་ *bu* I. sbst., resp. *sras,* 1. **son,** common in *B.* and *C.*; **čé-bu* W.,* the eldest son. — 2. child, *bu btsá-ba* the bringing forth of children, children being born *Dzl.*; *bu máṅ-bar ˌgyúr-ba* to get many children; *bu mi ɣsós-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu,* mother and children; also transferred on animals: *rťa ma brgya bu brgya* a hundred mares with as many foals *Dzl.;* the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers *Mil.* — The fem. *bú-mo* v. below.

Comp. *bu-ˌkrid* (or *pu-tri*?) a fem. noun proper. — *bu-grógs Cs.* **step-brother, foster-brother.** — *bu-rgyúd* **offspring, issue, progeny, generation** *Tar.* 168. 11. — *bu-dód* foster-child, adopted son, *ṅéd-kyi bu-dód mdzod* deign to be adopted by us *Mil.* — *bu-ɣdúṅ* a small cross-beam *Mil.* — *bu-nád* child-bed, *bu-nád log* the child-bed terminates unfavourably *Pth.* — *bu-snód* **uterus, womb** *Med.* — *bú-po* male child, son *Dzl.* — *bu-ṕrug* children. — *bú-mo,* vulg. also *bó-mo* 1. **daughter,** frq. 2. **girl,** *ṅa bú-moi dús-na yin-te* when I was still a girl *Glr.* — *ḱyeu daṅ bú-mo* lads and lasses *Dzl.*; **maiden, virgin;** *bú-mo ɣtsáṅ-ma, ɣsár-ma, ɣsár-pa* a girl that is still in a virgin state. 3. young woman *Dzl.*; *W.* gen. for *bud-méd,* frq. — *bu-smád, Cs.* also *bu-mád* family, children, nearest relations *Mil.* and elsewh. — *bu-ťsá* (*Dzl.* ed. *Sch.* also *bu-tsá*) 1. **children's children** *Thgy.*; family = *bu-smád* 2. *W.,* **son,** gen. for *bu;* **boy,** **bú-ťsa daṅ bó-mo*.* — *bu-ťsáb Cs.* = *bu-dod.* — *bu-tsás ˌbrél-ba Glr.* (acc. to the context) to cohabit. — *bu-sríṅ* brother and sister. — *bu-slób* scholar, disciple, follower of a clerical teacher, opp. to *nyá-ma* hearer, who still continues in his secular calling. — II. num. figure: 75.

བུ་ག་ *bu-ga* 1. छिद्र, in compounds *bug,* **hole, opening, orifice, aperture,** *bá-spui bú-ga* pore, passage of perspiration *Dzl.;* *sna-búg* nostril; *bú-ga dgu*(*-po*) the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *ťsáṅs-pai bú-ga* and perh. also *yid-ˌjug bú-ga Med.,* appears to be = *mťsog-ma* **the fontanel** or vacancy in the infant cranium, with which various fables are connected; **cavity, vessel,** (anatom.), also **veins** *Med.* — 2. symbol. num.: 9.

བུ་གུ་ *bú-gu* **hole**, *sgoi* key-hole *Dzl.*

བུ་སྟོན་ *bu-stón* name of a learned Lama and author of *čos-byúṅ*, about the year 1300 *Glr.*, an adherent of the Adi-buddha doctrine, v. *Cs. Gram.*

བུ་རྡོ་ *bú-rdo Sch.*, **idle talk, tittle-tattle.**

བུ་ཡུག་ *bu-yúg* **snow-storm** *Mil.*

བུ་རམ་ *bu-ram Hindi* गुड़, *gur*, hence *W.* **gu-rám**, **raw sugar, muscovado; treacle**, *Mil.*, *Lt.; bu-rám sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-śiṅ, bur-śiṅ*, vulg. **gur-śiṅ** **sugar-cane**; *bu-ram-śiṅ-pa*, इक्ष्वाकु, name of the first king of the solar dynasty in India, *Glr.; bu-ram-čaṅ, bur-čaṅ* sugar-beer *Lt.*; *bur-dkár? Lt. bur-stáṅ ỳčig* (more correctly *ltaṅ*) *Sch.*, a bale of raw sugar packed up in leather.

བུ་ལོན་ *bú-lon* (cf. *bun*) **advanced money, debt,** **ṅul gye̱ bú-lon mi-la táṅ-če** *W.* to lend a person a hundred florins; (*bú-lon byéd-pa* to contract debts *Schr.*, *Sch.*??) *bú-lon ˳ǰál-ba* (*W.* **čál-če**), *spród-pa Sch.* to pay a debt, *sél-ba* to put out, to cancel a debt, *déd-pa, bdá-ba* to call in, to recover a debt, *čágs-pa* prob. the beginning and running up of debts *Dzl.*; *bú-lon-pa* **debtor,** *dṅul brgyai* of a hundred rupees.

བུ་ཧག་ *bu-hág* v. *sbugs-hág.*

བུག་པ་ *búg-pa* 1. sbst. **hole**, *búg-pa ˳búg-pa* to bore holes *Glr.*, cog. to *bú-ga.* — 2. *Sch.*, to get holes (?).

བུག་ཞོལ་ *bug-žól* v. *sbugs.*

བུག་སུག་ *bug-súg Ld.* **birdsfoot-trefoil,** Melilotus.

བུང་བ་ *búṅ-ba* 1. a humming and stinging insect, **bee** etc.; *buṅ-lčág* sting, and also the wound caused by it; **buṅ-ba čág taṅ soṅ** *W.* the bee has stung. 2 *Cs.* a bright black stone.

བུངས་ *buṅs* **mass, heap, bulk,** *buṅs-čén* a large heap *Lt.*; *dri-čui buṅs-če* a great quantity of urine *Mṅg.; buṅs byéd-pa* to heap one upon another, pile up. — *buṅ* **many** (?).

བུད་ *bud*, every darkening of the air through dry matter, **a cloud of dust,** more exactly *tal-búd; bud-tsub* dust from threshing; *búd-kyis btab* wrapt in vapour *Mil.*; perh. also **snow-storm** (*Sch.*), yet not exclusively.

བུད་དྷ་ *búd-dha Ssk.*, **Buddha**, n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in *W.*) almost unknown, v. *saṅs-rgyas*; *bud-dhai preṅ-ba*, **búd-de̔ ṭáṅ-na** **rosary** *Ts.*

བུད་པ་ *búd-pa* 1. *Sch.* = *sbúd-pa.* — 2. pf. cf. *˳búd-pa.*

བུད་མེད་ *bud-méd B.* and *C.*, 1. **woman,** *bud-méd sdúg-gu* a fair woman *Dzl.; bud-méd daṅ sbágs-pa* to defile, corrupt one's self with women *Dzl.* — 2. **wife, spouse,** not frq. *Dzl.* (*W. bú-mo* and *ǎ-ne*).

བུད་ཤིང་ *búd-śiṅ* **fire-wood, fuel,** also dung used as such; *búd-śiṅ bśág-pa* to cleave or chop wood.

བུན་ *bun* 1. = *bú-lon Mil.*, *bun toṅ* **lend us!** *Mil.; bun btáṅ-du ma nyán-pas* not willing to lend any thing *Mil.; kyéd-rnams-la bun dgós-na* if you want an advance (of money) *Mil.* — *bún-to, bún-yig* 1. **debtor's account-book.** 2. **bond** or obligation, **bill of debt.** — *bun-bdág* 1. **creditor.** 2. **money-changer, banker.** — *bún-yig* v. *bún-to.* — 2. **interest,** **bhu̱n kye̔-pa** to bear interest *C.; bun ˳ǰál-ba* to pay interest *Cs.* — 3. (house) **rent** *Sch.*(?) — 4. *bun-ré Sch.* a **small matter,** cf. *ban-bún*; *bun-bún Sch.* piece-meal, scattered, dispersed. — 5. v. *˳bún-pa.*

བུན་ལོང་ *bun-lóṅ* — *ču bun-loṅ-lóṅ byed* it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence *bun-lóṅ-gi snaṅ-sás* troubled, impure, sinful thoughts.

བུབ་པ་ *bub-pa* v. *˳bub-pa.*

བུབས་ *bubs* = *yug*, also *tan* (थान *Hind.*) 1. an entire **piece of cloth** rolled up; *gos-bubs* cotton-cloth *Cs.* — 2. in a general sense one whole, something entire *Sch.*; *bubs-ril* prob. whole, entire, *bubs-ril lus S.g.* the whole body, opp. to separate parts.

བུམ་པ་ *búm-pa*, **bottle, flask**; the water-flask of the hukka; bottle-shaped ornaments in architecture, e. g. on the cenotaphs or Chodtén; *rdzá-mai* earthen-bottle, pitcher; *šél-bum* glass-bottle; *č́áṅ-bum* beer-bottle; *mč́ód-bum Cs.* vessel used in sacrificing; *mé-bum* cupping-glass *Lt.* (cf. *puṅ-pa*).

བུར་ *bur* 1. **bolt, bar,** vertically fastened to a door etc., *t́óg-bur* upper, *yóg-bur* lower bolt. — 2. for *bu-rám*. — 3. for *̥bur*.

བུར་རྟིང་ *bur-rtiṅ* (or perh. *tiṅ*) *Sch.*, a kind of **bell** or **gong** in temples.

བུར་ཙེ་ *búr-tse* n. of certain plants in *Ld. & Kun.*

བུལ་ *bul W.*, **bhul, bhu̥l, bhu̥* and *bhu̥-tog* C., Med.*, (the spellings of Campbell, *peu* — v. *bá-mo* — and of *Schl.*, *phuli*, have prob. resulted from a mistake in hearing), **soda,** not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

བུལ་པོ་ *búl-po* **slow, heavy, tardy,** *̥gro búl-te* slow in walking, making but tardy progress *Dzl.*; *W.: *ḍúl-če búl-po**.

བུལ་ཧ་རི་ *bul-ha-ri*, **bul-gar* W.*, **Russia leather, jufts.**

བུས་པ་ *bús-pa* 1. for *byís-pa Lt.* — 2. v. *̥búd-pa*.

བེ་ *be*, 1. num. figure: 105. — 2. *W.* for *bye*. — 3. for words here not noted refer to *pe*.

བེ་ཁུར་ *be-k̔ur S.g.?*

བེ་གེ་ *be-gé* v. *beg-gé*.

བེ་ཅོན་ *be-čon*, also *-tson*, *Ssk.* गदा, 1. **club,** with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*

བེ་ཏ་ *be-ta* a geographical prop. name, prob. = Himalaya, *Pth.*

བེ་ཏོ་, བེ་དོ་ *bé-to*, *bé-do*, vulg. **calf.**

བེ་དྷ་ *bé-dha* v. *̥bé-dha*.

བེ་སྣབས་ *be-snábs Cs.*, **thick slime** or **mucus,** e.g. the mucus flowing at childbirth from the vagina *Lt.*

བེ་བུམ་ *be-búm*, also *beu-búm*, **writing, scripture, book** *Glr.*, perh. the same word as the following.

བེ་འབུམ་ *be-̥bum*, are stated to be the sacred writings of the Bonpos, which — as our Lama candidly owned — 'are also perused by Buddhists for their edification'.

བེ་མོ་ *bé-mo* **cow-calf,** female calf *C.*

བེ་རྫི་ *be-rdzi* Nakshatra, v. *rgyu-skár* 3.

བེ་ཟ་ *bé-za W.*, from the *Hind.* ब्याज, **interest,** *ṭá-ka bé-za* a double paisa interest, of 1 rupee, = 4—6 pCt. pro month.

བེ་རག་ *be-rag* (spelling?), **fillet** of the women in *Ld.*, ornamented with coloured stones.

བེ་ལེ་ཀ་ *be-le-ka S.g.*, a kind of **surgical instrument.**

བེ་ལོག་ *be-log Sch.* **great-grandfather.**

བེ་ཤིང་ *be-šiṅ* **oak-tree,** = *č́a-ra*; *be-k̔ród* oak-forest *Wdṅ.*

བེག་གེ་ *beg-gé Lt.*, a disease; *Sch.:* measles.

བེག་ཙེ་ *bég-tse* a hidden **shirt of mail.**

བེང་ *beṅ Sch.*, **stick, cudgel, club.**

བེད་ *bed*, 1. = *k̔e*, *k̔e-béd*, **advantage, profit, gain, high price,** *t́sá-la drúg-ču bed yód-pai skábs-su* at a time when salt was a sixty times dearer (than barley) *Glr.*; **bed t́ób-če* W.* to gain, to make profit; *bed-č́ód Mil.* is stated to be the same as *loṅs-spyód*; *bed-č́ód t́sod bčád-de* to be temperate, to keep moderation in the indulgence of the appetites. — 2. **interest,** *C., W.*

བེན་ *ben* **a large pitcher; jug, beer-pot,** *Glr.*; **ču-bhén**, water-pot, *C.*

བེམ་པོ་ *bém-po* 1. **dead matter,** mostly applied to the body, as opp. to the soul, *rig-pa*, e.g. *bem rig ̥gye-dus* when body and soul are parting, *Mil., Thgr.; lus bem-rig ɣnyis-kyi so-mtsáms-su* on the

boundary between the physical matter of the body and the soul *Mil.*; *Was.* (272) *bem-reg* is perh. a mistake in writing, although it also makes sense. — 2. *Sch.* **a pestilential disease**; in the *Mṅg. bem tol rgyáb-pa* seems to denote a surgical operation. — 3. some receptacle, **box, bag** etc., *bém-poi náṅ-nas yser bton* she took gold out of the . . .?

བེའུ་ *beu Cs.* **calf.**

བེའུ་བུམ་ *beu-búm* v. *be-búm, Mil.*

བེའུ་རས་ *beu-rás,* in *Stg.* mentioned as a material for clothing; *Schr.*: **'fine linen'**, which however is as yet unknown in Tibet.

བེར་ *ber* 1. **cloak,** *bér-gyi ťú-ba* tail of the cloak *Glr.; ber nág-po* a black cloak *Glr.* and elsewh.; *ˌǰol-bér* dress with a train *Wdk., Pth.; ťsem-bér* a cloak patched up of many pieces *Pth.; ber-čen* gown of a priest, sacerdotal cloak, without sleeves, with *gos-čén* for a collar; *ber-ťúl* fur-cloak. — 2. **strength, sharpness, keenness, pungency,** of spices, spirits, snuff etc.; *ber-čan* sharp, pungent, piquant; **ǎ-rág-la ber máṅ-po yod** the gin is very strong *W.*; **bér-ra rag, lčeï bér-če máṅ-po rag** it bites, burns my tongue; *za-bér Cs.* the burning sensation caused by the stinging of nettles; cf. *gár-ba.*

བེར་ཀ་ *bér-ka W., bér-ma, ber-lcág Mil.,* **stick, staff** (cf. *dbyúg-pa*); *spai bér-ma* cane, bamboo *Mil.*; *ber-ma lčag yčig* a simple staff *Mil.; lčags-bér* iron-bar, crow-bar; *smyug-bér* cane, walking-stick.

བེལ་ *bel Cs.* **leather bag.**

བཻ་ཌཱུ་རྻ་ *wai-dūr-ya, Ssk.,* **azure stone, lapis lazuli** *Dzl. wai-dūr-ya dkar-po* and *sṅon-po,* v. table of abbreviations.

བཻ་རོ་ཙ་ན་ *wai-ro-tsa-na Ssk., Tib.*: *rnam-par-snaṅ-mdzad,* 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II., 69.

བོ་ *bo,* 1. num. figure: 135. — 2. **affix,** to designate some words as nouns.

བོ་ཏོག་པ་, བོ་ལོང་བ་ *bo-tóg-pa, bo-lóṅ-ba Ts.,* **ankle, ankle-bone.**

བོ་དེ་ *bo-de Cs.*: 'n. of a tree, the fruits of which are used as beads for rosaries'.

བོ་དྷི་ *bo-dhi Ssk.,* **wisdom**; also n. of **the Indian fig-tree,** ficus religiosa, *byaṅ-čub-šiṅ;* n. of the **white narcissus** (*Lh.*).

བོ་བ་ *bó-ba,* prob. pf. of *ˌbó-ba.*

བོ་མོ་ *bó-mo W.* for *bú-mo.*

བོ་ལོ་ *bó-lo,* **ball,** for playing *Ld.*

བོག་པ་ *bog-pa* v. *ˌbógs-pa.*

བོག་ར་ *bóg-ra Sch.* **roof.**

བོགས་ *bogs, Cs.,* **gain, profit, advantage;** *bogs ˌdón-pa Sch.* to yield profit; whereever I met with the word, it was used only in a religious sense: **gain for the mind,** benefit for the heart, furtherance of devotion of meditation, *Mil.*

བོང་ *boṅ* 1. also *boṅs,* **size, dimensions, volume, bulk,** *boṅ-čé, -čén* large, *boṅ če don čuṅ,* large of size, and small of significance are e. g. the lungs (in as far as roasted or boiled they yield little substantial food) *Mil.; lus-boṅ-čé, -čúṅ, ˌbriṅ* big, little, middling, as to size of body, *S.g.*; *boṅ-ťúṅ* little in stature; *boṅ-ťsád, boṅ-ťsód* = *rdzógs-pa* full size, a full-grown body *Thgy.* — 2. v. *boṅ-na.* — 3. also *bóṅ-ba, Cs.*: 'general name for small stones, pebbles etc.'; in medical works *ziṅ-gi bóṅ-ba* are mentioned as remedies; in *Pth.* the word occurs in an enumeration of temporal goods, precluding the above signification. — 4. v. *boṅ-bu.* — 5. provinc. for *baṅ Glr.*

བོང་ཁྲ་ *boṅ-krá Sch.* a species of **falcon.**

བོང་གུ་ *bóṅ-gu* v. *bóṅ-bu.*

བོང་ང་ *boṅ-ṅá,* various species of **wolf's bane,** aconite, *boṅ-dkár, -nág, -dmár, -sér,* used as medicines, or even as poisons.

བོང་ནག་ *boṅ-nág* v. the preceeding and the following article.

བོང་བུ་ *bóṅ-bu, Sch.* also *bóṅ-bo,* 1. **ass,** *bóṅ-po* or *po-bóṅ* he-ass, *bóṅ-mo* or *mo-bóṅ* she-ass, *boṅ-prúg* colt or foal of an

ass; *boṅ-sgál* an ass's load; *boṅ-sbáṅ* dung of an ass; *boṅ-rdzí* keeper or driver of an ass; *dre-bóṅ Cs.* 'an ass generating a mule'. — 2. n. of insects, *rgyás-poi bóṅ-bu* sugar-mite, lepisma, *Ld.; boṅ-nág* (perh. *buṅ-nág*) dung-beetle *Lh.* — 3. *Cs.*: **blockhead, fool.**

བོད་ *bod* 1. *Ssk.* भोट, **Tibet**, *bód-(kyi) yul* id. 2. for *bód-pa, bod k̇a-ċig* some **Tibetans** *Tar.*, *k̇yed bód-rnams* ye Tibetans. — 3. for *bód-skad* the **Tibetan language**, *bód-du bsgyur ˳jug* I will have it translated into Tibetan *Pth.*; *bód-skad*, in a more limited sense, also implies the common language of conversation, opp. to book-language *W.; bód-pa, bód-(kyi) mi* Tibetans, *bód-mo* fem.; *bód-kyi mi-rígs* or *mi-brgyúd* the people of Tibet, in contradistinction to other nations, *bod-˳báṅs* the Tibetan people, opp. to its ruler.

བོད་པ་ *bód-pa* 1. v. *bod.* — 2. = *˳bód-pa.*

བོན་ *bon* (acc. to *Schf.* = बीज) 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jan. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and *lha-ċ̓os* and *bon-ċ̓os*, or shorter *ċ̓os* and *bon*, were placed in opposition, as with us christianity and paganism; v. *Glr.* and *Mil.*; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and convents in *C.*, but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = *bón-po*, follower of this religion.

བོར་ *bor*, v. *˳bór-ba.*

བོར་ར་ *bór-ra*, **a sack of corn**, holding about 30 *k̇al W.*

བོལ་ *bol, bol-góṅ* 1. **the upper part of the foot** *Stg.* — 2. **the leg of a boot** *W.* — 3. **clod of earth** *C.* — 4. v. *˳bol.*

བོལ་གར་ *bol-gár* = *búl-ha-ri.*

བོལ་པོ་ *ból-po* v. *˳ból-po.*

བོས་ *bos*, v. *˳bód-pa.*

བྱ་ *bya* 1. sbst. **bird, fowl, hen,** cf. the following articles. (*Pur. biu* [v. *byiu*], *bi*). — 2. vb. fut. root of *byéd-pa*, v. this and the sbst. *byá-ba.* — 3. **ja ċ̓ó-ċe* W.*, **to castrate, to geld.**

བྱཱ་ཀ་ར་ཎ་ *byā-ká-ra-ṇa*, व्याकरण, prop.: **explanation,** 1. = *luṅ-du-ston-pa* **prophecy,** cf. *Burn.* I, 54 sequ. — 2. in later times: **grammar.**

བྱ་ཀྲི་ *bya-kri Mṅg.*, *bya-tri Lt.*, n. of a medicine.

བྱ་རྐང་ *bya-rkáṅ*, 1. **a bird's foot.** — 2. n. **of a vein** *Med.* — 3. officinal plant, in *Lh.* a blue kind of orobanche.

བྱ་སྐད་ *bya-skád*, also *bya-sgrúṅs, bya-ċ̓ós* title of a book of satirical fables, in which birds are introduced speaking.

བྱ་སྐོན་ *bya-skón* **fowler's net** *Lex.*

བྱ་སྐྱི་ *bya-skyí Stg.*; *Sch.*: **roof, shelter.**

བྱ་ཁང་ *bya-k̇áṅ Cs.* **bird-cage.**

བྱ་ཁྱུང་, ཁྲ, ཁྲུང་ *bya-k̇yúṅ, -k̇rá, -k̇rúṅ* = *k̇yuṅ, k̇ra* and *k̇ruṅ-k̇rúṅ.*

བྱ་ག་ག་ *bya-gág Dzl.* and elsewh., a species of ducks, *Sch.*: **the gray duck.**

བྱ་དགའ་ *bya-dgá* **gift, present,** esp. as a reward; *sbyín-pa* to bestow a gift, frq.; *bya-dgár* as a present, for a reward, *stér-ba* to give.

བྱ་རྒོད་ and རྒྱལ་ *bya-rgód* and *-rgyál* **bird of prey** *B.* and col.; *bya-rgod-spos Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgod-p̓úṅ-poi ri*, गृध्रकूट, vulture-hill, in Magadha, a preaching-place of Buddha.

བྱ་རྒྱ་ *bya-rgyá* **fowler's net.**

བྱ་སྒབ་ *bya-sgáb* n. of one of the smaller lobes of the lungs.

བྱ་སྙེང་ *bya-snyéṅ* v. *bya-rmyéṅ.*

བྱ་ཏྲི་ *bya-trí* v. *bya-krí.*

བྱ་ཐལ་ *bya-t̓ál Glr.* light-gray **bird's dung.**

བྱ་འདབ་ *bya-ₒdáb* 1. lit. **a bird's wing.** — 2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration *Glr.*

བྱ་འདྲེ་ *bya-ₒdré Sch.*, a winged diabolical creature, **harpy.**

བྱ་ན་ *bya-na* (acc. to *Lis.* corrupted from व्यञ्जन) **seasoning, condiment, sauce,** in a legend; prob. also in a gen. sense: **meat, food,** *byá-nai yo-byád Lex., byá-na-ma,* prob. id.; *tsá-ba byá-na-ma žig kyér-nas* bringing some warm food *Mil.*

བྱ་ནག་ *bya-nág* **raven,** or some similar bird *S.g.*; *bya-nag-rdó-rje Mil.* id., because the raven is said to reach an age of a thousand years.

བྱ་ནན་ *bya-nán Sch.* (sub. *byá-ra*) **earnest endeavour.**

བྱ་པ་ *byá-pa Cs.* **fowler, bird-catcher.**

བྱ་པོ་ *byá-po* 1. **cock,** the male of the domestic fowl, more definitely: *byá(-po) mtsa-lu B.* and col.; *byá-po dáṅ-po, gnyís-pa* etc., the first, the second cock-crow *C.* — 2. **byá-po skyá-po** *W.* **sparrow.** — 3. *bya-po-tsi-tsi Med.*, a medicinal plant, stopping the monthly courses; in *Lh.* the great balsamine, Impatiens Roylei.

བྱ་སྤུ་ *byá-spu,* **down** (feather), *byai spu B.* and col.

བྱ་ཕོ་ *bya-pŏ,* **cock,** the male of any bird.

བྱ་ཕྲུག་ *bya-prug* 1. **a young bird.** — 2. **a young fowl, chicken.**

བྱ་བ་ *byá-ba* 1. inf. and part. fut. of *byéd-pa,* q. v. — 2. sbst. **deed, action, work,** without any reference to time, *ₒjig-rtén-gyi byá-ba* and *čós-kyi byá-ba* secular and religious works, frq.; *mai byá-ba byéd-pa* to act as a mother, to perform a mother's part *Tar.*; *byá-ba zín-pa* an action completely past *Gram.*; *byá-ba maṅ yaṅ ₒbrás-bu čúṅ-ba* much labour and little fruit, much work and little profit *Tar.*; *der rgyál-po daṅ blón-po-rnams-kyi byá-ba byúṅ-ba yin* then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense *byá-ba* = **secularity, worldliness,** *byá-ba btáṅ-ba jig rgyán-du če* a resigning of worldly things is fraught with great blessing *Mil.*; *bya-byéd* the doing, doings: *bya-byed nyúṅ-ba jig rgyán-du če* the doing little brings great blessing, and so in a similar manner: *byá-rgyu byéd-rgyu ma maṅ jig* do not give way to a bustling disposition *Mil.*, i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; *bstán-pa-la* (or *bstán-pai*) *byá-ba byás-pai lo-rgyús* an account of what has been done for the spread of the doctrine *Tar.*; *byá-ba daṅ ₒbrél-ba* seems to be a grammatical term relating to the verb.

བྱ་བང་ *bya-báṅ* v. *bya-wáṅ.*

བྱ་བལ་ *bya-bál Sch.* **down** (feathers); *Lt.* 121?

བྱ་བྲལ་བ་ *bya-brál-pa* one free from business, one that has renounced all worldly employment, **an ascetic,** *Ld.-Glr.*

བྱ་མ་ *byá-ma* **a female bird, hen, brood-hen.**

བྱ་མ་རྟ་ *byá-ma-rta* **courier, estafet.**

བྱ་མ་བུམ་ *bya-ma-búm* a tea-pot shaped vessel used in sacrificing.

བྱ་མ་བྱར་སྐྱག་ *bya-ma-byar-skyág*(?) **dandelion,** Taraxacum *Ld.*

བྱ་མ་བྱི་ *bya-ma-byi S.g.*; *Sch.* **flying squirrel.**

བྱ་མ་ལེབ་ *bya-ma-léb Sch.* **butterfly,** = *pye-ma-léb.*

བྱ་མོ་ *byá-mo* 1. **the female** of any kind of birds. — 2. **hen, female fowl,** also in conjunction with *mtsá-lu,* cf. *byá-po*(?).

བྱ་རྨྱང་བ་ *bya-rmyáṅ-ba Sch., bya-rmyéṅ* (another reading *snyeṅ*) *byéd-pa,* **to yawn** *Mil.*

བྱ་དམར་ *bya-dmár* **flamingo** *Sch.*

བྱ་ཚང་ *bya-tsáṅ* **bird's nest.**

བྱ་ཚེ་རིང་ *bya-tse-ríṅ Sch.* **the white crane.**

བྱ་ཚོགས་ *bya-tsógs* **a flight of birds.**

བྱ་རྫི་ *bya-rdzí* **one attending to poultry.**

བྱ་ཝང་ *bya-wáṅ S.g.; Sch.:* **night-hawk, goat-sucker,** caprimulgus; **bat.**

བྱ་བཞོན་ **bya-bžón* Bal.* **egg.**

བྱ་ཟེ་ *bya-zé* **crest, tuft** (of feathers) of birds *Sch.*

བྱ་འུག་ *bya-ˏúg* prob. **owl**; *Sch.* quail(?).

བྱ་ར་ *byá-ra Cs.*: 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying **a watchman,** superintendent (chiefly by day, cf. *mél-ťse* night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense *byá-ra byéd-pa Glr.*, **čó-če* W.*, *γtoṅ-ba Mil.* c. *la*, **to give heed, to pay attention, to look sharp, not to lose sight of;** also, **to be on one's guard against, to take a thing seriously,** e.g. *nád-la* a disease *Lt.*; **ǰá-ra i-míg** (prop. *yid-mig*) **čo**, pay strict attention! *W.*

བྱ་རོག་ *bya-róg* **crow, raven,** mentioned in S.O. as an inveterate enemy of the *ˏug-pa* (owl).

བྱ་ལས་ *bya-lás*, **labour, work,** *zin-pa-méd-pai bya-lás* endless labours *Mil.*

བྱ་ལོ་པ་ *byá-lo-pa* 1. v. *lo.* — 2. *Sch.* 'keeping poultry'(?).

བྱ་སོ་མ་ *bya-so-ma Ts, Ld.* **bat.**

བྱག(-པ་) *byág(-pa)* 1. *Cs.* **pliancy, nimbleness, agility of body;** *byag-mk̔an* rope-dancer *Lex.* — 2. sometimes erron. for *ǰag* and *ǰág-pa.*

བྱང་ *byaṅ* 1. **north;** *byaṅ-p̔yógs* and prob. also *byáṅ-k̔a Mil.* id.; *byáṅ-gi, byaṅ-p̔yógs-kyi* northern; *byaṅ-ṅós* north side, northern brow or slope of a hill; also n. pr., *Glr.*; *byaṅ-ťáṅ* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on *Ld.* — 2. **northern country,** coinciding with *byaṅ-ťáṅ*: *byáṅ-la bčúg-go* he was banished to the north country *Glr.*; *byáṅ-pa* a man from *Jaṅ-ťáṅ* — 3. the significations of *byaṅ-snyom-pa Sch.* **to tailor, to cut to a proper shape,** and of several other compounds, require a different etymology yet unknown. — 4. for *byáṅ-bu.*

བྱང་རྐྱང་ *byaṅ-rkyáṅ* **trowsers, small-clothes, breeches** *Mil.*

བྱང་ཁོག་ *byaṅ-k̔óg* 1. **the inside of the body,** *byaṅ-k̔og-stód* the upper part of the body, cavity of the chest, *byaṅ-k̔og-smád* lower part of the belly, abdomen, bowels *S.g.*; **ǰaṅ-k̔óg-la zug rag** I feel a pain in my bowels *W.* — 2. **rump;** opp. to *yan-lág* limbs *Lt.*

བྱང་ག་ *byáṅ-ga Lt.?*

བྱང་སྒྲ་མི་སྙན་ *byaṅ-sgra-mi-snyán* the northern continent of the ancient geography of India, v. *gliṅ.*

བྱང་ཆུབ་ *byaṅ-čúb*, बोधि, prop. wisdom; with the Buddhists **the highest perfection and holiness,** such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. *Köpp.* I, 425, 435; *byaṅ-čub-mčóg* id., frq.; *byaṅ-čub-mčóg-tu sems* (or resp. *ťugs*) *skyéd-pa* to create the thought of such holiness, to direct the mind to it *Dzl.*, *Glr.*; *byaṅ-čub ˳dód-pa* to aim at it, to be anxious to obtain it *Dzl.*; *lén-pa* to attain it; *byaṅ-čub-séms* the mind intent on and suited for it, universal charity; *snyiṅ-rǰe-byaṅ-čub-séms-kyis kun blaṅ-nas* submitting to every thing with a loving and charitable mind; *byaṅ-čub-séms-dpa*, बोधिसत्त्व, frq. with the addition of *sems-dpa-čen-po* the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; *Köp.* I, 422; *byaṅ-čub-séms-ma* fem. of it *Thgr.*; *byaṅ-čub-šiṅ*, पिप्पल, the bodhi-tree, holy fig-tree, ficus religiosa (not indica), emblem of mercy; *byaṅ-čub-snyiṅ-po* बोधिमण्ड, n. pr. = *rdo-rǰe-γdan.*

བྱང་རྡོ་ *byaṅ-rdo Cs.* **monument,** prop. inscription-stone.

བྱང་པ་ *byáṅ-pa* 1. v. *byaṅ*. — 2. *S.g.? byaṅ-pa-srin Sch.*: an insect.

བྱང་བ་ *byáṅ-ba*, pf. of *˳byáṅ-ba* q.v.; *byaṅ-séms* **a pure, holy mind** *Mil.*, prob. = *byaṅ-čub-séms*.

བྱང་བུ་ *byáṅ-bu*, བྱང་མ་ *byáṅ-ma* 1. **inscription, direction, label.** — 2. the **tablet** on which an inscription is written, *záṅs-kyi byáṅ-bu-la* (to write) on a copper plate or tablet *Glr.*; *yig-byáṅ, k̔a-byáṅ*, resp. *žal-byaṅ*, = *byáṅ-bu* 1; *sgo-byáṅ* inscription over a door, *dur-byáṅ* on a sepulchre; *rtags-byáṅ* a mark on a thing *Cs.*; *bṙjed-byáṅ* list of marked luggage; *miṅ-byáṅ*, resp. *mtsan-byáṅ* list of names *Pth.*; *šog-byáṅ* cards *Sch.*; *byaṅ-rdó* a stone monument.

བྱད་ *byad* I. 1. *Cs.* **proportion, symmetry, beauty,** *dpe-byad Dzl.*, id.; *byád-čan* well-proportioned, fair, beautiful; *byad-méd* the contrary *Cs.* — 2. **face, countenance** *Lex.*; *byad spus k̔éṅs-pa* a hairy face *Glr.*; *byád-kyi bkrags Thgy.*, *mdaṅs Lt.*, brightness, radiancy, beautiful complexion; *byad-bžin* face *Dzl.*, मुख *Lex.*; *byad-yzúgs*, *Sch.*: stature, prob. more correctly: countenance and body *Dzl.* and elsewh. —

II. (*Cs.* also *byád-ma*) 1. **enemy.** — 2. **a wicked demon,** *byád-ma rmé-ša-čan Wdṅ.* — 3. also *byad-stem(s)*, *S. O.* and elsewh., **imprecation, malediction,** combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjurations; *yžán-gyi byad, p̔á-rol-poi byad-stéms* a malediction practised by another; *byád-du* or *stéms-su ǰúg-pa*, prob. to curse a person with conjurations.

III. in compounds, *yo-byád, ča-byád* q.v. — IV. frq. for *byed*.

བྱན་ *byan* 1. *Ld.* frq. for *byá-na*, **ǰan čo-k̔an, ǰán-ma** **cook.** — 2. v. the following.

བྱན་པོ་ *byán-po Cs.* **married man;** *Sch.*: a free man, one divorced from his wife; *byan-mo Cs.* **wife, spouse;** *Sch.*: 1. **a divorced woman.** — 2. **a whore.** Only this latter signification seems to be known among the common people, e.g. **ă-pe ǰán-mo**, as a vulgar abusive term; *byan-t̔sud-pa Sch.* 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: *byán-moi byi-bor* (or *-por*) *raṅ byan t̔sud Lex.*, and: *séms-la raṅ byan t̔sud Mil.*

བྱབ་པ་ *byáb-pa* 1. **to clean, cleanse, wash, wipe,** *naṅ t̔ams-čád-la* to clean the whole house *Domaṅ.* — 2. **to take up, to gather with both hands,** e.g. barley *C.*; *byab-zed Sch.* instrument for cleaning, brush; *byabs-k̔rus Sch.* shower-bath.

བྱམས་པ་ *byáms-pa* 1. **kindness, love, affection,** *byáms-sems* id. — 2. **kind, loving, affectionate,** used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; *byáms-pái tiṅ-ṅe-˳dzin* the meditation of love, compassion, frq.; *mi kún-la byáms-šiṅ* being kind towards every body; *byáms-pai ynyen* kind, affectionate relations, frq.; *byáms-pa máṅ-na* when I have many well-wishers, patrons *Dom.*; *byáms-pa* as a n. pr., also *byáms-pa mgón-po* **Maitreya,** the Buddha of the future period of the world, who at present is enthroned in the Galdan heaven, and who is frequently represented in pictures, v. *Köpp.*; *byams-bžúgs* sitting like Maitreya, i.e. after European fashion on a chair, with his legs hanging down, opp. to *t̔ub-bžúgs*, like Śākyathubpa; yet he is by no means uniformly represented in that posture.

བྱར་ *byar*, supine of *byéd-pa*; *byar-méd* 1. prop.: *non faciendum*, **not to be done.** — 2. sbst. **inactivity,** inaction in the specifically Buddhist sense, **apathy, indifference,** *byar-méd-kyi ṅáṅ-la ynás-par gyis Thgr.*

བྱས་པ་ *byás-pa*, pf. of *byéd-pa*; *byás-na* '*si feceris*', '*sin feceris*', after a preceding prohibitive *ma byed* also to be rendered by **else**; as sbst. 1. '*factor*'. 2. '*factus*': *byéd-pa byás-pa* a doer of deeds, as the first grade of holiness; *byás-pa šés-pa, yzó-ba Sch.* to keep in mind a thing done, to requite, to reward; *byas-čos Mil.*, also known in *C.*, seems to be a notion akin to our **conscience,** **ǰhe̥-čö̥ záṅ-po, ṅém-pa* C.*, **ǰhe̥-le̥** id.

བྱི་ *byi* 1. *Glr.*, *Pth.*, *byi byéd-pa* **to commit adultery or rape of females,** *byi-čád* punishment for it. — 2. v. *byi-ba*. — 3. *Pur.* **bi** **bird**, cf. *byiu*.

བྱི་ཏང་(ག་) *byi-táṅ(-ga)* **a medicine** *Med.*

བྱི་ཐུར་ *byi-ťur* or *dur*, 1. n. of an animal, inhabiting caves *S.g.*; *byi-dur-ma Sik.* **porcupine.** — 2. **spine** of a porcupine or a hedgehog *Sch.*

བྱི་དར་ *byi-dár* a kind of silk stuff? *Wdk.*

བྱི་དུར་ *byi-dúr* v. *byi-ťúr*.

བྱི་དོར་ *byi-dór* **the wiping, cleaning;** *p̓yag-bdár žés-pa byi-dór-gyi las dei min* the word *p̓yag-bdár* denotes the act of cleaning *Lex.*; commonly *byi-dór byéd-pa* e.g. *γnás-su* to clean, to sweep a place *Dzl.*; spiritually; to cleanse one's thoughts *Mil.*; *byi-bdár byéd-pa Dzl.* **to dress, trim, decorate one's self, to make one's self smart.**

བྱི་པོ་ *byí-po Sch.* **bosom.** — 2. *W.* **male-cat, tom-cat.**

བྱི་བ་ *byí-ba* I. sbst. *B.* and *C.*; col. *C.* **ǰhí-tsi** *Ld.*, *Pur.* **bí-tse**, *Ld.*, *Lh.* **sa-bi-li(g)**, **rat, mouse,** and various other animals: *byi-ba-rkaṅ-riṅ Sch.* rabbit (?); *dṅúl-byi Sch.* white rabbit. — *byi-dkár Sch.* white hare. — *byi-k̓úṅ* mouse-hole. — *byi-rdo Sch.* rat's-bane, arsenic. — *byi-ldém* mouse-trap. — *byi-nág Sch.* fitchet, polecat. — *byi-p̓rúg* young mouse. — *byi-brún Dzl.* mouse-dung. — *byi-blá* v. sub *byi-la*. — *byi-ťsáṅ* mouse-nest, mouse-hole. — *byi-ťsér* medicinal herb *Med.* — *byi-₀dzín Cs.* mouse-trap; *byi-bzúṅ Lt.*, **bi-zúṅ** *W.*, etymol. id.; but applied to that troublesome plant, **the bur** (burdock), which is stuck into mouse-holes, to fasten in the skin of the mice. — *byi-loṅ* etym. blind-mouse *Sch.* mole. — II. vb.: *byí-ba byéd-pa Cs.*, = *byi byéd-pa* 1. **to mouse; to steal, to pilfer.** 2. **to commit adultery.** — III. pf. of *₀byí-ba* q. v.; *byi-ba spu*, *Sch.*, hair that has fallen off.

བྱི་བོ་ *byi-bo Lex.*; *Sch.* **little child, infant,** = *byis-pa*.

བྱི་བཞིན་ *byi-bžín* n. of one of the lunar mansions, v. *rgyu-skár*.

བྱི་ཟེ་ *byi-zé Cs.* = *tabs*, **manner, way, method.**

བྱི་རུ་ *byí-ru* **coral**, frq., also *byú-ru*; *byi-ru mdog* light red *Glr.*

བྱི་རུག་ *byi-rúg* medicinal plant *Med.*

བྱི་ལ་ *byí-la*, *B.*, *W.* **bí-la*, *bí-li** (*Hind.* **billā**), **cat;** *byí-lai brun*, cat's dung *Lt.*; *byi-bla Wdk.* id.? In the latter work it is mentioned as the name of a certain monster, whilst *byí-blai rgyal-mťsán* is an attribute of the gods, resembling a flag with a cat's head at the top.

བྱི་ལམ་ *byi-lám Wdk.?*

བྱི་ཤང་ *byi-šáṅ Wdṅ.?*

བྱིང་བ་ *byíṅ-ba* v. *₀byíṅ-ba*.

བྱིང་བྱིང་ཐུ་ལུ་ *byiṅ-byiṅ-ťú-lu S.g.* n. of an animal (?).

བྱིངས་པ་ *byíṅs-pa* 1. *Cs.* **general, common.** — 2. *Sch.* **hidden, concealed.** — 3. *Cs.* **root.** The word seems to be a secondary form of *spyi* ano *dbyiṅs*, yet in various passages of medical works none of the above meanings is applicable.

བྱིན་ *byin* 1. **pomp, splendour, magnificence,** e.g. of kings; *byin-čé-bar bžúgs-pa* to be enthroned in great splendour *Dzl.*; *γzi-brǰid daṅ byin če Dzl. mťu daṅ byin Dzl.*; *byín-čan* magnificent, splendid, brilliant, *byin-méd* the contrary. — 2. **blessing**, a bestowing of blessings, a power working for good, *byin-báb Lex.*, *-p̓áb Sch.*: conferring blessings (?), *bčom-ldan-₀dás-kyi byín-gyis* by the blessing, the miraculous power of Buddha; yet also applied to devils, v. below; most frq. *byín-gyis rlób-pa*, pf. *brlabs*, ft. *brlab*, imp. *rlobs*, **to bless,** *mi* a person, *sa-γzí* a place *Mil.*, also followed by the termin.: *séms-čan-gyi sdug-bsṅál ži-bar byíṅ-gyis rlobs* grant thy blessing, that the misery of beings may be assuaged *Mil.*; *bu mťun-rkyén ₀dzóm-bar byín-gyis rlobs* bless the son, that all happiness may be accumulated on him *Mil.*; *rgyud γnyén-po bzáṅ-bar* bless my soul, that it may be an efficient help (to these people) *Mil.*; relative to devils: *log-*

˳drén bdúd-kyis byín-gyis brlabs heretical teachers sent and fitted out by the devil; so also *Tar.* 46, 13; **to create, to change into** *Mil., Tar.*; hence *byiṅ-rlabs* blessing, *byín-rlabs byéd-pa*, resp. *mdzád-pa* frq., *γtóṅ-ba*, resp. *stsól-ba Cs.*, = *byiṅ-gyis rlób-pa*; *byín-rlabs-čan, byín-rlabs daṅ ldán-pa* blessed, sanctified, highly favoured, men or things *Pth.*; so also *byín-rlabs žúgs-pa Mil.*; *˳dre-˳dúl byín-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the *˳p̔ágs-pai byín-rlabs* of all of you, he who will help you to go to heaven *Glr.*

བྱིན་རྟེན་ *byin-rtén Cs.*, the **relics** of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

བྱིན་པ་ *byín-pa* 1. sbst. **calf of the leg,** *byín-pa ná-ba* pain in the calf; *byin-súl Cs.* 'hollow on the inward side of the thigh'(?). — II. pf. of *sbyín-pa.*

བྱིན་པོ་ *byín-po Sch.* **all, the whole; general;** *byín-gyis p̔rá-ba* by degrees, more and more fine etc.?

བྱིན་རླབས་ *byín-rlabs* v. *byin* 2.

བྱིབ་པ་ *byib-pa*, pf. *byibs* 1. **to cover, to wrap up,** *gós-kyis Lt.* — 2. *Cs.* **to hide, conceal, keep secret, hush up.**

བྱིའུ་ *byiu* 1. *Pur.* **biu**, **little bird, bird** *S.g.* — 2. *Sch.* **alpine hare.**

བྱིལ་བ་ *byil-ba* **to stroke,** *mgó-bo-la byil-byil byéd-pa* to stroke a person's head *Pth.*

བྱིལ་མོ་ *byil-mo* **naked** *Sch.*

བྱིས་པ་ *byis-pa* 1. **child, esp. little child;** *byis-(pai) nad* disease of children *Med.*; *byis-pa btsá-t̔abs* obstetric science *Med.*; *byis-stón* v. *ná-zla* sub *na* I, 2; *byis-pai blo Cs.* childishness, want of judgment; *byis-pai skyé-bo* **a plain, ignorant person,** a person not initiated *Thgy., S.O.*; *mo-byis* girl, lass *Mil.*; *byis-pa-zúṅ-žig Cs.*, twins. — 2. **boy, lad,** till about the age of 16 years, frq. (*W.* not in use).

བྱུ་རུ་ *byú-ru* = *byi-ru.*

བྱུག་པ་ *byúg-pa* 1. **unguent, ointment, salve,** whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byúg-pa ska* thick ointment, thick plaster; *byúg-pa sla* thin unguent *Cs.* — 2. **foot-bath** *W.*, perh. better: *bčúg-pa.*

བྱུག་རིས་ *byug-ris, Lex.* = *gral,* **place,** in a certain succession or row; *byug-ris žog* make room, leave a place empty *Sch.*

བྱུགས་ *byugs* v. *˳byúg-pa*; *byugs-spos* **anointing-oil** *Sch.*

བྱུང་ *byuṅ* v. *˳byuṅ-ba*; *byúṅ-t̔sul* **history, story, particulars** of any event, *ṅai byúṅ-t̔sul dé-ltar γda* that is my story *Mil.*; *byuṅ-rábs Sch.* id.

བྱུར་ *byur B.*, esp. of later times and col., *Ld.* also *byus,* **misfortune, mishap, accident,** *byur čé-žiṅ bu mi γsós-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *mí-la byur ˳gél-ba* to draw down misfortune on a person *Dom.*; **ṅá-la ǰur čug soṅ** *W.*, **ǰhur** *C.*, I have had misfortune, I have been unfortunate; *byúr-gyi*, also *byúr-čan* unlucky, disastrous, perilous. — **ǰhur-nág** great calamity *C.* — *byur-sél* preservative against misfortune. — *raṅ-byur-rdó* was explained: a sling-stone with which one hits one's self.

བྱུར་པོ་ *byúr-po, Cs.* also *-bu,* vulg. *byur-byúr* **heaped,** a heaped measure of corn or meal; *byúr-por bkaṅ Thgy.*

བྱེ་ *bye* 1. = *byeu* **little bird,** *bye-gliṅ* bird's nest *Ma.*; *bye-p̔rúg* a young little bird *Dzl.*, also *bya-p̔rúg*; *bye-brún* bird-dung *Wdṅ.*; *byeu ˳úr-pa Sch.* **partridge.** — 2. v. *byé-ma.*

བྱེ་མགོ་ *bye-mgó* 1. **bird's head.** — 2. **an officinal mineral** *S.g.*

བྱེ་བ་ *bye-ba* **ten million,** *byé-ba-p̔rag γsum daṅ sá-ya-p̔rag drug* thirty-six million; *byé-ba sa-ya*, eleven million; it seems to be among the larger numbers one of the most popular, as the word million is in English.

བྱེ་བྲག་ *bye-brág,* **विशेष.** 1. **difference, diversity,** *k̔ó-bo daṅ saṅs-rgyás bye-brág či yod* what difference is there between me and Buddha? *Dzl.*; *bye-brág ˳byéd-pa* to find,

to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity *Was.* (266); *bye-brág bšád-pa* = *vibhāshā Was.* (147), also *bye-brag-bšad-mtsó* or *-ču-ytér*, title of books; *byé-brag-čan Cs.* different, *bye-brag-méd-pa Cs.*, *mi-pyéd-pa Dzl.* equal; *bye-brág-tu smrá-ba Thgy.*, *bye-brág-pa*, वैशेषिक, name of a school of philosophers, Atomists *Köpp.* I, 69. — 2. **division, section, class, species,** *dúd-ˌgroi, ról-moi bye-brag* a species of animals, a kind of musical instrument etc. *Lex.*; *yúl-gyi bye-brág* a part of the country, province, *Tar.* 33, 6; *bye-brág-tu* (to go through) according to the separate classes *Zam.*

བྱེ་མ་ *byé-ma* (*C.* **jhé-ma**, *W.* **bé-ma**) 1. **sand,** frq. — 2. **sandy plain, sands,** *ysér-gyi byé-mai dkyíl-na* in the middle of a plain of gold sand *Glr.* — 3. **gravel** (disease) *Schr.* — *byé-ma ˌbru yčig* a grain of sand *Cs.*; *gáṅ-pai klúṅ-gi byé-ma tsam* as much sand as there is on the Ganges; *bye-ma-ká-ra* brown sugar, ground sugar, *Hind.* चीनी, *C.* — *bye-dkár* white sand, *bye-nág* black sand. — *bye-čáb Lt.* sandy water, water standing on sandy ground. — *bye-ljóṅs* a sandy tract *Cs.* — *bye-tʿáṅ* a plain of sand, a sandy desert *Glr.* — *bye-pʿúṅ* heap of sand. — *bye-tsʿúb* sand raised by a whirlwind. — *bye-ríl* (*Schr. hril*), small sugar-balls, Indian sweet-meat, imported into Tibet, *C.*

བྱེད་པ་ *byéd-pa* I. vb., pf. *byas*, fut. *bya*, imp. *byos*, vulgo *byas* (*Sp.*, *Bal.* **béd-pa**; in *Ld.* and *Lh.* instead of it gen. **čó-če**), resp. *mdzád-pa*, eleg. *bgyíd-pa*, 1. **to make, to fabricate,** with the acc., e.g. a house, an armour etc.; with *las* or *la*, to make out of or of: *ysér-las* out of gold, *šín-la Tar.* 160, 11 of wood; with the acc. and termin. to form to, to work into, *págs-pa šog-šog-tu* to work or manufacture skin into parchment *Dzl.*; with the instrum.: to do with, to make of: *ˌdis či žig bya* what are you going to do with it, to make of it? *Dzl.* **to cause, to effect:** *lhúṅ-ba de ṅas byás-pa yin Mil.* it was I that caused this falling; with the supine, **to take care that:** *byéd-par ˌdod-par byéd-pa* to make him inclined to do it *Dzl.*, *ma šór-bar byos šig Pth.* take care, that he do not escape; *yód-par byéd-pa* **to produce, procure, provide,** *dei ynás-kʿaṅ-la sógs-pa byás-nas* he provided for him a dwelling with appurtenances *Dzl.*; to fit out, equip (a ship) *Glr.*; **to act:** *rgyál-po, draṅ-sróṅ* etc. *byéd-pa* to act a king, a saint, as much as: to rule as a king, to live as a saint *Dzl.*, *blá-ma byéd-pa* to be a priest *C.*; in a gen. sense: **to do:** *byá-ba daṅ bya-ba-ma-yín-pa stón-pa* to teach what men ought to do and what they ought not to do *Thgy.*; **to commit, perform, execute:** *nyés-pa byed-byéd-pa* one that has repeatedly committed himself, *las* or *byá-ba byéd-pa* to perform an action, *las či žig byed* what are you doing, what is your business? *tʿabs yód-de byéd-mkʿan med* there is an expedient, but no one that carries it into effect *Ma*; *mi byar mi rúṅ-bas* as it must be performed, lit. as it cannot remain undone *Dzl.*; *bsám-pa ltar myúr-du byás-na* if an intention is speedily executed, performed; *las byéd-pa* **to work, to be efficient** (of a medicine); **to act, proceed, pretend, affect:** *či ltar byás-na legs* how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *bsám-ytan-la yód-pai lugs byas* he pretended, affected to meditate *Glr.*; *dei lúgs-su byao* I will act as he does, I will do like that man *Glr.*; *gá-le byéd-pa Mil.* to proceed slowly, to be slow; **to take, to assume, to count:** *žag bži-pa dáṅ-por byás-na* if the fourth day be taken for (counted as) the first *Wdn.*; *byéd-pa* with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: *ysód-par byéd-pa* to kill, *pʿa-más šés-par byos* (or *gyis*) *šig*, resp. *yab-yum-gyis mkʿyen-par mdzod čig* dear parents, you must know! *Dzl.*; on the other hand: *pʿá-la ríg-par gyis šig* let your father know about it *Tar.* 37, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut.: *ˌdúg-par byao* I shall remain *Tar.*, *kʿó-mo grogs byá-*

yis as I shall be with you *Glr.*; — the form *byao* frq. serves to express necessity: *btsál-bar bya* I must seek *Dzl.*; esp. with a negation: *brjód-par mi byao* they are by no means to be pronounced; the participles in the short forms of *γtoṅ-byéd* and *γtoṅ-byá* differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which *byéd-pa* is differently to be translated, as *dpe byéd-pa*, *yid-la byéd-pa* etc., refer to these words. — 2. **to say, to call,** yet chiefly only in the pf. tense: *žes byás-pa Dzl.* thus said, so called; *sṅar byás-pa bžin* according to what has been said before *Dzl.; byas-kyaṅ* though saying *Pth.* — and in the fut., which in that case, however, frq. stands for the present: *(žes) byá-bai sgra byúṅ-no* a voice thus speaking was heard *Glr.*; *dé-la dbyaṅs šes byao* these are called vowels *Gram.*; *(žes-) byás-pa*, or more frq. *byá-ba*, the so called, being often joined to a name, that is mentioned for the first time, e.g. Anu, the so called, whilst we should say, a man, called Anu, or of the name of A.; *byá-ba* also implies: of the purport, to the effect, just as *čés-pa* is also used: *'tsol-žig' byá-bai luṅ byúṅ-nas* an order being given to make a search *Glr.* — 3. **to go away, to disappear:** *byas soṅ* he disappeared *Glr.* —

II. sbst. 1. *byéd-pa* and *byéd-mḱan*, the person that does or has done a thing, **the doer, performer** etc.; **author,** *bstan-bčós byéd-mḱan* the author of the work *Tar.* — 2. *byéd-pa* **the instrumentative case** *Gram.* — 3. *byéd-pa* **the doing, dealings,** with noun in the instrum. case: *dé-ₒdra-ba mi-rigs-pa rgyál-pos byéd-pa* such wrong being done by the king, such unjust dealings of the king *Dzl.*; in the genit. case: *bló-yi byéd-pa dbyiṅs-su sbos* hide the working of your understanding in the heavens, i.e. let it disappear in nothingness; **effect,** also with the noun in the genit. case, *Wdṅ.* — 4. *byéd (-pa)-po*, **doer, accomplisher** etc., *mčód-sbyin byéd-pa-por bos* he invited him as sacrificing priest *Tar.; ₒdúl-bar byéd-pa-po* converter *Tar.; bkra-šis spél-bai byéd-po* augmenter of eternal happiness (from a hymn); *byéd-pa-po* **instrumentative case** *Gram.*; as the twelve *byéd-pa-poi skye-mčéd* I here cite the following from *Wdk.*, without being able to offer an explanation: *bdag, séms-čan, srog, ₒgró-ba, γsó-ba, skyés-bu, gaṅ-zág, šéd-čan, šed-bdág, byéd-pa-po, ts̓ór-ba-po, šés-pa-po, mt̓óṅ-ba-po*, where, by the by, it is to be observed, that thirteen are here enumerated, *byed-pa-po* being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. *byá-ba* q. v.

བྱེའུ་ *byeu* (also *byiu* q.v.) **little bird;** *byeu-zúl byéd-pa* v. *zul; byeu-la-p̓ug S.g.*, a medicinal herb *Cs.*

བྱེར་བ་ *byér-ba* v. *ₒbyér-ba.*

བྱེས་ *byes, Lexx.* and col.; **foreign country; abroad,** *byes t̓ag-riṅ-ba* a far distant country *Cs.; byés-su ₒgró-ba* to go abroad, to travel; *byés-su ₒdég-pa* to remove, to emigrate *Lex.; byés-nas sléb-pa* to come from abroad *Lex.; byés-pa* traveller, foreigner, stranger; **lam-róg bés-pa yód-pa yin-te* W.* proceeding together as fellow-travellers.

བྱོ་བ་ *byó-ba Cs. rná-ba byó-ba* **to hear, hearken, listen.**

བྱོན་པ་ *byón-pa* v. *ₒbyón-pa.*

བྱོལ་བ་ *byól-ba* v. *ₒbyól-ba.*

བྱོལ་སོང་ *byol-sóṅ* **animal,** esp. **quadruped;** *byol-sóṅ-bas glén-pa* more stupid than a brute *Mil.; byol-sóṅ rgyál-po* the lion *Mil.*

བྲ་ཀ་ *brá-ka* v. *t̥á-ka.*

བྲ་ཉེ་ *bra-nyé*, n. of a lunar mansion, v. *rgyu-skár 2.*

བྲ་བ་ *brá-ba*, 1. sbst., n. of a small **rodent,** living under ground (not mole *Cs.*, but rather **suslik, earless marmot** *Sch.*); *brá-p̓u-se Ld.* a similar animal (= *pra-li?*); *bra-mḱár, bra-ts̓áṅ Cs.*, burrow of it; *bra-brúṅ*

Lex., *bra-ríl Cs.*, dung of it; *bra-lpágs* skin of it. — 2. vb. **to have** or **to be in great plenty, to abound** (?), *ráṅ-gis za ma bra, btuṅ ma bra, gon ma bra* she allowed herself no abundance of food, drink, or clothing; **za-, tuṅ-, čin-, lab-, zér-ḍha-te** eating, drinking plentifully, walking, speaking, talking a great deal *C.*; **ťsa-, ḍho-, ḍháṅ-ḍha-te** being very hot, warm, cold *C.*

བྲ་བོ་ *brá-bo* (prov. **brau**, *Pur.* **bro**) **buck-wheat;** *bra-p̔yé Lex.*, *rǰen Sch.* buck-wheat flour; *bra-sóg* buck-wheat straw, serving as a poor sort of fodder during winter.

བྲག་ *brag* **rock,** *brag rtse-γsúm-pa* a three-pointed rock; *brag-sḱéd* the middle height of a rock, opp. to *brag-mǰug* and *rtse* its foot and top *Cs.* — *brag-spós* prob. an aromatic herb, used for incense *Lt.* — *brag-sḱibs* beetling rock. — *brag-rgyál* a prominent, high and precipitous rock, towering rock. — *brág-ča, -č̔a* echo; also fig. for something unsubstantial, shadowy, not existing *Mil.* — *brag-mǰúg* foot of a rock *Cs.* — *brag-p̔ug* rock-cavern. — *brag-p̔ye* dust produced by hewing stones *Glr.* — **ḍhag-bhóṅ** = *p̔a-bóṅ C.* — *brag-dmár* name of a rock in or near Lhasa, alledged not to be identic with *dmar-po-rí* (*Sch.*). — **ḍag-tsél-wa, ḍag-šíg-pa** mite, tick *W.* — *brag-rtsáṅ* rock-lizard. — *brag-rtsé* top of a rock. — *brag-žún* mineral pitch, bitumen, is said to cure fevers and even fractures. — *brag-rí* rocky hill. — *brag-rúd* fall of a rock. — *brag-róṅ* chasm in a rock, ravine. — *brag-šíg* v. *brag-rtsél-ba.*

བྲང་ *braṅ* 1. resp. *sku-bráṅ* **chest, breast,** (cf. *nú-ma*); *braṅ rdúṅ-ba* to beat one's breast *Glr.*; **ť̔ú-gu ḍáṅ-la čír-te ḱyér-če** *W.* to carry a child pressed against one's breast. — *braṅ-kyéd* (?) *Cs.* a high, prominent chest. — *braṅ-dkyíl* middle of the breast, cardiac region. — *braṅ-lkóg Mil.* prob. = *lkóg-ma.* — *braṅ-skás Sch.* the dorsal vertebrae opposite to the chest. — **ḍaṅ-kúd** **string** of the *braṅ-ḱúṅ* (*-guṅ, -ḱoṅ, -goṅ*), **pellet-bow,** a bow furnished with two strings, to shoot pellets or small stones, *braṅ-rdi* or *-rdeu*, with it *W.* — **ḍhan-ḱóg** *C.* cardiac-region, pit of the stomach. — *braṅ-sgró* snake, serpent (like *lto-₀gró*). — *braṅ-búr* the middle convex part of the *rdó-rǰe Ma.* — *braṅ-ťsig Lh.*, prob. heart-burning. — *braṅ-(γ)žól Cs.* dew-lap. — *braṅ-ze Mil.* prob. breast-bone, sternum. — *braṅ-γyúṅ Sch.* tame, gentle. — *braṅ-rus Med.* breast-bone. — **ḍaṅ-lág** *W.* the hands crossed on the breast. — *braṅ-so Glr.* breast, brisket of a butchered animal. — 2. also *₀braṅ*, gen. *₀bráṅ-sa*, eleg. *mč̔is-bráṅ* (q.v.), resp. *γzim-bráṅ*, *bžugs-bráṅ* **night-quarters, halting-place,** whether under a roof or in the open air; also as much as **stage** (of a journey); *bráṅ-sa ₀débs-pa Tar.*, prob. also **bór-če** *W.*, to take up night-quarters; **dwelling,** particularly a temporary one, **lodgings;** but also a permanent **abode,** esp. in *W.*; **ḍáṅ-sa táṅ-če, yár-ce** to take in, to lodge a person over night *W.* (cf. *γnas* 2). — *bráṅ-ḱaṅ*, dwelling-house, dwelling-room *Pth.* — *braṅ-grógs* house-mate, bed-fellow. — *braṅ-dpón* master of the house, landlord. — *p̔o-bráṅ* v. *p̔o*; *bla-bráṅ* v. *bla.*

བྲང་ངེ་ *braṅ-ṅé Lex.* = *kraṅ-ṅé.*

བྲང་པ་ *bráṅ-pa* v. *₀bráṅ-pa.*

བྲན་ *bran* 1. **slave, servant,** *mi-bráṅ* 'vir servus' *S.g.*; *bran byéd-pa* to be a servant, to serve *Cs.*; *brán-du ₀gyúr-ba* to become a servant *Cs.*; *brán-du ₀ḱól-ba* to make another be a servant, to use him as a servant *B.*; *brán-du skúl-ba* to engage a person as a servant, to get him to work for one's self *Glr.*; *brán-du ḱas-bláṅs-so Pth.* they promised to serve him; *lus ṅag yid γsum brán-du p̔úl-te* devoting heart, mouth, and body to his service *Pth.*; *naṅ nub lto-gós-kyis brán-du ḱol* morning and night I am a slave to food and clothing *Mil.*; **subject,** one owing allegiance, **la-dágs-si gyál-po-la ḍán-yul-ťso** a village subject to, belonging to, the king of Ladak *W.*; *brán-p̔o* servant, slave *Tar.*; *brán-mo* maid-servant, female slave; *bran-ḱól, bran-γyóg* = *bran*; also collectively, servants, domestics, household. — 2. **texture,** in the

compound *ťags-brán byéd-pa* to weave *Mil.*; *nye-brán Mil.* seems to be some decoration of the shoes; *sño-brán Mil.* something similar. — *ču-brán Glr.*, and *mťso-brán??*

བྲན་པ་ *bran-pa* **to pour out** *Tar.*

བྲན་མོ་ *brán-mo* 1. v. *bran* 1. extr. — 2. also = **dan-tsós* W.* **finger, toe.**

བྲབ་པ་ *bráb-pa* v. *ₒbráb-pa.*

བྲམ་ཟེ་ *brám-ze*, from ब्राह्मण् 1. **Brahmin,** Hindoo priest; *brám-ze-mo* female Brahmin; *brám-ze rig-byéd ₒdón-pai sgra* the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; *brám-ze-pa* an adherent of Brahma. — 2. **a priest** in general *S.O.* (Acc. to *Fouc.* transl. of *Gyatch.* 13 and 52 also = *brāhmaṇa*, the theological part of the Vedas; this is however against the tenor of the Tibetan text, which requires the word to be taken in the former sense.)

བྲལ་ *bral* v. *ₒbrál-ba.*

བྲི་ *bri* v. *ₒbri-ba.*

བྲིད་པ་ *brid-pa* 1. *Sch.* '**to continue, to reiterate, to repeat continually**; *brid-la ytón-ba* to give again and again'. — 2. v. **brid-pa.*

བྲིད་བྲིད་པ་ *brid-brid-pa Sch.* **to float,** to move confusedly, before one's eyes.

བྲིད་རྩ་ *brid-rtsa Lt.?*

བྲིམ(ས)་ *brim(s)* v. *ₒbrim-pa.*

བྲིས་ *bris* v. *ₒbri-ba*; *bris-sku, sku-bris* **picture of a saint,** drawn or painted *Cs.* — *bris-ₒbúr* the art of painting and carving images. — *bris-ma* written book. — *nag-bris* a drawing *Cs.*; *ťson-bris* a coloured picture.

བྲུ་བ་ *brú-ba* v. *ₒbrú-ba.*

བྲུ་བ་ཚ་ *bru-ba-tsá Lex.* **hunger.**

བྲུ་ཞ་ or བྲུ་ཤ་ *bru-žá* or *bru-šá Wdk.*, prob. = *gru-žá* and *gru-šá Pth.*, *ₒbru-šál* or *ₒbru-šál Ld.-Glr. Schl.* 19, b. 21, a. name of a country to the west of Tibet, bordering on Persia.

བྲུག་པ་ *brúg-pa* **to flow, to stream, to gush** *Cs.*; sbst. **current, flow, flux** *Cs.*; *ču brúg-pa* flowing-water *Lex.*

བྲུན་ *brun* **dirt, dung, excrements,** *mi-brúñ, bya-brún, sbrañ-brún* etc. feces of men, birds, flies etc. *Med.* and elsewh.

བྲུབ་པ་, བྲུབས་པ་ *brúb-pa, brúbs-pa* v. *ₒbrub-pa.*

བྲུལ་ *brul* **small particles, fritters, bits, crumbs,** *bag-brul C.* crumbs of bread; *brúl-ba Mil., C.* **to fall,** into an abyss *Thg.*; to fall off, fall out, fall down, of leaves, seeds etc.; *brúl-bu, brúl-lu* = *brul W.*

བྲུས་ *brus* v. *ₒbrú-ba.*

བྲེ་ *bre*, **de**, *Sskr.* द्रोण, 1. a measure for dry things as well fluids, about 4 pints; acc. to *Cs:* $\frac{1}{20}$ of a *ₒbo*; *bré-bo če, breu čuñ* large and small *bre, Cs.*; *ysér-pye bre gañ Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la yšoñ* that will just fill a *bre Zam.*; *bres bšar-ba* to measure with a *bre Lex.*; *lha-ḱañ bre-ťsad tsam žig* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-rten*, which has the shape of a corn-measure; in a general sense, **measure,** *bre-srán ytán-la ₒbébs-pa Glr.* to regulate measures and weights. — 2. **bre* Ld. Lh.* **bre-sé* Kun.* Eremurus spectabilis, a plant of about a man's height, belonging to the asphodels. — 3. v. *bré-ba.*

བྲེ་ཀོ་ *bré-ko* **basin for washing** *C.*

བྲེ་ག་ *bré-ga* **medicinal herb**; *bré-gu*, id.(perh. the same plant) *Med.*

བྲེ་བ་ *bré-ba* v. *ₒbre-ba*; *bla-bré, ka-bré Sch.* **capital, chapiter,** upper part of a column or pillar.

བྲེ་མོ་ *bré-mo Sch.* **unfit, useless, worthless;** *bré-moi ytam Thgy.*

བྲེགས་པ་ *brégs-pa* v. *ₒbrég-pa.*

བྲེང་བ་ *bréñ-ba* v. *ₒbréñ-ba.*

བྲེད་པ་ *bréd-pa* **to be frightened, afraid, in fear** = *rtáb-pa*, *B.* and *C.*; *sbrúl-gyis dñañs-šiñ bréd-pa* to be frightened by a snake *Wdñ.*, or *bréd-čin dñáñs-pa Pth.*;

bdúd-kyis bréd-na if you are afraid of the devil *Glr.*; *bred-ₒťoms Lex.*; **ḍhé-po** fearful, frightful, terrible *C.*

བྲེལ་བ་ *brél-ba* I. vb. (not the same as *ₒbrél-ba*) 1. **to be employed, busy, engaged, to have business** or **work on hand**, *ňed mk͑ar-las-kyis brel nas loṅ mi ₒdug* being engaged in building, we have no time to spare *Mil.*; *ₒdod k͑ó-nas brél-na* if one is entirely taken up with lust and pleasure; **dhe-riṅ ňá-la ḍhél-wa yọ', saṅ-nyin šog** to-day I have a great deal to do, come to-morrow *C.*; *brél-bas* on account of much business *Dzl.* — 2. synon. with *p͑óṅs-pa* **to be poor, to be without, wanting, destitute of**, c. instrum.: *loṅs-spyod-kyis brél-ba Dzl.* ༢༣༠,7; more frq. with a negative: *čis kyaṅ mi brél-bar byás-so* they did not let him want anything *Dzl.* ༢༣༠,17, *Sch.*; *ₒťsó-bai yo-byád-kyis mi brél-bar* abounding in every necessary of life *Dzl.* ༢༥༥,3 (acc. to a better reading); combined with another word: *p͑óṅs-brel-te*; *brel-p͑oṅ-méd-čiṅ Dzl.*, *mi brel-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl.* frq. — II. sbst. 1. *C.* and *B.*, a being engaged in **a multiplicity of business** v. I, 1. — 2. *W.*: **business, affair, concern**, **ňá-la ḍél-wa žig yod** I have some particular business, concern, suit; **ḍél-wa či yod** what do you want, what are you about, what are you doing there?

བྲེས་ *bres* 1., *W.* also *brés-kyu* **manger**; *rta-brés* manger for horses. — 2. v. *bre.* — 3. v. *ₒbré-ba.*

བྲོ་ *bro* 1. **oath**, *bro -ťsál-ba* to take an oath (?) *Pth.*, *bro ₒbór-ba* id., *dbu-bsnyuṅ daṅ bro bór-ro Glr.* they swore by their heads, nif. — 2. **dance**, *bro skráb-pa Lex.*, *k͑ráb-pa Mil.*, *brdúṅ-ba Glr.*, resp. *žabs-bró mdzád-pa Mil.* to dance, leap, gambol, as a manifestation of gladness and mirth, whilst *gar byéd-pa* is a regular kind of dancing, with gentle and waving motions of the body; *ṙňa-bró* drums and dancing *Glr.*; *bró-mk͑an Cs.* dancer. — 3. *Pur. bro* v. *brá-bo.* — 4. v. *bró-ba.* — 5. *bro-nád Lex.*, *Mil.* and elsewh.; *Sch.* 'an epidemic disease'; *bro-ₒťsál Sch.* '**cold** (in the head), **cough, catarrh**;' *Tar.*: *p͑ágs-pa lo maṅ-por sku-bro ₒťsal-te*; *Mil.*: *šin-tu bro-ₒťsál-bar gyúr-nas.*

བྲོ་བ་ *bró-ba*, I. vb. 1. **to taste, to smell**, vb. a. & n.; *ynyid kyaṅ mi bró-bas*, not even enjoying (tasting) sleep *Dzl.*; *k͑á-ro skyá-ba bro* one has an astringent taste in the mouth *Med.*; *spos bro-o* it smells of incense *Dzl.*; *dri-ysúṅ žím-pa bro-o* it has a pleasant smell *Dzl.* — 2. *C.* **to desire, to wish**, = *ₒdód-pa*, *bló-bro-ba* id.; *ňu bró-ste* being about to weep *Mil.* — II. sbst. **taste, savour, flavour**, col. *bro-blág* (**ḍob-lág**), *lán-ťsa k͑a-zás kún-gyi bró-ba skyed* salt imparts flavour to any kind of food *S.g.*; *bro ltá-ba* or *myoṅ-ba*, col. **ḍob-lag nyaṅ-če* W.* to taste, to savour; to try the taste; *bró-ba-čan Cs.*, **ḍób-lag-čan* W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro-(ba-)med* tasteless, insipid *Cs.*

བྲོ་མ་ *bró-ma* v. *gró-ma.*

བྲོག་ཞུ་ *bróg-žu* v. *próg-žu.*

བྲོད་ *brod*, = *bró-ba*, **taste** (*žim-po*) **ḍhọ'-čen* C.*, **ḍód-čan* W.*, well-tasted, savoury; **ḍhọ' čém-po* C.* of a strong, powerful taste.

བྲོད་པ་ *bród-pa* **joy, joyfulness**, *bród-pa skyéd-pa Mil.*; *dga-bród* id. *C.*; *či-bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

བྲོབ་, བྲོལ་ *brob, brol* v. *ₒbráb-pa, ₒbrál-ba.*

བྲོས་ *bros* 1. v. *bro* 5; *bros-ťebs Sch.* — 2. v. *ₒbros-pa.*

བླ་ *bla* I. the space **over, above** a thing, chiefly occurring in compounds; *blá-na* above *Lex.*; *bla-na-méd-pa*, अनुत्तर, having nothing higher over it, the upper-most, the very highest, e.g. *byaṅ-čúb*, *šes-ráb* and the like frq; *bla-na-méd-pai lam*, *bla-méd-rdo-rjei ťég-pa*, = *sňágs-kyi lam*, the mystical method, v. *mdo* 3; *sá-bla*, above the earth, above ground, opp. to *sa-stéṅ*, *sa-ₒóg* upon and under the earth. Generally fig.: **superior, better, preferable**, *baṅ-mdzód stoṅ yaṅ blao* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:

ṫse ₒṗos kyaṅ blao Dzl. then I will rather die; less frq. with *na*: *ŝi-na yaṅ blai* since even death is to be preferred *Dzl.*; frq. it may be rendered by 'may', *rgyál-bar gyur kyaṅ blao* then may rather . . . gain the victory (than that I should . . .) *Dzl.*; also pleon.: *kyod míg-gis mi mṫoṅ yaṅ blai* be it that you do not see it (it is of no consequence whether you see or not) *Dzl.* ༢༡༩, 7. In the passage *Tar.* 123, 8 *bla* seems to stand as an adv. for 'very', *Schf.* —

Comp. *bla-gáb, bla-gós* (*W.* vulgo **tsá-dar, tsá-sar**) = *γzán-gos*, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, ἱμάτιον; *bla-gáb ṗrág-pa γċig-tu γzár-ba* to throw the toga over one shoulder, frq.; *bla-gab-méd-pa*, 1. without upper garment *Dzl.* 2. having no wish, no desire, free from passion(?) — *bla-bré*, also *bla-re*, canopy, dais *Dzl.* and elsewh. — *blá-ma* उत्तर 1. **the higher, upper, superior**; *blá-mar byéd-pa* to esteem highly, to honour, syn. to *bkúr-sti byéd-pa Domaṅ, Tar.*; the exact grammatical explanation of *mii blá-mai ċós-kyi ċo-ₒṗrúl Dzl.* ༧༤, or of the similar passage *mii ċos blá-mai rdzu-ₒṗrúl Burn.* I, 164, offers some difficulties, although it is evident, that *Burn.* has hit the sense better than *Sch.* Of later date is the signification: 2. **the superior**, i.e. spiritual teacher, father confessor, गुरु, with the genit. of the person *Pth.*; in a more gen. sense: **ecclesiastic, priest, 'Lama'** *Thgr., Pth.*; in East. Tib. a title designing a high eccles. degree, something like 'D.D.' v. Desg. 247, 371; *bla-mċód* for *blá-ma daṅ mċod-γnás* ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals *Pth., Mil.*; *bla-(ma-) ċén (-po)* **chief Lama, Grand-Lama.** — *bla-bráṅ* resp. for dwelling-room or house of a Lama or Lamas, whilst *γzim-ḱáṅ, ṗo-bráṅ* are the resp. expressions for secular dignitaries. — *bla-slób, blá-ma daṅ slób-ma*, the Lama and his disciple *Sch.* — *smán-gyi-bla* v. *sman.* —

II. *Sch.* **'soul, life'**; acc. to oral explanations: 1. **strength, power, vitality**, e.g. in food, scents etc., just like *bċud.* — 2. **blessing, power of blessings**, like *γyaṅ*, e.g. **ṫim-mé mi-la la ċém-po mi duγ = yaṅ mi ċag* C.*, no blessing attends a contemner of the law. — 3. an object with which a person's life is ominously connected; thus very commonly *bla-ŝíṅ* a tree of fate (gen. a juniper or in *W.* a willow-tree, *ral-lcáṅ*), planted at a child's birth; *rgyál-poi bla-gyú* the king's turkois of life *Glr.*; *bla-dár* a little flag on the house-top, on which benedictions are written; *bla γnás* the omen is lasting, propitious, *nyams* it is vanishing, foreboding danger; so prob. also *Dzl.* ༢༠, 17, where it is not at once equivalent to 'soul' (*Sch.*). —

III. frq. incorr. for *sla.* — IV. in some combinations it has a signification not yet accounted for, e.g. *bla rdól-ba Sch.* to find fault with, to blame, abuse, without a reason; *bla-ṫse*(?) *Lex.*

བླ་གབ་, གོས་ *bla-gáb, gos* v. *bla* I.

བླ་ཆེན་, མཆོད་ *bla-ċén, -mċód* v. *blá-ma* sub *bla* I.

བླ་གཉན་ *bla-γnyán Med.?*

བླ་ཐབས་ *bla-ṫábs Lex.*

བླ་དྭགས་ *bla-dágs Gram.; Sch.*: 'a primitive word, an abstract noun'.(?)

བླ་ན་ *blá-na* v. *bla* I.

བླ་བོར་ *blá-bor Sch.*: 'well! that may be! so much the better!'

བླ་བྲང་ *bla-bráṅ* v. *blá-ma* sub *bla* I.

བླ་འཚོ་, གླ་འཚོ་ *bla-ṫsó, gla-ṫso Sch.*: **hereditary portion, inheritance.**

བླ་གཡུ་ *bla-γyú*, བླ་ཤིང་ *bla-ŝíṅ* v. *bla* II.

བླ་རེ་ *bla-ré* v. *bla-bré* sub *bla* I.

བླག་ *blag* 1. sub *bde-blág* q.v. — 2. sub *btso-blag* q.v.

བླག་པ་ *blág-pa* 1. pf. *blags*, *rná-ba blág-pa = rná-ba γtád-pa Lex.*: **to incline one's ear to, to lend one's ear, to listen to** (*blág-pa* not by itself 'to hear' *Cs.*). —

2. *mči-ma blág-pa* **to shed tears.** — 3. in *blág-pa méd-pa*, the free translation of आभ्यवकाशिक, *Burn.* I, 309 takes it in the signification given by *Sch.* to *bde-blág*, and explains it by 'bare of every convenience or comfort'.

བླང་བ་ *bláṅ-ba* v. *lén-pa.*

བླད་པ་ *blád-pa* **to chew,** secondary form to *ldád-pa Lex.*

བླན་པ་ *blán-pa* = *glán-pa Cs.*

བླར་ *blar*, frq. incorr. for *slar.*

བླུ་བ་ *blú-ba*, pf. *blus*, **to buy off, to ransom, to redeem,** *mi de blú-ru ytóṅ-ba* to pay in order to redeem a man, to pay as a ransom for him *Glr.; p'ug-ron-gyi srog blus* he redeemed the life of the dove *Dzl.*; *ₒdi-dag-gis rgyal-poi mgo blu-o* therewith I will redeem the king's head *Dzl.*; to recover, to redeem, *yté-ba*, a pawn, pledge, security *C.*; *blu-rin* the money or price paid for the redeeming of persons or goods, ransom.

བླུག་པ་ *blúg-pa* v. *ldúg-pa.*

བླུགས་སྐུ་ *blúgs-sku* **molten image;** *blúgs-pár* casting-mould; *blúgs-ma* **cast metal, statues, relievos** (cf. *ₒbúr-ba*); *blugs-yzár, dgáṅ-blugs* v. *yzar*; *ǰá-blugs* urn-shaped vessel for pouring out tea etc.; *spyi-blugs* v. *spyi-bo* sub *spyi*; *már-blugs* oil-pitcher.

བླུད་པ་ *blúd-pa* 1. vb. *ldud-pa.* — 2. sbst. to *blú-ba*, **release, ransom, redemption** *Sch.* — *blúd-bu* v. *rlúd-bu.*

བླུན་པ་ *blún-pa* **dull, stupid; stupidity, foolishness;** *blún-po* **stupid, foolish; fool, idiot;** *blún-po la-lá . . . ₒdzin* some fools consider it . . .; *blúṅ-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgé-ba mi byéd-pai mi ni blún-po yin* the man without virtue is a fool; *ₒdod-yón-la čags šín-tu blun* to be given to lust is folly *Pth.*; *byol-soṅ-p'yúgs-pas blun* more stupid than a beast *Mil.; blún-ytam, blún-tsig* foolish talk, foolery; *blún-dad* superstition *Mil.* (cf. *dṅos-dad*).

བླུས་ *blus* v. *blú-ba; blús-ma* **ransom** *Cs.*

བློ་ *blo* I. rarely *bló-ba* **mind** (*Was.* 314 बोधि) 1. the intellectual power in man, **understanding,** *mk'ás-pai blo daṅ ldán-pa Dzl.*, *blo rno-ba Glr.* talented, gifted; *blo čén-po* (*čúṅ-ṅu*) of great (small) mental abilities *C.*; *blo ysál-te* of a clear understanding, sharp-witted *Dzl.*; *šes-pai blo* sagacity, intelligence, judgment *Dzl.*; *blo-rgyá Sch.* comprehensive intellectual power; *blo myur-žiṅ* being of quick comprehension, sharp *Dzl.*; *blo-ráb, -ₒbriṅ, -dmán-pa* of sound, moderate, weak intellects or mental faculties *Mṅg.*, the last expression is frq. used in modestly speaking of one's self *Glr.* and elsewh.; *bló-yi mún-pa* intellectual darkness, a darkened mind *Glr.*; *blo-bág* narrow-minded, weak in intellect *Sch.; k'yod ni blo nór-ro* you are mistaken; *blos-lčógs-pa* 'to be competent in mind or judgment' *Sch.*; *bló-na-ₒbab* 'I understand' *Sch.* (?) — 2. **mind, thought, memory,** *čos daṅ yi-ge-la blo ǰúg-pa* to direct one's thoughts to religion and to learning to read *Glr.; bló-la sbyór-ba* to impresss on the mind, to inculcate *Glr.*; *bló-la bžúgs-pa* what is retained by, treasured up in the memory *Tar.*; *bló-la bzúṅ-ba* to learn by heart *Glr.*, *W.: *loa* or *ló-na zúm-če*; blo-t'ag-čód* v. sub *t'ág-pa* I. — 3. **mind, sentiment, disposition** (here in part = *yid*), *bló-la ₒdód-pa* to desire; *blo ₒdún-pa* interest, concern, v. *ₒdún-pa; mčód-pa byéd-pai bló-čan de* he that has a mind, is disposed, to sacrifice *Dzl.; raṅ bdé-bar ₒdód-pai blo méd-par* without any regard to his own welfare *Thgy.; blo nyé-ba* friendly sentiment; also: kindly disposed *Glr.*; *sdáṅ-bai blo* a hating mind, malevolent disposition *Lt.*; *blo gró-ba Sch.*: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; *blo mt'ún-pa* to be of the same mind, like-minded, with supine also: to agree *Glr.*; perh. also: to be unanimous, peaceable, on friendly terms *Sch.*; *k'yéd-kyi blo daṅ mt'ún-pa* agreeably to your wish *Mil.*; *blor ma šoṅ Sch.* 'the mind could not take it in' *Tar.* 51, 7, *Schf.*: 'it did not please

me, I could not reconcile myself to it'; *blo skyél-ba* W., *k̔el-ba* C., c̆el-ba Cs. (?), to rely, to depend upon, blo gél-ba to hope Sch. (the correct spelling as yet doubtful); blos ytóṅ-ba to give up, resign entirely, to risk, venture, e.g. ráṅ-gi srog Glr., Mil., blo spáṅ-ba, id. Mil.; *ts̀e-ₒdi lō-táṅ* monk C.; ₒó-c̀ag blos ma t̔óṅs-par as she was so much attached to us Mil.; raṅ-blos ma t̔oṅs-pa a man attached to himself, in love with himself; blo ytód-pa Schr. to trust, confide (cf. compounds); dé-las blo zlóg-pa Thgy., to subtract, to draw off, divert, dissuade from; blo bríd-pa to deceive, impose upon, cheat Glr. (bló-yi bdag 'conscience' Sch., acc. to Schr. not an authenticated expression).

Comp. blo-k̔og-c̆é confident, courageous, intrepid, undaunted. — blo-grós **sense, intellect, understanding;** blo-grós-kyi s̀és-bya what is to be discerned by the understanding; blo-grós daṅ ldán-pa, blo-grós-c̀an sensible, judicious (of persons), blo-grós c̆én-po C. of much sense, of an excellent understanding, c̆úṅ-nu C., z̀án-pa Mil. of little understanding; blo-gros-méd unintelligent, injudicious; blo-gros-rgyal-po n. of a medicinal plant, = smug-c̆úṅ Wdṅ. — bló-c̀an having mind, sense; byis-pai blo-c̀an having the mind or sense of a child, thinking like a child Cs.; having a mind, v. above mc̆ód-pa byéd-pai bló-c̀an de. — blo-nyés **ill-meaning, malicious** Glr. — blo-ytád, blo-ydeṅ **hope, confidence, assurance,** bdág-gi blo-ydéṅ sú-la ₒc̀a in whom am I to place my confidence. — blo-ydeṅ c̆ós-la byéd-pa Glr.; W.: *lor-tád or lo-dáṅ c̀ó-c̀e, kyél-c̀e (s)*, c. la. — blo-rtóg prob. = blo-grós, blo-rtóg t̔a-dád-pa Pth. people of different mental abilities. — blo-stóbs 1. C., W. **courage.** 2. W., **generosity, magnanimity,** or perh. also **equanimity, self-command,** e.g. if a person remains kind and forbearing towards disobedient servants. — blo-t̔ábs counsel, expedient, blo-t̔ábs tsól-ba Ma. — blo-bde **cheerful, happy.** — blo-ₒdód **covetous, greedy.** — bló-sna 1. bló-sna maṅ-ba Glr. was explained by our Lama: having manifold thoughts, being restless, flighty, giddy. 2. W. disposition, turn of mind, *ló-na ríṅ-mo* slowness, irresolution, also longsuffering, *lo-na t̔úṅ-se* resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — blo-méd injudicious, foolish Cs. (Dzl. ?ʟʟ, 18 makes no sense, there being prob. an error in the text. The translation of Sch. seems to be a mere conjecture). — blo-bzáṅ 'sound sense', col. *'lob-zaṅ'*, a very common name of persons. — blo-s̀éd Sch. 'memory, intellectual power'. — blo-séms **mind, soul, heart,** blo-sems-bdé = blo-bdé Mil. — blo-bsám intellect; W.: *lo-sám méd-k̔an* foolish, one not knowing what he is about.

II. frq. incorr. for glo.

བློ་བ་ bló-ba I. vb. **to be able** = p̔ód-pa; k̔yod mi ló-na if you cannot; *di mi lo* that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = blo, frq. used by Mil. for the sake of the rhythm.

བློ་བུར་ bló-bur = gló-bur **sudden, suddenly;** k̔yed dá-ltar-gyi dád-pa bló-bur yin thy present faith is new, but just sprung up in thee Mil.; mí-spyod bló-bur-du ₒgyur the conduct of men suddenly changes Ma.

བློང་མོ་ blóṅ-mo, for lóṅ-mo, **bones** or **knuckles** used as dice Mil.

བློན་ blon 1. Lex. = gros, blón ₒdébs-pa **to give advice, to counsel;** Cs.: to make arrangements. — 2. v. the following.

བློན་པོ་ blón-po **officer** (prop. counsellor), any magisterial officer of higher rank; blón-po daṅ ₒbaṅs commanding and obeying, higher officers and subalterns Glr.; more particularly **minister** (of state); blon(-po) c̆en(-po) Glr., blón-po bká-la ytógs-pa Glr., more commonly bka-blón(-po), **high officer of state, minister, governor;** k̔rims-blón minister of justice, officer of justice; rgyal-blón king and minister, also = council, privy-council, Glr.; c̆ós-blon 1. (opp. to bdúd-blon) an orthodox, faithful minister etc. 2. c̆os-blon c̆én-po minister of public worship Glr.; rje-blón the same as rgyal-blón Glr. — spyi-blon chief officer Cs. — p̔yi naṅ bar ysúm-gyi blón-po Glr., lit. outer, inner, middle

minister, a distinction not quite intelligible. — *dmág-blon* military, *yúl-blon* civil officer *Cs.* — *naṅ-blon* 1. v. above *p̀yi-naṅ* etc. 2. *Lh.* country-judge.

བྷ་ *bha,* sometimes written for བ, either from ignorance, or in order to appear learned, as is also དྷ for ད, and so forth.

བྷ་ག་ *bhá-ga Ssk.* **the female genitals,** *Pth.*

བྷ་ར་ཏ་ *bhá-ra-ta, bhá-ra-tai dúm-bu, bhár-ta, bár-dha, Ssk.* भरतखण्ड country between Lanka and the Sumeru, viz. Hindustan; also North-India, *Mil.* and elsewh.

བྷ་ལད་ *bha-lad, Urd.* ولايت, *Beng.* belati, 'a far distant country', = *p̀i-liṅ,* for **Europe.**

བྷང་གེ་ *bhaṅ-ge W., Ssk.* भङ्गा, **hemp.**

བྷེ་ད་ *bhe-da* v. *ₒbe-dha.*

དབའ་ *dba* 1. *Lex.* = *žè-sa* **reverence, respect,** obs. 2. (or *rba*) = the following.

དབའ་ཀློང་ *dba-klóṅ Glr., rba-kloṅ Mil., Dzl., dba-rlábs* **wave, billow;** *rba-skya* whitish waves *Mil.*; *dba-ṫsúb* surge, roar, turmoil of waves *Cs.*; *dba-byi* water-rat?

དབག་པ་ *dbág-pa,* pf. *dbags Sch.,* v. *dbog-pa* and *bag-pa.*

དབང་ *dbaṅ* (**waṅ*, vulg. *'aṅ**) 1. **might, power, potency,** *blón-po dbaṅ c̀és-pas* because the minister was very potent *Glr.*; *dbaṅ dge-ₒdún-la γtad Glr.,* not only: 'he granted great privileges to the priesthood' *Sch.,* but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength *S.g.*; *bsdad-dbaṅ-med* it is not in my power to stay *Thgy.*; *búm-pa ǰó-moi yín-te dbaṅ ma mc̀ís-so* as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it *Dzl.*; *sdod-dbaṅ-méd-par* having no strength, not being able to wait (from eagerness, avidity etc.) *Glr.*; *dbaṅ-méd,* prob. *sdod* to be supplied (if the text be correct), this won't do so any longer *Glr.*; *(raṅ-)dbaṅ-méd-du* or *par* involuntarily, not being able to help it, e.g. to weep, rejoice, believe, *Mil.*: *dbaṅ-méd-du mc̀i-ma ₒc̀ór-du ₒjúg-pa* to make one weep; *dbaṅ-méd-du ₒc̀ól-ba* to make a person powerless, to force by absolute power *Glr.*; *dbáṅ-du ₒgyúr-ba* to get into another's power, to be overpowered *Tar.*; *ₒdód-pai* to get into the power of the passions, to be led away by them *Dzl.*; *dbáṅ-du gyúr-pa* seems also sometimes to mean: he who has brought every thing into his power (?), along with *nyon-moṅs-pa-méd-pa* and *sems-rnam-par-gról-ba*; *dbáṅ-du sdúd-pa* to reduce under one's power *Pth.*; *snyiṅ-rǰe* to make the principle of mercy one's own, to practise it freely *Glr.*, (where *ₒdú-ba* stands); *ₒgró-ba* to comprise all beings, *Glr.*; *dbáṅ-du byéd-pa* id.; *dbaṅ byéd-pa* c. la, 1. to rule over, to govern, frq. 2. to possess, *bdág-gis dbaṅ byar méd-pa* what one does not possess *Thgy.* — *dbaṅ-sgyúr-ba c. la,* to govern, to rule, frq.; *dbaṅ ₒgrúb-pa* id. seldom. — *dbaṅ skúr-ba* v. *skur-ba* and *dbaṅ,* 2. **waṅ táṅ-c̀e* W.* to make efforts, to exert one's self, also = the next. — *dbaṅ zá-ba* to offer violence *Dzl.* ༧༤༧, 3. — *dbáṅ-gis* like a postposition, by, by means of, in virtue of, in consequence of, e.g. *lás-kyi* of former actions *Glr.*; *ṅa-rgyál-gyi dbáṅ-gis* from or in consequence of pride *Tar.* — 2. more especially in mythology, *dbaṅ bc̀u Dzl.* ༢༧༢, 14, also *stobs-bc̀u Trigl.* 8, 6; *Gyatch.* II, 46, *Burn.* II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. *Köpp.* I, 437 seqq. 2. in later times *γžan rǰés-su ₒdzín-pai dbaṅ bc̀u* ten powers tending to the benefit of others are ascribed to the Bodhisattva, *Thgy.*: *ṫsé-la dbáṅ-ba* (respecting this form v. below) power over the length of one's own life; *séms-la dbáṅ-ba* power according to one's own pleasure to enter into any meditation; *yo-byád-la* to shower down provisions for the support of creatures; *lás-la* to mitigate the punishments for their sins; *skyé-ba-la* to effect one's own re-birth in the external world, without danger of being infected by its sin; *mós-pa-la* at pleasure to change one object into another; *smón-lam-la* to see every prayer for the welfare of others fulfilled; *rdzu-ₒp̀rúl-la* to exhibit wonderful feats for bring-

ing about the conversion of others; *ye-šés-la* to understand all writings on religion (ni f.); *čós-la* to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. *skur-ba*), e.g. *p̔yi naṅ ysáṅ-gi dbaṅ skúr-ba Pth.* is alledged to signify: to convey externally, i.e. into the mouth, the power of *snaṅ-ba-mťa-yás* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyan-ras-yzigs* and lastly into the mind perfect purity, i.e. the *rta-mgrin*, and together with it power over the demons. — 3. **regard, consideration**(?). In later writings the composition of *dbáṅ-du byás-na* (*mdzád-na* etc.) c. genit. (instead of which in *C.* also *dbáṅ-du šór-na, šóṅ-na* are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: *légs-pai*, *ǰígs-pai*, *btsán-pai* when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question *Glr.*; *sṅágs-kyi dbáṅ-du rtsís-pai šló-ka* prob. the Slokas being numbered with a regard to the Mantras, i.e. including the latter *Tar.* 127, 16. — 4. symb. num.: 5 (*dbaṅ* being taken for *dbáṅ-po*).

Comp. and deriv. *dbaṅ-bskúr* consecration, inauguration, initiation *Was.* (189), = *dbaṅ-bskyúr* might, power, e.g. *saṅs-rgyás-kyi Glr.* — *dbaṅ-grál* the row of those that are to be ordained or consecrated. — *dbáṅ-čan* mighty, powerful *Cs.* — *dbaṅ-ťáṅ* 1. **might**, = *mṅa-ťaṅ*, *dbaṅ-ťaṅ-méd-pa* low, mean, of inferior rank *Dzl.* 2. **time, chronology** *Lexx.* 3. **destiny, fate, predestined fate**, or rather the destiny of any creature consequent to its former actions, *ťse daṅ dbaṅ-ťáṅ*, frq.; *dbaṅ-ťaṅ-méd-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dbaṅ-ₒdus-p̔o-bráṅ* 'Angdophorung' of the Indian papers, n. of a fort in Tibet. — *dbaṅ-ldán* mighty, powerful; *dbaṅ-ldán-gyi p̔yogs Domaṅ*, *dbáṅ-poi p̔yogs Sbh.*, is said to be north-east. — *dbáṅ-po* v. the next article. — *dbaṅ-p̔yúg* 1. adj. mighty, also sbst.: *dbaṅ-p̔yúg yžán-las ťé-ba Glr.* 2. symb. num.: 11. 3. **noun proper** a. Iswara, Siva *Glr.*, hence also the Lingam as his emblem *Glr.* b. Avalokitesvara *Glr.* — *dbáṅ-ba* 1. vb. c. *la* = *dbaṅ byéd-pa*, e.g. *rgyal-srid-la mi dbaṅ* he does not succeed to the throne; gen. with accus. *yčig ₒdi dbáṅ-ba yin* one ... belongs to this one *Mil.*; *bdag dbáṅ-bai rgyal-p̔rán* the vassals under my sway *Dzl.* 2. sbst. = *dbaṅ*, e.g. *ťsé-la dbáṅ-ba* (v. above). — *dbaṅ-rís* prob. domain, dominion. — *dbaṅ(-po)-lág(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dbaṅ-šés* perception, by means of the organs of sense *Was.* (278).

དབང་པོ་ *dbáṅ-po* 1. **possessed of power, dominion**, *nór-gyi dbáṅ-por gyur Dzl.* (*Ms.*); **lord, ruler, sovereign**, esp. divine rulers: Indra, also *lhai dbáṅ-po*; further *rgyál-bai dbáṅ-po, ťúb-pai dbáṅ-po* the highest of the Buddhas *Glr.* — 2. **organ of sense**, *dbáṅ-po lṅa(-po)* a. the five organs of sense, eyes etc., also *dbáṅ-poi sgo lṅa Med.* b. *Trigl.* 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, *stobs lṅa*, as stated by *Burn.* II, 430, v. *Köpp.* I, 436. In natural philosophy six organs of sense frq. are mentioned, मनस् being added as the sixth; medical writings also treat of *dbáṅ-po dgu* or *dbáṅ-poi sgo dgu*, v. *bú-ga.* — 3. **sense, intellectual power**, *dbáṅ-po rnón-po* of acute intellect, *dbáṅ-po rdúl-po* of obtuse intellect, also as common expressions for sagacious or dull *Dzl.*; *dbáṅ-po nyams* the senses are weakened, become dull *Med.*; *lus sems dbáṅ-po* body, soul, and senses (are glad, are pure etc.) *Dom.*; *dbáṅ-po ysó-ba* to gladden, strengthen, revive, the senses *Mil.*; *ráṅ-gi sém-s-las dbáṅ-poi rnam-šés ₒbyuṅ* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

S.g. — 4. **genitals,** *Wdn.* and elsewh.; *dbáṅ-po lág-pa* v. *dbaṅ-lág* sub *dbaṅ*.

དབར་མི་ *dbár-mi Sch.* **a faint-hearted, timorous man.**

དབལ་ *dbal Lex.* = *tog* and *rtsé-mo* **top, summit, point** e.g. of a *mčod-rten Glr.*; the point, or acc. to some the grooves of the *p̔úr-pa* or exorcising dagger; *rtai dbal bzaṅ-ṅan Lex.?* — *dbál-ba* v. *ₒbal-ba.*

དབུ་ *dbu* resp. for *mgo*, **head,** frq.; **beginning, commencement,** e.g. of holy doctrine *Glr.*; *'u lán-če* W.*, the mode of greeting between Lamas, by touching each other with their fore-heads; to bless (a layman by imposition of hands); *dbu mdzád-pa* to be the head, the principal person, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzád-do* he was my instructor *Mil.* — *dbu-skrá* the hair of the head. — *dbu-rgyán* ornament of the head, diadem *Mil.* — *dbu-rṅás Sch.* pillow. — *dbu-čan* furnished with a head, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — *dbu-čen* 1. **higher officer.** 2. *dbu-čuṅ* **subaltern officer** *Cs.* — *dbu-rje* **Reverence, Reverend,** title of Lamas. — *dbu-snyúṅ bžés-pa Sch.*, *dbu-snyúṅ daṅ bro ₒbór-ba Glr.* resp. to swear by one's head. — *dbu-t̔ód* royal cap, crown. — *dbu-mt̔ún drúṅ-du* resp. the same as *žabs drúṅ-du* in directing letters: To ... — *dbu-ₒp̔áṅ* **elevation, high rank, dignity,** *stód-pa* to praise, *smád-pa* to despise, to revile (dignities). — *dbú-ma* 1. n. of the goddess **Durga,** the wife of Siva. 2. **principal vein,** v. *rtsá-ba.* 3. **the middle** (-doctrine), **middle-road,** **मध्यम,** which endeavours to avoid the two extremes *Was.*, also *dbú-mai lam* or *ltá-ba*; *dbú-ma-pa* an adherent of this doctrine *Sch.*, cf. however *mdo* extr. — *dbu-méd* **the Tibetan current hand-writing,** cf. *dbú-čan.* — *dbu-rmóg Zam.* w.e.; in *W.* **gyál-po u-móg čo žig** is said to signify: Long live the king! — *dbu-rtsé* the top, pinnacle, of a temple, monastery *Glr.* — *dbu-mdzád* (cf. *dbu mdzád-pa* above) **chairman, principal, warden,** in convents an official that takes the lead in performing the prayers. — *dbu-žwá* cap. — *dbu-šóg* title-page *Sch.*

དབུ་བ་ *dbú-ba* v. *lbú-ba.*

དབུགས་ *dbugs* 1. **breath, respiration,** *dbugs rṅúb-pa daṅ ₒbyín-pa* or *ₒbyúṅ-ba* to respire, to inhale and exhale air *Med.*, *W.* **tón-če** for *ₒbyúṅ-ba; dbugs ₒbyín-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbugs-dbyúṅ t̔ób-pa* to be eased in one's mind, after despondency *Tar.*; **'ug gyaṅ bór-če** *W.* to stop, to keep back one's breath; **'ug sub* or *kor táṅ-če** *W.* to choke, suffocate, strangle, throttle; *skyé-ₒgro t̔ams-čád-kyi dbugs lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-dkár*) *Glr.*; *p̔yí-dbugs* seems to be the last breath of a dying man, but *náṅ-dbugs* is some fantastic physiological notion *Thgr.*; *dbugs mdé-ba* and *mi-bdé-ba* an easy and a hard breathing *Med.* frq.; *dbugs-t̔úṅ* short breath; *dbugs rdzáṅ-ba* or *brdzáṅs-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbugs lheb-lhéb byéd-pa* to pant, to be pursy *Med.* — *dbugs-rgód Lt.?* — *dbugs-ṅán Sch.* flatulence. — *dbugs t̔ebs-rél Sch.* 'in one breath'? — 2. **a breath, one respiration,** as smallest measure of time = $\frac{1}{1800}$ *k̔yim* = 4 seconds.

དབུང་ *dbuṅ Lex.* = *dbus.*

དབུབ་པ་ *dbúb-pa* v. *ₒbúbs-pa.*

དབུར་ *dbur* termin. of *dbu*, *Sch.* **first, at first.**

དབུར་བ་ *dbúr-ba*, also *ₒúr-ba*, *'úr-ba* **to smooth,** *šóg-bu* paper, *ras* woollen stuff, *γžál* a pavement *Cs.*; **'ur gyág-pa** *C.*, **gyáb-če** *W.* to iron, to smooth linen etc., **'ur-čag** smoothing-iron.

དབུལ་བ་ *dbúl-ba* I. vb. v. *ₒbúl-ba.* — II. adj. **poor, indigent** *Dzl.*; sbst. **poverty, want, penury,** *dbúl-ba sel-ba* to relieve want *Glr.*; *dbul-žiṅ ₒp̔óṅs-pai rigs* a poor and indigent generation *Dzl.*; hence frq. *dbúl-p̔oṅs* poor, a poor man, pauper *Mil.*; poverty *Glr.*; usually *dbúl-po*, fem. *dbúl-mo*, poor.

དབུས་ *dbus* (*Ld.* **'us**, *C.* **'ü**) 1. **middle, midst, centre,** *t̔ág-pai dbus tsám-du*

p̔yin-nas having proceeded about to the middle of the rope *Dzl.; skyé-boi dbús-su* in the midst of the people *Tar.*; *t̔aṅ ynyís-kyi dbus-rí* the hill (mountain) in the middle between the two plains *Glr.; dbús-kyi ri-rgyál* Sumeru standing in the centre (of the world) *Mil.;* seldom relative to time: *bžúgs-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *dbus daṅ mt̔a* 'the medium and the extremes' *Cs.* Asiat. Researches XX, 577 — *dbús-ma* the middle one (of three or more persons) *Mil.*, (of inanimate things) *Glr.* — 2. in a specific sense: **the central province** of a country, a. of India, hence = Magadha, the holy land, land of Buddha *Thgy.* b. of Tibet, the province Ü; *dbús-pa* an inhabitant of it; *dbus-ytsán Ü* and *Tsaṅ.*

དབེན་པ་ *dbén-pa* **solitary, lonely,** e.g. a road *Dzl.*; **solitude, loneliness,** *dbén-pa ˳dí-na* in this solitude *Dzl.*; *dbén-par ˳gró-ba* or *ynás-pa* frq.; *dben,* id.: *dbén-la dga Ma.; dben-(pai) ynas, sa* solitary place, esp. hermitage; *dbén-ynas čén-po brgyád-kyi sa* earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *bstoṅs-pa* the word is construed with the instrum. case: *mas dbén-pa,* solitary as to a mother, i.e. motherless; *snyíṅ-pos dbén-pa = snyíṅ-po méd-pa Tar.*

དབོ་ *dbo* 1. n. of a lunar mansion, v. *rgyu-skár,* no. *22.*— 2. the belly-side of fur.

དབོ་བ་ *dbó-ba* v. *˳bó-ba.*

དབོན་པོ་ *dbón-po* (*W.* *'ón-po*, *C.* *'o̦m-po*) 1. *B.* resp. for *t̔sá-bo* **grandson; nephew;** *dbon-srás* id. *Glr.; dbón-mo* fem.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-žáṅ Glr.* 95 seems to denote son-in-law and brother-in-law, with which also *Sch.'s* Mongol transl. agrees, Geschichte d. Ost-Mong. p. 359 med. — 2. **Lama-servant** *C.* — 3. a certain sect of Lamas, clad in red, shorn, and married, = **sor-kyim-pa**, *C.*, *W.* — 4. a Lamā skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

དབོལ་བ་ *dból-ba Cs.* = *rtól-ba, Lex. rdziṅ dból-ba.*

དབྱངས་ *dbyaṅs,* **yaṅ(s)** 1. **singing, song, tune, melody,** *glu-dbyáṅs* id.; *luṅ-bstán-gyi dbyaṅs* prophetic song, psalm *Mil.*; *dbyaṅs(-su) lén-pa, dbyaṅs byéd-pa* to sing *Dzl.*; *stód(-pai) dbyaṅs* song of praise, hymn of thanksgiving, **ǰhé-pa* C.*, **p̔úl-če* W.; ydúṅ-dbyáṅs* a song of aspiration *Mil.* — *dbyáṅs-čan Glr.* a deity, prob. = *˳jam-dbyáṅs-čan-ma* Saraswati, goddess of euphony. — *dbyaṅs-snyán* sweet singing. — *dbyáṅs-pa* singer *Cs.* — **yaṅ-žú** bow for a violin, fiddle-stick *W.* — 2. **vowel,** hence *dbyaṅs-yig* 1. the (four) **signs of the vowels,** *Gram.* 2. *Cs.*: **notes** (of music) or any contrivance for marking the modulation of sounds; so perh. also *Glr.*

དབྱར་ *dbyar* **summer,** in India: **rainy season** (cf. *dus*); also *dbyár-ka, dbyár-k̔a Mil., W., dbyár-dus, Cs. dbyár-mo; dbyar-dgun-méd-par* summer and winter *Mil.*; *dbyar B., dbyár-ka-la* col. in summer; *dbyar-ynás* 1. summer-abode, *Sch.* 2. the solitary summer-fasting of the monks; *dbyar-skyés* 'summer-born'; *dbyar-rṅá* summer-drum, po. expression for thunder *Cs.* — *dbyar-čár* summer-rain *Cs.* — *dbyar-žwa* summer-hat.

དབྱར་པ་ *dbyár-pa* (*Pur.* **sbyár-pa**, elsewh. **yár-pa**) **poplar,** various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (*Wdṅ.* also *sbyár-pa.*)

དབྱི་ *dbyi* (**yi,* com. *'i**) 1. **lynx,** *dbyi-mo* the female of this animal, *dbyi-p̔rúg* a young one; *dbyi-t̔sáṅ* lair of it. — 2. in Ü: **beer,** = *čaṅ.*

དབྱི་གུ་ *dbyí-gu = dbyíg-gu* **little stick,** cf. *dbyíg-pa.*

དབྱི་བ་ *dbyí-ba,* prob. only fut. to *˳p̔yí-ba,* **to wipe off, to blot out, to efface,** *Lex.: ri-mo,* a drawing. *Sch.* however notices also a perf. *dbyis.*

དབྱི་མོ་ *dbyí-mo* **flax** (?).

དབྱི་མོང་ *dbyi-moṅ* medicinal herb, used against delirium *Med.*; *Cs.*: 'a plant

of an acrid taste, used as tea'; in *Lh.* Potentilla Salesovii, of which neither the one nor the other fact is known to me.

དབྱིག(ས)་ *dbyig(s)* 1. = *nor* **wealth, riches, treasures**, *nor-dbyig* id. *Dzl.*; *dbyig-čan* rich, *dbyig-med* poor *Cs.*; *dbyig-mán Lex.* — 2. prob. = *dbyig-ynyén*, **precious stone** or a kind of such *Glr.* and elsewh.

དབྱིག་པ་ *dbyig-pa* **stick**, = *dbyúg-pa*.

དབྱིག་པུ་ *dbyig-pu Sch.*: 'implement for cleaning, scouring, polishing'.

དབྱིང་ཞ་ *dbyiṅ-ža Sch.*: **summer-hat** (?).

དབྱིངས་ *dbyiṅs* 1. syn. with *kloṅ*, com. *nám-mk'ai dbyiṅs* or *dbyiṅs* alone: **the heavens, celestial region**, *rgyáb-la brag dmar nám-mk'ai dbyiṅs* red rocks behind and the expanse of heaven *Mil.*; *k'yeu dbyiṅ-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyiṅs-na bžúgs-pai ḍá-ki-ma Mil.* — 2. **height** *Schr.*; the above passage was also rendered: red rocks behind, as high as heaven. — 3. in metaphysics an undefined idea of **extent, region, space,** धातु, (cf. *kloṅ*), *č'ós-kyi dbyiṅs*, धर्मधातु, not 'the wide diffusion of religion' *Sch.*, but a mere fanciful notion, or as it is expressed *Wts.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: *t'ugs-dgóṅs č'os-dbyiṅs-su t'im C.*; and also *dbyiṅs* alone: *bló-yi byéd-pa dbyiṅs-su sbos Glr.* hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also *Tar.* 38, 10, *p'úṅ-po lhág-mo méd-pai dbyiṅs-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyiṅs-su* in a body, in one mass, whole, entire (?).

དབྱིན་ *dbyin* or *γyin byéd-pa Sch.*, **to incite, instigate, set on.**

དབྱིབས་ *dbyibs* **shape, figure, form,** *byá-dbyibs-čan* having the shape of a bird *Lt.*; *šiṅ-rtai dbyibs daṅ ˳dra* shaped like a waggon or carriage *Glr.*; *skyés-pai dbyibs-la ṅós-bzuṅ-ba* to learn the nature (of plants) from the shape in which they grow; **ǎ-me̱ yib dug** he quite resembles his mother in shape *W.*; *dbyibs légs-pa B.* a fine figure, **sóg-po** an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyibs zlúm-por yod* it has a round shape *Glr.*

དབྱུག་གུ་, དབྱུ་གུ་ *dbyúg-gu, dbyú-gu* 1. **small staff, wand, rod,** e.g. used as a magic wand, sun-dial etc. *Cs.* — 2. *Lex.*: = *č'u-ts'od* q.v.; *Sch.*: *dbyúg-gu re-bži*, '64 equal parts of weight or measure; 64 quarters of an hour, or 16 hours'; but 64 *č'u-ts'od* would make as much as 25⅗ hours.

དབྱུག་རྡོ་ *dbyúg-rdo W.* **sling-stone**; *B.*: *rdo-γyúg.*

དབྱུག་པ་ *dbyúg-pa* I. vb. pf. *dbyugs* 1. **to swing, brandish, flourish,** a stick, a sword; **to wag,** *rṅá-ma* the tail *Cs*; **yug yug ǰhe'-pa** *W.*, to swing to and fro, to dangle; **yug toṅ** *W.*, swing! dangle! — 2. **to throw, cast, fling,** **gyál-kar-ne̱ do** *C.*, to fling a stone through a window; to throw away, to throw down, **yúg-le̱ žog** *C.* (= **p'áṅ-te bor** *W.*), throw it away! — II. sbst, **stick,** *C.*; **yúg-pa gyáb-pa** *C.* to strike, to beat with a stick. *dbyúg-to Glr.*, *dbyúg-t'o*, id. (*Sch.* club?) *Lex.*: = *bér-ka*, दण्ड; *dbyug-to-čan* wielding a stick; n.p.

དབྱུང་བ་ *dbyúṅ-ba*, fut., and in *C.* secondary form to the pres. *˳byín-pa.*

དབྱེ་བ་ *dbyé-ba*, (regular pronunciation **yé-wa*, com. *'é-wa**). I. vb. fut., and in *C.* secondary form of *˳byéd-pa.* — II. sbst. 1. **parting, partition, division, distinction, classification** *Thgy.* — 2. **section, part, class, species,** *dbyé-ba nyi-šu γsuṅs* twenty different species are named *Lt.*; *yi-ge ˳di dbyé-ba γnyis* these letters are divided into two classes; hence like *sna-ts'ogs*: *sgyu-rtsál dbyé-ba* manifold arts, artifices *Smbh.* — *dbyé-brál Lex.*: **discord, dissension.**

དབྱེན་པ་ *dbyén-pa* (**yén-pa*, com. *'én-pa**, = *dbén-pa*), **difference, dissension, discord, schism,** *dge-˳dún-gyi dbyén-pa byéd-pa* to create discord, to cause a schism among the priesthood *Dzl.*; *dbyen ˳byéd-pa̱* to make a difference, to discriminate *Sch.*

དབྱེར་མེད་, དབྱེ་རུ་མེད་པ་, དབྱེར་མི་ཕྱེད་པ་, *dbyer-méd, dbye-ru-méd-pa, dbyer-mi-p'yéd-pa* **in-**

separable, not to be distinguished, quite the same, identical *Glr.* and elsewh.; *blá-mar dbyér-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

དབྱེས་ *dbyes Schr.:* **magnitude, size, dimensions,** so perh. where *dprál-bai dbyes če* is mentioned as a characteristic of beauty.

དབྲག་ *dbrag*, v. *prag*, **intermediate space, interstice;** ravine, glen, defile, *C.*; *Sch.* also: vise, handvise.

དབྲད་པ་ *dbrád-pa* v. *ₒbrád-pa.*

དབྲབ་པ་ *dbráb-pa* v. *ₒbráb-pa.*

དབྲལ་བ་ *dbrál-ba* v. *ₒbrál-ba.*

དབྲི་བ་ *dbrí-ba* v. *ₒbri-ba.*

དབྲེ་བཙོང་ *dbre-btsóṅ* (?) *Sch.*; *Lex. dbre-btsog* dirt, filth.

དབྲོག་པ་ *dbróg-pa* v. *ₒpróg-pa.*

འབའ་ *ₒba Sch.:* 'seizure, distraint'; or rather the liability of paying higher interest, payment not having been made at the appointed time; *ₒba-gan*, *ₒba-gan-yig* warrant for thus proceeding against a debtor *C.*

འབའ་ཆ་ *ₒba-ča Wdṅ.*; *Sch.:* **lees** from distilling brandy.

འབའ་པོ་ *ₒbá-po* **magician, sorcerer, conjurer;** *ₒbá-mo* sorceress, witch *Cs.*, *W.*

འབའ་བ་ *ₒbá-ba* 1. **to bleat,** *W.* **ba tán-če**. — 2. **to bring, to carry,** *ₒbā-šog* bring it hither! *Sik.*, *ₒba-soṅ* take it there! — 3. **to commit adultery** *C.*

འབའ་བོ་ *ₒbá-bo, Cs.* = *pug-pa,* **hole, cave, cavern,** *brág-gi* cleft in a rock, grotto; *ₒbá-bo-čan* **hollow, excavated.**

འབའ་བྱི་ *ₒbá-byi* a kind of cake, baked of parched rice or maize meal, frequently eaten with the tea *C.*

འབའ་ཞིག་ *ₒbá-žig B.* **only, solely, alone,** *bdag ₒbá-žig tár-ro* I alone escaped *Dzl.*; *rkáṅ-pa ₒbá-žig* the foot alone (appeared party-coloured) *Dzl.*: *blón-po de ₒbá-žig-gi čúṅ-ma* only this officer's wife *Dzl.*; mere, nothing but, *γser daṅ dṅul ₒba-žig-gis gaṅ Sbh.*

འབག་ *ₒbag* 1. **mask, guise, disguise;** cf. also sub *sgo-lo.* — 2. **imitation, effigy, likeness, figure,** *ₒdra-ₒbág* resp. *sku-ₒbag*, *žal-ₒbág* id.; *ₒdra-ₒbag-gyon-mí* masked persons *Pth* — *ₒbag-ₒčam*, prop. **masquerade,** masked ball; *Cs.:* buffoonery, grimaces.

འབག་པ་ *ₒbág-pa* I. vb. pf. *ₒbags*, fut. *dbag?* cf. *sbág-pa*, **to defile, to pollute one's self,** *bud-méd daṅ* with women *Dzl.*; *ₒdod-čágs-la* through lust *Dzl.*; **to defile, to soil, to dirty,** *snód-la* a vessel *Dzl.* ༢༢༦, 7? — 2. *C.* **to take away, to steal, to rob; to covet, to wish to take,** c. *la Mil.* (acc. to oral information).

འབག་འབོག་ *ₒbag-ₒbóg* a slight elevation, **hillock** *W.*

འབག་རག་ *ₒbag-rág* **spider,** *ₒbag-rág-gi tsaṅ* cob-web *Sik.*

འབགས་ལྷག་ *ₒbags-lhag* **rest, remainder, remnant** (of food) *Mil.*

འབང་བ་ *ₒbáṅ-ba* **to be soaked, macerated,** softened by soaking *Cs.*, cf. *sbáṅ-ba.*

འབངས་ *ₒbaṅs* **subject,** *rgyál-po ₒbáṅs-su ₒoṅ* the king turns into a subject *Ma.*; *ₒbaṅs byéd-pa* to obey, *bkai ₒbaṅs bgyid-par* (or *bka-ₒbaṅs-su*) *k'as-blaṅs-so* they promised to obey, to perform the commandment *Mil.* frq.; *báṅs-su byéd-pa Cs.* to reduce under one's dominion; gen. collectively: **the people, the subjects,** opp. to *blón-po* officers, magistrates, or *rje*, *rgyál-po* etc. — *lha-báṅs Tar.* 165, 22 *Schf.:* slaves belonging to a temple.

འབད་པ་ *ₒbád-pa* I. vb., imp. *ₒbod*, **to endeavour, to exert one's self, apply one's self,** c. *la* or the termin.; *dus-rgyún-du čós-la ₒbád-pa de* this (habit of) constantly applying one's self to religion *Mil.*; also c.acc.: *dká-ba brgya-prág* to perform a hundred exercises of penance; col. **to cultivate, raise, rear, take care of,** *žiṅ* or *sa-yzí* to cultivate the ground, *rgun-ₒbrúm* to grow vines, *dúd-ₒgro* to breed cattle; *slób-par* to apply one's self to learning, *gléṅ-mo k'ó-nar* to devote one's self exclusively to public speaking, preaching *C.* — II. sbst.

application, study, exertion, *ₒbád-pa drág-pos* with most persevering application; *ₒbád-pa daṅ rtsól-ba méd-par* without any exertion *Glr.;* hence *ₒbad-rtsól* id.; *skyés-bus srúb-pai ₒbad-rtsól* an assiduous rubbing with a human hand *Wdṅ.*; *dei ₒbad-rtsól-gyis* through his endeavours *Thgy.*; prob. also: **volition, energy of will** *S.g.*; the passage in *Thgy.: byaṅ-čúb či ťób-la ₒbad ₒťsál-lo,* is perh. not quite correct.

འབབ་ *ₒbab* 1. **a fall of snow** *Mil.* — 2. **tax, duty** *Sp.*

འབབ་པ་ *ₒbáb-pa,* pf. *bab*(s), imp. *ₒbob Cs., bobs Glr.,* **to move downward** 1. **to descend,** *lá - nas* col., a defile, in *B.* gen. with *las,* e.g. *rtá-las Dzl.,* also *rtá-ka-nas Glr.* to alight from a horse, mostly with *la,* although *rí-la ₒbáb-pa* may also mean: to alight (flying) on a mountain *Dzl.* ༢༥༣, 2. — 2. **to fall down,** *ynám-la ká-ba ₒbab* snow falls from heaven *Dzl.* — **to flow,** the usual word; to flow off; *mi-ytsáṅ ₒbáb-pai ytór-kuṅ* sink-hole, for dirty water to run through *Lex.* — 4. **to alight on, to enter into,** of demons *Lt.* — 5. in a general sense, like **to get:** *nya skám-la ₒbáb-pa* a fish that has got on dry ground; *ṅá-la ré-mos ₒbab Pth.*, or *res ₒbab Tar.* it is my turn; *sróg-la ₒbáb-bo Dzl.* life is at stake; frq. in reference to time: *či-bai dús-la báb-bo* it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; *skábs-la báb-bo* there is now an opportunity *Dzl.* — *ₒbab-ču* **river, rivulet, brook;** also **rain.** — *ₒbab-stégs* access or descent to the water, steps leading to a bathing-place *Hind.* *ghāṭ. — *ₒbáb-mo** *W.* **condescending, affable.**

འབམ་ *ₒbam* 1. *rkaṅ-ₒbám* a disease of the foot *Sch.*: **gout.** — 2. *ₒbám-yig* v. *yi-ge.*

འབམ་པ་ *ₒbám-pa Cs.* **putrefaction, rottenness; to be putrid, rotten,** cf. *bám-pa.*

འབར་བ་ *ₒbár-ba* (vb.n. to *sbár-ba*) 1. **to burn,** *me ₒbár-bai káṅ-pa* a burning house *Thgy.*; **to catch fire, to be ignited; to blaze** *Dzl.*; also in reference to the passions frq.; **to beam, radiate,** *ₒód-du* in light *Tar.*; *ₒbár-du rúṅ-ba Cs.* combustible. — 2. **to open, to begin to bloom, to blossom,** frq. — 3. **to talk, tattle, to be garrulous, babbling,** **ₒbar ₒó-pa me'** it is not worth while to talk about it *C.*; *ko ṅá-la máṅ-po ₒbar ₒdug* he treats me to a long gossip *C*; esp. **to brawl, quarrel, chide,** *ka-ₒbár* **quarrelsome, brawling** *Mil.*; *máṅ-du ₒbár-du byúṅ-ba-las* as she was going to brawl still longer *Mil.*; **bar-kád táṅ-če** to rail at a person *W.* — 4. *dpal ₒbar-ba Cs.* **to be celebrated,** famous.

འབར་འབར་ *ₒbar-ₒbár* 1. sbst. **a high, pointed hill,** cf. *ₒbag-ₒbóg.* — 2. adj. **uneven, rough; pock-marked.**

འབལ་བ་ *ₒbal-ba,* used only with *skra,* 1. **to part, dress, arrange,** the hair, as it is customary with the monks and nuns of certain sects; in Kham also national costume; *skra yyas ₒbal yyon ₒbal byéd-pa* (of a nun) *Pth.; *bál-ₒgo-čen** a person wearing the hair thus dressed *C.; skrá-ₒbal-čan,* prob. id.; *C.*: name of an old Indian sect. — 2. as a sign of mourning, **to have the hair disheveled,** hanging down in disorder *Pth.*; so also *Dzl.* ༧༤༥, 17, acc. to correct reading; *ₒbal-ₒbál* **shaggy** *Sch.*

འབི་འབི་ *ₒbi-ₒbí* **small lumps of clay** *Cs.*

འབིག(ས)་པ་ *ₒbíg(s)-pa,* pf. *pigs,* fut. *dbig,* imp. *pig(s)* and *ₒbúg(s)-pa, pug, dbug, pug,* also *píg-pa, púg-pa,* 1. **to sting,** of insects *Stg.*; **to pierce,** *rdó-rje-yis ni rin-čén pug* the diamond pierces the precious stone *Pth.;* **to bore,** *šíṅ-la búg-pa ₒbúg-pa* to bore holes into wood *Glr.*; in a gen. sense, **to make a hole,** *rkáṅ-pa kyis pug* the dog bit my foot *Mil.; káṅ-pa ₒbíg-pa Thgy.* and elsewh., **to break into, to break open;** **ₒbig gyáb-pa*,* id. *C.; ču-ₒgágs ₒbigs* it removes strangury *Med.* — 2. *C.* **to deflower, to lie with,** obscene. — **búg-če** *W.* to make remarks on an absent person, **to criticize.** — *bigs-byéd,* n. p., n. of the Vindhya mountains (v. विन्द्).

འབིང་ *ₒbiṅ, *jham-bíṅ* C.,* resp. **sol-ₒbiṅ** **tea-pot.**

འབིབ(ས)་པ་ *ₒbíb(s)-pa = ₒbúb(s)-pa Sch.*

འབུ་ ₒ*bu* **worm, insect,** any small vermin, esp. euphem. for louse; ₒ*bu-srín, srín-ₒbu,* id.; ₒ*bu-skyógs* **snail** *Med.*; ₒ*bu-tags Cs.*, **cob-web**; **bu-yáṅ** (prob. a mere corruption of *búṅ-ba*) **humble-bee** *W.*; *ₒ*bu-riṅ** **snake** *W.*

འབུ་བ་ ₒ*bú-ba*, pf. ₒ*bus* 1. **to open, to unfold,** of flowers, esp. with *ḱa Pth.* — 2. *Cs.*: **to be lighted, kindled, set on fire.**

འབུ་མ་ ₒ*bú-ma Sch.*: tool used in forging nails.

འབུ་རས་ ₒ*bu-rás* a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.

འབུ་ལ་ ₒ*bú-la* 1. *C.*, *W.* shoe of plaited straw. — 2. *C.*: **kó-wa bú-la**, a kind of leather, resembling chagreen.

འབུ་སུ་ཧང་ ₒ*bu-su-háṅ* medicinal herb *Med.*

འབུག་ ₒ*bug Sch.* **awl, puncher; chisel.**

འབུགས་པ་ ₒ*búgs-pa* v. ₒ*bígs-pa.*

འབུངས་པ་ ₒ*búṅs-pa*, prop.: **to fall upon in a body, to rush in upon,** = *rúb-pa*; *ćós-la* ₒ*buṅs* apply yourselves with might and main to religion! it is also used of one person: ₒ*bad* ₒ*buṅs* he summons all his strength, strains every nerve *Dzl.*

འབུད་པ་ ₒ*búd-pa* I. pf. *bus, ṕu(s)* (the latter form prob. transit., the former intransit.) fut. *dbu*, imp. *ṕu(s)* 1. vb.n. **to blow,** *lás-kyi rluṅ* ₒ*búd-ciṅ* whilst the wind of works is blowing; *ćós-kyi duṅ bus* the trumpet of religion blew (was blown). — 2. vb. a. **to blow,** *duṅ* the trumpet; **to blow away,** *rluṅ-gis sbúr-ma bús-pa ltar* like chaff blown off by the wind *Dzl.*; to blow up, to fan, *me* the fire, frq.; **to blow into, to inject,** e.g., to apply a clyster *C.*; **to blow** or **breathe upon,** *bsér-bus* to be encountered by a cold wind *Med.*; **to inflate, to distend** by injecting air, *lus ḳuṅ bús-pa ltar skraṅs Mṅg.*; ₒ*bud-*ₒ*duṅ Wdk.* = *duṅ* trumpet. Cf. *sbúd-pa* and *ṕu.* — *W.* **ṕú-ce**. — II. pf. imp. *ṕud*, fut. *dbud W.* **ṕud-ce**, trs.: 1. **to put off, pull off, take off** *C.*, *W.*, the turban, hat, coat, ring etc. *Glr.* and elsewh.; **to throw down,** *ṕud bžág-go Glr.*, = *ₒ*paṅ-ste** *bor W.*, v. sub ₒ*ṕén-pa.* — 2. **to drive out, expel, cast out, chase away,** with the accus. of the person and place, *yul* out of the country *Tar.*; *yul-ṕud* an exile *Schr.*; *drag-pos* by force *Mil.*; **to let out** (out of a cage); **to set free, to set at liberty, to allow to pass** *W.*; **to lay out, to spend,** **ṅul tsam ṕud soṅ** how many rupees have been laid out, spent? — 3. **to pull out, tear out, extract, uproot,** *so* a tooth, *C.*, *W.* — 4. **to take away, to subtract,** **gú-ne* (or *gu tóg-ne*) *ži ṕúd-pa* (or *ṕúd-na*) *ṅa lus** 4 taken from 9 leaves 5 *W.* — III. pf. ₒ*bud*, vb.n. (limited perh. to *W.*) 1. **to fall from, escape from, drop, fall down,** **lág-pa-ne bud soṅ** it escaped, dropped out of my hand; **to fall off,** of leaves; **to fall through,** **sól-wa ḍa-mig-ne bud soṅ** the coals are fallen through the grate. — 2. **to go away, to leave,** e.g. to leave the service. — 3. **to go out of sight, to disappear,** **nyi-ma bud soṅ** the sun is gone down; **búd-ḱan** a departed (deceased) person; **the ancients, those of old,** *pristini*; **to pass away,** **dus-tsód bud** time passes away (make haste!); **ṕid-ka šar-na gun bud soṅ** when spring begins, winter has passed away; **bud ćug-će** **to cause to be lost,** or **to suffer to be lost, to lose.**

འབུན་པ་, བུན་པ་ ₒ*bún-pa, bún-pa* **to itch;** **bun, zá-bun** **the itch, itching** *W.*; **bun rag** I feel an itching (*B. ẏá-ba*).

འབུབ་པ་ ₒ*búb-pa*, pf. *bub*, imp. *bub(s)*, 1. **to be turned over, upside down,** frq. with *ḱa*, *ḱa-*ₒ*búb-tu nyal* he lies with his face undermost; *ḱa-*ₒ*bub-tu bžag* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-*ₒ*búb* (or *-bubs*) *byéd-pa Sch.*: stumbling to fall on the hands. — 2. fig., **to be overthrown, destroyed, spoiled,** with regard to meditation *Mil.*

འབུབས་པ་ ₒ*búbs-pa*, pf. imp. *ṕub(s)*, fut. *dbub*, *W.* **ṕub-će**, **to put on a roof,** or something for a roof; *tog* **to make, construct a roof;** *gur* to pitch a tent; *gru-ṕúbs* corner-pavilion *S.g.*

འབུམ་ ₒ*bum* **one hundred thousand,** ₒ*búm-tso* id.; *rgyai dmag* ₒ*búm-tso lṅa*

500 000 Chinese *Glr.*; ₒ*bum-ṗrág yčig* a hundred thousand; ₒ*búm-ṫso drug* 600 000; *mgur-*ₒ*búm* the 100 000 songs, v. *mgúr-ma*.

འབུམ་པ་ ₒ*búm-pa* **tomb, sepulchre** *Cs.*, *sku-*ₒ*búm*, *ydun-*ₒ*búm Cs.*, id.; *sku-*ₒ*búm* (**kum-búm**) n.p., a large monastery on the Chinese frontier, v. Huc, also *Köpp.*, who traces the name back to the preceding word.

འབུར་བ་ ₒ*búr-ba*, I. vb. 1. **to rise, to be prominent**, *sbáṅ-la brág-ri* ₒ*búr-ba čig* a rocky hill rising from the green-sward *Mil.*; ₒ*búr-du dód-pa* v. *dód-pa*; ₒ*búr-du rkó-ba* to emboss, to work out relievos *Glr.*; *ₒ*bur-kó gyáb-pa** *C*, **búr-la tón-če** *W.* id. — 2. **to spring up, come forth, bud, unfold,** **ṅo bur dug** it is getting green *W.* — 3. **to increase, augment,** **ṅo kyé-na ö-ma bur dug** when the fields are getting green, milk becomes more plentiful *W.* — *kyoṅ-*ₒ*bur* gold and silver ornaments in relievo on some other metal. — *glo-*ₒ*búr*, *blo-*ₒ*bur* seems to be a technical term for some part of a building *Glr.* — *bris-*ₒ*búr* paintings and sculptures. — ₒ*búr-rko-mk̔an*, ₒ*búr-bzo-pa* engraver. — ₒ*búr-sku* relief-picture. — ₒ*bur-rgód* (s.l.c.) *Ld.-Glr., Schl.* 17, b., mentioned among various musical instruments (?). — ₒ*bur-ǰóms* with *byéd-pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — ₒ*búr-po* 1. *Sch.*: **projecting, prominent; a protuberance, tumor,** *rús-pai* ₒ*búr-poi ldebs* near the protuberance of the bone *Med.* 2. **having protuberances, uneven, rough,** opp. to ₒ*ǰám-po*, of the skin *Med.* — ₒ*búr-ma* embossment, relievo — II. sbst. **protuberance**, e g. a boil, pustule etc.

འབུལ་བ་ ₒ*búl-ba* I. vb., pf. imp. *ṗul*, fut. *dbul* (**ul*, *ül**), *W.* **ṗúl-če** 1. **to give,** when the person receiving is considered to be of higher rank (cf. *ynáṅ-ba*), *či tsam žig dbúl-bar bgyi* how much shall we give you? *Feer Introd.* p. 70, 18; **to bring in,** e. g to place a criminal before the king *Dzl.*; *gar daṅ rtséd-mo rgyál-po-la* ₒ*búl-ba* to perform dances etc. before the king *Dzl.*; *ytsúg-lag-k̔aṅ rgyál-po-la yzígs-par* ₒ*búl-ba* to show the king the convent-temple *Glr.*; **to lay before, represent, report,** like *ysól-ba*, *ṫsul rgyas ṗúl-bas* as they had given him a minute report of the manner in which ... *Mil.*; *ṗul žig* communicate it to me *Mil.*; ₒ*bul-bar ṗul-nas Mil.*, prob. proposing to give, offering; *lam* to put a person in the way of, to put in a condition, to enable *Mil.*; specifically in dating letters: *dkar-mdáṅs-nas ṗul* given at Kardang. — 2. **to add** (arith.) *Wdk.* II. sbst. **offering, gift, present,** ₒ*búl-ba maṅ-po ṗul Mil.*, also *byéd-pa Pth.*

འབུས་པ་ ₒ*bús-pa* 1. v. ₒ*bú-ba*. — 2. = ₒ*búr-bar*, **prominent.**

འབུས་ཤིང་ ₒ*bus-šiṅ Sch.* **a coppice of young trees.**

འབེ་ཌྷ་ ₒ*be-dha* (**bé-da**), a class of **itinerant musicians**, cf. *mon W.* (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to *Ld.-Glr., Schl.* 25, b. p. 15 — may be wrong).

འབེན་ ₒ*ben Pth.*, *ₒ*bem** *W., C.*, 1. **aim, goal, target,** ₒ*ben* ₒ*dzúgs-pa* to set up a target; ₒ*bén-la ytod-pa* to aim, to take aim; ₒ*bén-sa* the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. **scope** *Cs.* — 3. **putrefaction** *Sch.*, = ₒ*bam*.

འབེན་དུག་ ₒ*ben-dúg Cs.* **rags, tatters.**

འབེབས་པ་ ₒ*bébs-pa*, pf. *ṗab*, fut. *dbab*, imp. *ṗob W.* **ṗáb-če**, causative to ₒ*báb-pa* 1. **to cast down, throw down,** *ltó-ba sa-la* to cast one's self on the ground *Dzl.*; *sa-rdúl* ₒ*bebs bčug* he made (the pigeon) throw down dust *Glr.*; **to cause to rain** (e.g. jewels) frq.; *k̔yeu ču* ₒ*bébs-kyi ri-mo* a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water to the fishes in a dried-up pool *Glr.*; *mig sna-rtsér* to keep one's eyes directed towards the tip of the nose. — 2. **to subject** *Dzl.* ༢༦༠, 12. — 3. **to put off, to lay aside,** e.g. *bag* 1. — 4. used in a variety of phrases: *ynas* ₒ*bébs-pa W.* **ži ṗáb-če** to take up one's residence in a place; *dpya* ₒ*bébs-pa*, with *la*, to impose

taxes *Tar.*, cf ₒ*bab; skyon* ₒ*bébs-pa* to impute a crime to a person, to calumniate *Glr.*; *(*s*)*kad p̒ab-če* W.* to translate; *blo,* resp. *t̒ugs,* e.g. *yul-p̒yogs* ₒ*di-ru* ₒ*bébs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytán-la* ₒ*bébs-pa* v. *ytan;* **nā ṅúl-la p̒áb-ča** to turn the barley into money *Kun.*

འབེམ་ ₒ*bem* v. *ben.*

འབེར་ ₒ*ber Cs.*: 'a sort of plastic mass used by smiths'.

འབེལ་(མ་) ₒ*bel(-ma)* the hair on the forehead of a horse *Cs.*

འབེལ་པོ་ ₒ*bél-po Sch.*: '**temperate, saving, economical;** ₒ*bél-po* ₒ*dug* a good deal has been saved (by economy), ample provision has been made; ₒ*bél-du* ₒ*j̓úg-pa* to enjoin temperance, frugality' (?).

འབོ་ ₒ*bo* **a dry measure,** which seems to be very variable as to quantity, and little used; *k̒al-bó Cs.* **bushel.**

འབོ་བ་ ₒ*bó-ba,* pf. ₒ*bos, bo, p̒o,* fut. *dbo W.* **bo-če, p̒o-če*,* **to pour out,** *k̒rag* ₒ*bó-ba* to shed blood *Ma.*; *ma bó-ba byúṅ-nas* there being no spilling *Glr.*; *bdúd-rtsi p̒ó-bas* pouring out nectar *Glr.*; **p̒os toṅ* Ld.* pour out! — 2. **to swell (up), to rise,** **bós-te rag** I see it has swelled *W.*; ₒ*bós-pai nas Sch.* swelled barley; *srán-ma p̒ós-pa tsam* as big as a swelled pea *Lt.*; *srád-ma p̒os-p̒ós* grain swelled, and afterwards parched. — 3. **to sprout, shoot forth,** of wild-growing plants, *sa* ₒ*bo* ₒ*dug* the ground is verdant *C.*

འབོག་ ₒ*bog,* a kind of **upper-garment,** *p̒o-*ₒ*bóg,* for men, *mo-*ₒ*bóg* for females *Cs.* — 2. *W.*: **a square cloth,** for wrapping up and carrying provisions, also **bog-ča*,* hence **bog-t̒es** a burden thus formed. — 3. *W.*, **a small hillock;** **sa-bóg, be-bóg** a sand-hill; **ri-bóg** a projecting hill, also a clod; **paṅ-bóg** a piece of turf.

འབོག་ཆོལ་ ₒ*bog-čol* v. *sbug-čol.*

འབོག་ཐོ་ ₒ*bog-t̒ó, žwá-mo* ₒ*bog-t̒o Cs.,* **hat** with a broad crown of yellow cloth, and trimmed with long-haired fur.

འབོག་(ས་)པ་ ₒ*bog(s)-pa,* pf. *bog, p̒og,* fut. *dbog? W.* **bog-če*,* **to be rooted out, uprooted, pulled out,** of teeth *W.*; **to be put out of joint,** *tsigs W.* — 2. **to be taken down** (opp. to ₒ*gél-ba*), *k̒ál-rnams p̒og Glr.* the loads were taken off; **zaṅ mé-ne** the kettle from the fire *W.* — 3. **to grow loose, to come off, to drop off,** leaves from a tree *C.* — 4. **to sink down, to fall to the ground,** esp. in a fainting-fit, ₒ*bog-čiṅ brgyál-ba Thgy.*, *brgyál(-žiṅ)* ₒ*bóg pa Pth.*, id.; ₒ*bog yun-riṅ-na Lt.* prob.: when the fainting-fit has lasted a long time; *smyo-*ₒ*bóg* **madness, insanity,** ₒ*byuṅ* sets in, takes place *Glr.*; ₒ*bog-ši* being quickly carried off, by cholera etc. *W.* — 5. **to wade, to dip into, to submerge,** *čú-la Dzl.* also *ču Lex.* to wade through the water.

འབོགས་པ་ ₒ*bógs-pa,* pf. *p̒og,* fut *dbog, dbag,* imp. *p̒og,* 1. **to give, to impart,** *ydams-ṅág, luṅ* counsel, advice, directions *Tar.*; *k̒rid, bsláb-pa Mil.* instruction; *sdóm-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give (?), *nor Lex.* — 2. *yži-ma* **to fit up a dwelling,** = ₒ*bébs-pa Glr.*; *gro* ₒ*bógs-pa* to take breakfast. — 3. **to blot, stain, pollute,** v. ₒ*bág-pa.*

འབོང་བ་ ₒ*bóṅ-ba Cs.,* **roundness, rotundity,** ₒ*boṅ-*ₒ*bóṅ,* **round;** acc. to my informants **boṅ-bóṅ** **loose, slack, incoherent** *W.* —

འབོད་ ₒ*bod* 1. v. ₒ*bód-pa.* — 2. v. ₒ*bád-pa.*

འབོད་པ་ ₒ*bód-pa, bód-pa,* pf. imp. *bos, W.* **bo-če, bos (boi, bo̤)*,* 1. **to call, to exclaim,** *sdod čig čes bós-so* he exclaimed: wait! *Dzl.*; *mi žig B., mi žig-la* col., to call a person; *rtsar Glr., mdún-du Pth.* to call near; *náṅ-du* to call in; ₒ*bód-pai brda* or *tsig* **interjection** *Gram.*; *čáṅ-la* ₒ*bod-pa* to call, to invite, to a cup of beer *Dzl.*; *ma bós-par* ₒ*óṅ-ba* to come uninvited *Dzl.*; *k̒ú-čos* ₒ*bód-pa Wdṅ.*, ₒ*bod-grógs-pa Dzl.* to cry repeatedly; **bós-ra* Ld.*, **boi-ra, bo̤-ra* Lh.*, **t̒áṅ-če* or *gyáb-če* id.* *W.*; *ṅu-*ₒ*bód* howling, v. *ṅú-ba.* — 2. **to call, to name, to denominate,** *yúl-skad...* ₒ*bód-pa* commonly called, styled . . . *Wdṅ.*

འབོབས་ *ₒbobs*, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; **bob-zọn** a shoe provided with such stuffing *C.*

འབོར་བ་ *ₒbór-ba*, pf. imp. *bor*, 1. **to throw, cast, fling,** e.g. the mendicant's bowl up in the air, the sword to the ground *Dzl.*; *zám-pai ₒóg-tu* to precipitate a person from a bridge *Dzl.*; *p̔yir* to cast out *Thgy.*; **ma bhor-wa ǰhe** *C.* don't throw it away! **bhor soṅ** I've lost it *C. bor-ɣtór, bor-stór, bor-dór, dór-ₒbor-ba Mil.* and elsewh. id.; to throw away, pour away, *č̔u* water *C.*; to waste, to squander *Dzl.* — 2. **to leave, forsake,** *k̔yim-t̔ab* husband or wife *Dzl.*; to leave behind, *mi žig bód-du* to leave a person behind in Tibet; *yáb-kyis bór-bai tse* when I was left by my father, when my father died *Pth.*; *de bór-la t̔oṅ* let that alone, give it up, keep away from it *Mil.*; **ṅa lé-ka bor taṅ yin** *W.* I shall now leave off working, I shall put aside my work. — 3. = *ₒǰóg-pa*, **to place, put, lay,** in *W.* the word commonly used, in *C.* and *B.* only in certain phrases: **ī-ru bor** put it here! **tán-ni k̔ar bór-če** to seat a person on the carpet, to invite to a seat on the carpet; **mii lág-tu ṫin bór-če** to place a charge into somebody's hands; **nyér-pa só-ma bór-če** to appoint a new manager; frq. with gerund: **k̔yi tág-te bór-če** to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa.*

འབོལ་ *ₒbol* (v. *bol*) **cushion, bolster, mattress;** *snye-ₒból* pillow, v. *snye-ba.*

འབོལ་པོ་ *ₒból-po B., C.*, **ₒból-mo** *W.* 1. **soft,** of the ground, beds, leather, fruit etc.; **soft, gentle, pliable,** also as to disposition of mind; *ₒból-le šig-ge sdód-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *mód-po.*

འབོས་ *ₒbos* 1. v. *ₒbo.* — 2. v. *ₒbo-ba.* — 3. sbst. **boil, bump, tumour** *C.*

འབྱང་བ་ *ₒbyaṅ-ba* **to clean, cleanse, purify** *Cs.*, *ₒbyaṅ-k̔yád* custom *C., W.*

འབྱམས་པ་ *ₒbyám-pa*, pf. *byams Cs.*, **to flow over, to be diffused.** *ₒbyam-klás-pa Lex., Cs.*: unlimited, infinite; *rab-ₒbyáms Lex., Cs.*: widely diffused, far spread; *rab-ₒbyáms-pa Cs.*: a man of profound learning, a doctor of theology or philosophy; also *Schr.*; *Köpp.* II, 253.

འབྱར་བ་ *ₒbyár-ba* v. *ₒbyór-ba.*

འབྱི་བ་ *ₒbyí-ba*, pf. *byi*, also *p̔yi* and *p̔yis*, vb.n. of *p̔yí-ba* **to be wiped off, blotted out, effaced** *Cs.*; **to fall off,** of the hair *Dzl.* and elsewh.

འབྱིང་བ་ *ₒbyíṅ-ba*, pf. *byiṅ* 1. **to sink in, to sink down, to be swallowed up,** *šiṅ-rṭa byé-ma-la ₒbyiṅ Glr.* the carriage sticks fast in the sand; *gru č̔ú-la* the ship sinks in the water *Dzl.* and elsewh. — 2. **to grow faint, languid, remiss,** *ríg-pa byíṅ-ba bsér-ba* to lift up again one's fainting soul *Mil.*; *byiṅ-rgod* seems to signify **languor, distraction,** *byiṅ-rmúgs Mil.*, id., *byiṅ-rmugs-méd-pai sgom*; so also *byiṅ-t̔íbs Lt.*; *sems-byíṅ-ba* **drowsiness, indolence, depression of spirits.** — 3. *C.* **ǰhiṅ soṅ, ǰhiṅ log soṅ**, they have dispersed, separated, are all gone home. — 4. v. *ₒǰíṅ*, 2.

འབྱིད་པ་ *ₒbyíd-pa*, pf. *byid, p̔yid* 1. **to glide, to slip** *Lex.* = *ₒdréd-pa.* — 2. **to disappear, to pass away,** e.g. *mi-t̔se ₒbyid* human life passes away *Lex.*; in *W.* **tse p̔id-če** vb.a., to earn a livelihood, **gár-ra čó-te** by smith's work (*C. lto zá-ba*).

འབྱིན་པ་ *ₒbyin-pa*, pf. imp. *p̔yuṅ*, fut. (in *C.* also pres.) *dbyuṅ Ld.* **p̔iṅ-če**, trs. of *ₒbyuṅ-ba*, **to cause to come forth: 1. to take out, to remove,** a pillar from its place *Dzl.*; **p̔iṅs(toṅ)** take it out (out of your pocket, out of the box etc.) *Ld.*; **to draw out, pull out,** a sword, a thorn etc., frq.; **to tear out, to put out,** one's eyes etc., *mig dbyúṅ-ba dé-dag* the men whose eyes are to be put out *Dzl.* p. ༤༩, 10, acc. to an emended reading; **to draw forth, produce, bring to light,** something that was hid *Dzl.* — 2. in a more gen. sense: **to let proceed from, to send out, to emit,** rays of light, frq.; *lus-la k̔rag* to draw blood by scratching one's self *Dzl.*; *mči-ma Glr.* to shed tears; *skad* to make the voice to be heard, of a bird *Dzl.*; *sdug-bsṅál-gyi skad* to utter

complaints, lamentations *Dzl.*; *skad čén-po* to cry aloud *Dzl.*; **to exhibit, to extol,** *bstán-pai čé-ba* the grandeur of the doctrine *Tar.* 48,9, *Schf.*; **to drive out, turn out, expel,** *ɣnas ₒbyín-pa Tar.*, **yúṅ-wa** *Ts.*, to banish, so also *Ld.* **piṅ-če**; **to cast out, throw away** *Ts.*; **to save, rescue, liberate, release,** *nas* from, *Dom.*; absol. *Tar.* 121,19. — 3. particular phrases, such as *k'ól-du p'yúṅ-ba, yid ₒbyín-pa* etc. v. in their own places.

འབྱུག་པ་ *ₒbyúg-pa*, pf. and imp. *byugs* 1. **to wet, moisten, smear, spread over, anoint,** with *la: ša skám-la tsá-ču byúgs-pa* salt-meat *Glr.*; *ɣdóṅ-la sol-snúm ₒbyúg-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum.: *lha-rtén spos daṅ byúg-pas* covering the little temple with spices and ointments *Dzl.*; *ɣser ₒbyúg-pa* prob. to gild *Pth.* — 2. **to stroke, to pat,** *mgó la* a person's head *Dzl.*

འབྱུང་བ་ *ₒbyúṅ-ba* 1. vb., pf. imp. *byuṅ* (intrs of *ₒbyin-pa*) **to come out, to emerge,** often with a pleon. *p'yir* etc., from the water, from an egg, a vessel etc. *Dzl.*; *ₒk'ór-ba-las* = to be set free, to be liberated *Dom.*; to go out, *k'yím-nas Dzl.*; *p'yi-rol-tu ₒbyúṅ-ba* to go out into the open air *Dzl.*; **to make one's appearance, to become visible** *Dzl.*; **to show one's self, to appear** *rgyál-poi rmi-lam-du byúṅ-bai lha-ɣčig* the princess that appeared to the king in a dream *Glr.*; also: *ṅá-la rmi-lam bzáṅ-po byuṅ* I have had an auspicious dream *Mil.*; *sgrén-mor ₒbyúṅ-ba* to go abroad naked *Dzl.*; **to be heard, to resound,** *skad* frq.; **to be said, to be told** *Tar.*; **to turn out, to prove, to be found,** *ma bzí-ba su byúṅ-ba* he who is found not intoxicated *Glr.*; *ṅán-pa byuṅ* it proved to be ill founded *Mil.*; ...*pa su yaṅ ma byuṅ* none was to be found that ... *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; **to step up to,** with *rtsar* to *Glr.*; *brgyúgs-nas byuṅ* they came running up or near *Pth.*; **to go to, to proceed to, to come,** *rii rtsé-mor Dzl.*; **ka-ṅáṅ-wa ma júṅ-na** *W.* if no order (permission etc.) comes; *dbugs p'yir byuṅ-nas* when breathing returned, when they recovered from fainting *Dzl.*; *mun-pai bskal-pa lṅa-brgya byuṅ-ṅo* then came, followed, 500 dark Kalpas *Pth.* — 2 **to rise,** as kings, frq.; **to arise, to originate, to become,** with *nas, las*, from, in consequence of, by, *dé-nas byuṅ* it derives its origin from that *Glr.*; *ₒbrás-bu ₒbyúṅ-bai šiṅ* trees on which fruit is growing *Stg.*; *mi ₒbyúṅ-bar ₒgyúr ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *k'yeu žig byuṅ ₒdug* by that time a boy had become of it *Glr.*; *ɣnyís-su byuṅ* they became two, they split in two (systems of doctrine); *ráb-tu ₒbyúṅ-ba* to become a priest, v. *rab*; to come in (money); **to happen, to take place,** very frq., *ltas či byuṅ* what signs have taken place? *Dzl.*; *mi žig-la nyés-pa čén-po byuṅ* = a man has committed etc. *Dzl.* frq.; *ro ₒdi-rnams-la či byuṅ-ba yin* what has happened to these corpses, what is their history? *Glr.*; *sṅar byuṅ-ba* and *ma byuṅ-ba* things heard of and unheard of *Tar.*; *k'á-p'ye-nas yód-pa dé-aṅ de dús-su byúṅ-ṅo* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *blá-ma-la yaṅ byuṅ lágs-sam* did the same thing happen to your Reverence? *Mil.*; *ṅéd-kyis ₒdí-bžin byuṅ* it is I that brought this thing about *Glr.*; *p'yis-byuṅ* or *ₒbyuṅ* the later time, time to come, also adv. afterwards, latterly, *Tar.* — 3. The word more and more assumes the character of an auxiliary in such phrases as the following: *ₒgro-t'ub-pa byuṅ* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *da bla-ma der bžúgs-pa byúṅ-na* in case your Reverence should stay there *Mil.*; with the supine: *ₒbúl-du, žér-du, stón-du byúṅ-ba-la(s)* as they gave, said, showed *Mil.*; *t'ugs-dám ₒp'él-bar byuṅ* meditation increased; lastly, with the root only: *bod daṅ ₒbrel byuṅ* came into communication with Tibet *Glr.*; *sleb byúṅ-ba-la* when he appeared *Mil.*; *rdo dbyug byuṅ* he threw a stone; and so it is commonly used now, esp. in *C.*; it supplies the place of a copula in: *ɣsuṅ de kun séms-la šín-tu ₒt'ád-pa žig byuṅ* this song was truly heart-affecting *Mil.*

Comp. ₒbyúṅ-k̔uṅs 1. = č̔u-mig **a well, spring** *Sambh.* 2. **origin** *Pth.* 3. **ablative case** *Gram.* — ₒbyúṅ-k̔uṅs-kyi k̔ams *Cs.*, 'a mineral, *byuṅ-k̔uṅs-kyi k̔áms-kyi bčud* a mineral elixir'(?) — ₒbyuṅ-γnás (सम्भव), **place of origin** (cf. *padma ₒbyuṅ-γnás*); **primitive source,** *yón-tan t̔ams-čád-kyi ₒbyuṅ-γnás* source of all accomplishments; *byuṅ-bai γži* id.; *p̔an-bdé t̔ams-čád ₒbyúṅ-bai γži* primordial source of all happiness. — II. sbst. 1. **a coming forth, an originating, the state of being,** ₒ*byuṅ-ba-nyíd Tar.* 4, 4 *Schf.* the true state of a case. — 2. **element,** usually 4: ₒ*byúṅ-ba bžii γnód-pa* damage done by fire, water, wind and sand *Glr.*; ₒ*byuṅ-ba bžii lus* the physical body, very frq.; ₒ*byúṅ ba γyo* the elements are in motion, are raging *Ma.*; higher philosophy numbers 5 elements, adding the ether, *mk̔a,* as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. *Köpp.* I, 602. — 3. symb. num. for 5.

འབྱུང་པོ ₒ*byúṅ-po* (भूत) 1. **being, creature,** ₒ*byúṅ-po kun* all beings *Cs.*; ₒ*byúṅ-po č̔én-po* the great being, Buddha *Cs.* — 2. **demon, evil spirit, foul sprite,** frq., ₒ*byuṅ-po-srúṅ* a preservative, talisman, against such; ₒ*byúṅ-mo* fem. *Cs.*

འབྱེ་བ ₒ*byé-ba,* pf. and imp. *bye, W.* *be-če(s)*, intrs. of ₒ*byéd-pa* 1. **to open,** *padma k̔á-bye-ba* a lotos-flower that has opened *Glr.*; *mṅal k̔á-bye-nas* when the mouth of the womb has opened itself *S.g.* — 2. **to divide, separate, resolve,** *ska sla γnyís-su bye* it resolves into thick and thin matter *Med.*; *dúm-bu stóṅ-du dbyé-bar ₒgyur* it separates into a thousand pieces *Glr.*; *bye-brág ma byé-bai bár-du* as long as the separation has not evidenced itself *Dzl.*

འབྱེད་པ ₒ*byéd-pa,* pf. and imp. *p̔ye, p̔yed, p̔yes,* fut. *dbye, W.* *p̔é-če(s)*, pf. and imp. *p̔e(s)*, vb. a., 1. **to open,** *k̔a p̔e(s) toṅ* *W.* open your mouth; *sgo p̔yés-nas ₒjóg-pa Pth*, *p̔é-te bór-če* *W.* to open the door without shutting it again; fig. *č̔ós-kyi sgo rnám-par ₒbyéd-pa*; *mig* to open one's eyes, opp. to ₒ*dzúm-pa*; *lóṅ-bai mig ₒbyéd-pa* to open a blind man's eyes *Dzl.*; to open again what had been shut or stopped, to restore, *dáṅ-ga, yí-ga B., k̔am W.* the appetite; *ba-p̔yéd* the open b, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-shivers by means of a chisel *Glr.* — 2. **to separate, to keep asunder, to disentangle,** threads *W.*; to disunite, to set at variance, *dé-dag dbyé-bai p̔yir* in order to set them at variance, to create enmity between them *Stg.*; to part, separate, *byaṅ-k̔óg-stod-smad mč̔ín-dris dbyé-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *S.g.*; **to divide, classify,** *rígs-kyi sgó-nas dbyé-na* if they are classified according to the different species *Lt.*; **to pick, to sort,** pease; hence, **to pick out, choose, select,** *p̔é-te kyoṅ* make your choice, and bring it here! *W.*; *séms-čan-rnams lás-kyis rnám-par p̔ye* the beings are severed by their deeds *Thgy.*; *k̔á-p̔ye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Glr.*; *k̔á-p̔ye-ba* also **to open, to begin to bloom**; ₒ*byéd-pa* **to dissect, to anatomize** *Thgy.*; esp. with *rnám-par,* **to analyze,** to explain grammatically and logically, *don,* the sense, import, *Stg.* frq.; as *sdúd-pa* is the opposite of it: ₒ*byed-sdúd* **analysis and synthesis** *Cs.*; ₒ*byed-sdúd-kyi sgra* term for the affix *am,* the disjunctive particle (ni f.) *Glr.*; *mi-p̔yéd-pa* **inseparable, indivisible, imperishable,** *sku Sch.*; **unshaken, immovable,** *dád-pa Mil.* frq.

འབྱེད་དཔྱད ₒ*byed-dpyád Sch.* **tongs, pincers.**

འབྱེམ་པ ₒ*byém-pa,* with *byéd-pa,* 'to act with promptness, determination and good success' *Sch.*

འབྱེར་བ ₒ*byér-ba* pf. and imp. *byer,* **to disperse in flight,** to flee in different directions *Dzl.* *t̔sóṅ-ₒdus byér-nas mi ₒdúg-ste* the market-people having fled, and no body remaining *Pth.*; **to give way, to be**

removed, of diseases *Lt.*, opp. to *rgyas* and *bsags.*

འབྱོ་བ་ ₒ*byó-ba*, pf. *ṗyo, ṗyos*, imp. *ṗyo, byo, byos,* **to pour out, to pour into another vessel, to transfuse** *Lex.* and *Cs.*

འབྱོག་པ་ ₒ*byóg-pa*, pf. *byogs* **to lick** *Lex.* and *Cs.*

འབྱོང་བ་ ₒ*byóṅ-ba* I. pf. *byáṅ-ba* 1. **to be cleansed,** purified, v. *byáṅ-ba.* — 2. **to be skilled, well versed,** *rig-byéd-la* in the Vedas *Tar.* — II. pf ₒ*byoṅs-pa* **to be finished, perfect, complete,** frq. with *snyiṅ-rje Mil* and elsewh., to exercise full compassion(?) cf. *sbyóṅ-ba.* (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

འབྱོན་པ་ ₒ*byón-pa*, pf. and imp. *byon,* resp. **to go, proceed, travel,** *dé-nas byón-pa-na* then in proceeding on the way *Glr.*; **to arrive, appear, become visible;** also for ₒ*byúṅ-ba*, e.g. *raṅ-byón*; with root of the verb: *ṗúr-byon-pas* preparing to fly *Mil.*; *ma-byón-pa* = *ma-ₒóṅs-pa* future (Buddhas) *S.O.*; to rise, to appear; with dat. inf. = ₒ*júg-pa* **to begin, to set about** a certain work *Tar.* 125, 16.

འབྱོར་པ་ ₒ*byór-pa* **wealth, riches, goods, treasures,** ₒ*byor-pa zád-mi-šes-pa daṅ ldán-pa* one possessing inexhaustible wealth, *bdé-ba daṅ* ₒ*byór-pa* joy and treasures *S.O.*; ₒ*byór-pa drug Pth.*, prob. six kinds of temporal goods; *ráṅ-gi* ₒ*byór-pa lṅa* and *γžan-gyi* ₒ*byor-pa-lṅa* five subjective and five objective goods, of a similar nature as those mentioned sub *dal-*ₒ*byor*, yet without any evident reason for being thus divided *Thgy.*; ₒ*byor-ldán* rich, mostly used as a noun personal.

འབྱོར་བ་, འབྱར་བ་ ₒ*byór-ba*, ₒ*byár-ba* I. intrs. of *sbyór-ba* 1. **to stick to, adhere to** *Med.*; **ḱyág-la jar soṅ**, it is frozen fast *W.*; ₒ*byár-byed spyin* glue *Lex.*; ₒ*byor-sman* sticking-plaster *W.*; **to infect,** of diseases, ₒ*byor-nad* an infectious disease *Cs.* also mentally: **lo* or *sém-la jar** it sticks fast, is remembered, borne in mind.

2. **to be prepared,** ready, at hand, extant, *ša ma byór-nas* there being no meat prepared *Dzl.*; ₒ*ṗrál-du* ₒ*byór-ba ma yin* that is not at once in readiness *Dzl.*; *či* ₒ*byór-ba des mčód-pa byéd-pa* to offer sacrifice of such things as are at hand *Dzl.*; *či-ste* ₒ*byór-bar mi* ₒ*gyúr-na* but if he has not such a thing at his disposal *Sambh.* — 3. **to agree,** *mi-*ₒ*byór-ba ḱá-čig* some disagreements, contradictions *Tar.* — II. resp. **to come, arrive,** *W.*, *C.*; **ḱyö́-kyi ku dún-du jár-gyu yin** I shall appear before your Honour *C.*; **nyár-du jar yoṅ** I shall immediately attend *C.*

འབྱོལ་བ་ ₒ*byól-ba*, pf. and imp. *byol,* fut. (and pres. in *C.*) *dbyol* **to give** or **make way, to turn out of the way, to step aside,** *γčig-gis γčig-la Dzl.*; ₒ*byól-te* ₒ*gro* in walking I make way (to people) *Dzl.*; *W.* with accus.: **rul, las, díg-pa jól-če** to step out of the way of, to shun, a serpent, toil, sin. Sometimes ₒ*jól-ba.*

འབྲ་གོ་ ₒ*brá-go* n. of a medicine *Med.*

འབྲང་ ₒ*braṅ* v. *braṅ* II.

འབྲང་རྒྱས་ ₒ*braṅ-rgyás Mil.* **sacrifice, offering** of eatables.

འབྲང་བ་ ₒ*bráṅ-ba* 1. pf. ₒ*braṅs*, imp. ₒ*broṅ*, **to bear, bring forth, give birth; to litter,** *bráṅ-mo* an animal going with young, bearing *Cs.* — 2. also ₒ*bréṅ-ba*, pf. ₒ*braṅs*, imp. ₒ*breṅs Mil.* (ₒ*broṅ Sch.?*) **to follow, to walk at another's heels,** with *ṗyir, ṗyi-bžin* (*-du*), *rjés-su*, *W.* **tiṅ-la** with genit., **to follow, pursue, hunt after,** *dbyúg-pas* with a stick *Pth.*; **to pursue,** in one's thoughts.

འབྲད་པ་, འདྲད་པ་ ₒ*brád-pa*, ₒ*drád-pa*, pf. *brad*, imp. *brod* **to scratch, to scrape,** with the nails, claws etc.; **to lacerate by scratching,** *γdoṅ Dzl.*; also **to gnaw, nibble at.**

འབྲབ་པ་ ₒ*bráb-pa*, pf. *brab*, imp. *brob* 1. **to catch suddenly, to snap away, snatch away,** a fly with one's hand, the prey with a bound. — 2. **to beat, to scourge,** *ṫser-lčág-gis* with thorns *Thgy.* — 3. **to throw out, to scatter,** magical objects, such as grains of barley etc.

འབྲལ་བ་ *ₒbrál-ba*, pf. *bral*, imp. *brol*, intrs. of *ₒprál-ba*, **to be separated, parted from, deprived of**, c. *dan*, e.g. from one's retinue, of the light of doctrine *Dzl.*; *ₒbrál-bar mi pod bú-mo kyod* thou, my daughter, from whom I am not able to part *Glr.*; *čún-nu-nas pa-má ynyis dan brál-te* from a child bereft of parents, an orphan from infancy *Pth.*; **to lose, to be bereft**, frq. used in reference to the death of near relations; *mdo-sdé dan lág-pa mi brál-žin* as the sacred writings never came out of his hands; *skóm-pa dan brál-bar gyúr-to* he got rid of his thirst; *nad dan brál-bar gyúr-to* he recovered from his illness, frq. (in such cases often confounded by the illiterate with *nád-las bsgral* etc.); more particularly: *srog dan* etc. **to die, perish**, frq.; *ₒjig-čin ₒbrál-bar ₒgyúr-ba* to be dissolved, of the human body *Dzl.*; *ₒdú-ba yód-na ₒbral-bar on* what was solid, is dissolved in dust *Dzl.*; *ₒbral(-bar) med (-pa)* **inseparable, indissoluble**, frq.

འབྲས་ *ₒbras*, *C.* also *ₒbrás-mo*, resp. *bsan-ₒbrás* (*Pur.* *bras*, *Ld.* *das*, *Lh.* *dai*, *C.* *de*) 1. **rice**; *ₒbras-dkár(-mo)* white rice, *ₒbras-dmár* red rice (the inferior and cheaper sort); of the former there seem to be distinguished: *ₒbo-tsa-li* (*Hd.* *basmati*), *rgyal-mo-ysán, ham-dzém, ₒdzin-ₒdzín* the second sort, acc. to *Cs.*; *ₒbrás-kyi srus* peeled rice *Sch.*; *ₒbras-sá-lu* 'wild rice' *Sch.*; *ₒbras-so-ba Sch.* and *Schr.*, rice not husked *ₒbrás-mo spos-šél* or *dkar-ₒdzóm Ts.* maize.

Comp. *ₒbras-čán* rice-wine, rice-beer. — *ₒbras-čán* boiled rice. — *ša-ₒbrás* rice mixed with small pieces of meat. — *ₒbras-túg* rice-soup. — *ₒbras-žin* rice-field. — *ₒbras-zán* dish of rice. — *ₒbras-yós* parched rice *Med.* — *ₒbras-síl C.* boiled rice, got up with butter, sugar, apricots etc., *W.* *pu-lá, po-lá*, پلاو. — 2. **tumour**, esp. larger swellings in the groin etc.

འབྲས་ལྗོངས་ *ₒbras-ljón* (*de-jón*) n. p., **Sikim.**

འབྲས་སྤུངས་ *ₒbras-spúns* n. p., monastery near Lhasa.

འབྲས་བུ་ *ₒbrás-bu* 1. **fruit**, e.g. *šín-gi Mil.*; *ₒbrás-bu ye-méd-kyi sa* a country producing no fruit *Thgy.*; **corn, grain**, *ₒbrás-bu zór-bas brná-ba Mil.*; *ₒbras-nan* a failure of fruit. — 2. **testicle** *Wdn.* cf. *rlig-pa*; *mig-ₒbrás* apple of the eye. — 3. fig. **effect, consequence**, esp. as opp. to *rgyu*, hence *rgyu-ₒbrás* cause and effect, more esp. in moral philosophy = **retribution, requital, recompense, reward**, three grades being distinguished: 1. *rnám-par smín-pai ₒbrás-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu btún-pai ₒbrás-bu* by adversity during life; 3. *dbán-gi ₒbrás-bu* by unpleasant local circumstances, — so *Thgy.*; *rgyu-ₒbrás* and *ₒbrás-bu* also directly denote **the doctrine of final retribution**, *ₒbrás-bu mi bden* the doctrine of requital is not true *Thgy.*; further: *ₒbrás-bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. *rgyún-du-žugs-pa* श्रोतापत्ति or as partic. ॰पन्न, he who enters the stream (that takes from the external world to Nirwana); b. *lan-ycig-pyir-ₒon-ba* सकृदागामिन्, he who returns once more (for the period of a human birth); c. *pyir-mi-ₒon-ba* अनागामिन् he who returns no more, being a candidate of Nirwana; d. *dgra-bčom-pa* अर्हन्त, the Arhat, the finished saint; v. *Köpp.* I, 398.

འབྲི་ཁུང་ or **གུང་** *ₒbri-kún* or *-gun* sect of Lamas and monastery in Tibet, *ₒbri-kún-pa* member of that sect.

འབྲི་ཏ་ *ₒbrí-ta* a form of medicine, prob. a kind of extract *Med.*; *ₒbri-ta-sa-ₒdzin* medicinal herb, an emetic, *Med.*; in *Lh.* Cuscuta, which however does not agree with the descriptions.

འབྲི་བ་ *ₒbrí-ba*, I. pf. and imp. *bri*, intrs. of *ₒprí-ba* **to lessen, decrease, diminish**, of water, frq. in conjunction with *ka*, at the surface, used with regard to size, number and intensity (synon. *ₒgríb-pa*). — II. pf. and imp. *bris* (*Glr.* also *bri*) 1. **to draw, design, describe**, *dkyil-ₒkor žig* to describe a circle or other figure; also to paint *Glr.* 2. **to write**, *yi-ge* letters, a letter (epistle); *yi-ger* '*literis mandare*', to record, to write down, something from hearing *Dzl.*: *ₒbri-smyúg* writing-reed, pen, pencil etc.

འབྲི་མོ་ *ₒbri-mo*, चमरी, **tame female yak**; *rgod-ₒbri Pth.*, or *ₒbroṅ-ₒbri Cs.*, wild female yak; *ₒbri-zal* young female yak *Ld.-Glr.*, *ₒbri-o* yak-milk; *ₒbri-mar* yak-butter; *ₒbri-mdzo* (*W.* **brim-dzo**) bastard of bull and yak.

འབྲི་མོག་ *ₒbri-móg* medicinal herb *Med.*

འབྲིང་ *ₒbriṅ* **middle, midst, mean, middling, moderate**, *ₒbriṅ žig* something moderate, of middling quality, = *ťsád-ma* or *ťig-ťsád W.*; *bríṅ-po* the middle one, of three sons *Dzl.* and elsewh.; between *stobs-čé* and *čúṅ-ṅu Lt.*; *bzaṅ ṅan ₒbriṅ ysum*; *rnal-ₒbyór ₒbríṅ-po* one that is moderately advanced in contemplation *Thgr.*; *zlá-ba ₒbríṅ-po* v. *zla-ba*; *ₒbríṅ-gis* **middling, moderately**, adv.

འབྲིང་བ་ *ₒbriṅ-ba*, in *žabs-ₒbríṅ byéd-pa* for *bráṅ-ba Mil.*

འབྲིད་པ་ *ₒbríd-pa* 1. also *ₒdríd-pa*, pf. *brid*, **to deceive, cheat, impose upon**, *blo ₒbríd-pa* id. *Glr.*; *ₒbríd-de ṙṅód-pa-las Tar.*, as she wanted to seduce him deceitfully; *ḱa-mṅar-bríd* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. *Cs.* = *ₒṗri-ba.*

འབྲིམ་པ་ *ₒbrím-pa*, I. vb., pf. *brim(s)* 1. **to distribute, deal out, hand round**, sweet-meats, flowers, poems *Dzl.*, *Tar.*; ... *la*, to ... — 2. *Ld.* **to throw away**, what is worthless, = **ṗáṅ-čes**. — II. sbst. **distributer, dispenser, waiter at table** *Dzl.*; *ₒbrím (-pa) -po*, id. *Cs.*

འབྲུ་ *ₒbru* **grain, corn, seed**, frq.; grain of sand, *byé-ma ₒbru rei stéṅ-na* on every grain of sand *Glr.*; *ₒbru ₒťag-pa* to pound grains *Lex.* — 2. a single **grain, piece, letter**, *yí-ge ₒbru yčig* a single letter; also without *yi-ge: ₒbru drúg* the six letters = *yi-ge-drúg-pa*, v. *drug.* — 3. collectively, **grain, corn**, in gen. *ₒbrui ḱal* a load of grain *Dzl.*; *ₒbrú-sna mi ₒḱruṅs* no kind of grain is growing *Glr.*; *ₒbru gáṅ-bu-čan* pulse, legume *S.g.*; *nor dan ₒbru-rnams ₒṗel* money and corn multiply. — *ₒbru-rdóg* grain of seed. — *ₒbrú-sna* v. above. — *ₒbru-báṅ* granary. — *ₒbru-ₒbú* corn-worm, weevil *Cs.* *ₒbru-már* oil extracted from seeds; lamp-oil *Dzl.* — *ₒbrú-ťsoṅ-pa* oil-merchant.

འབྲུ་ལྟང་ *ₒbru-ťáṅ*, n. of a superior sort of tea.

འབྲུ་བ་, བྲུ་བ་ *ₒbrú-ba, bru-ba*, pf. and imp *brus*, *ₒdrú-ba, drus* 1. **to dig**, *ḱúṅ-bu, dur, doṅ* (cf. *rkó-ba*). — 2. **to chisel, carve, cut.** — 3. *Sch.* **to look through**, *yig* a writing; **to examine**, *ₒbru* grain; hence *mťsaṅ ₒbru-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* **to irritate, vex, provoke**, *mťsaṅ ₒbrú-bai ťsig* provoking words *Lex.*; *snyad, snyon ₒbrú-ba* **to accuse** *W.*

འབྲུ་མ་ *ₒbrú-ma* **tumour, swelling, weal** *Sch.*

འབྲུ་ཚ་ *ₒbru-ťsa* an angular kind of Tibetan current handwriting, v. *Csoma Gram.*

འབྲུ་ཤལ་, འབྲུ་ཤ་ *ₒbru-šál, ₒbru-šá* v. *bru-šá.*

འབྲུག་ *ₒbrug* (*Bal.* **blug**) 1. **thunder**, *ₒbrug-skád, ₒbrug-sgrá* id.; *skad-čen ₒbrug* loud thunder; *ₒbrug ₒbód-pa Cs.*, *grág-pa Dzl.*, *ldír-ba Lex.* and elsewh., thundering. — 2. **dragon** (to which thunder is ascribed *Sch.*); *yyu-ₒbrúg sṅón-po* blue dragon *Glr*

འབྲུག་པ་ *ₒbrúg-pa* I. sbst. 1. **sect of Lamas**, clothed in red, *Schl.*73., established in the province of Bhotan, acc. to *Sch.* = *ža-dmár*, = *sá-skya.* — 2. **Bhotan.** —

II. vb. for *ₒbrúb-pa Mil.* frq.

འབྲུད་པ་ *ₒbrúd-pa*, = *ₒbrú-ba*, also *ₒdrúd-pa.*

འབྲུབ་པ་ *ₒbrúb-pa* 1. gen. with *ču*, **to cause to overflow, to gush, to spout forth to flow over**, *Mil.*, *Tar.* and elsewh.; *ču-ₒbrub Lex.*, *ₒbrubs Sch.* water that has flown over (?). *ₒbrub-po* **fluid, liquid; fluidity, a fluid**, *Cs.* (?). — 2. *Cs.* **to deal out.** — 3. *Sch.* **to shut up, wrap up.**

འབྲུམ་པ་ *ₒbrúm-pa* 1. *Cs.* **grain, minute particle**, *ₒbrum-rdog*, *ₒbru-rdóg* a single grain, = *ₒbru*; **fruit**, *rgun-ₒbrúm* grape; *se-ₒbrúm* hip (fruit of wild brier) *Sik.* — 2. **pustule, pock**, gen. *ₒbrúm-bu*; *ₒbrum-nad* small-pox; *ₒbrum-nág* black or deadly small-pox; *ₒbrum-dkár* white small-pox; *ₒbrum-ḱrá* coloured small-pox *Med.*, *ₒbrum-*

pa and ˳*brúm-pa nág-po* as name of a disease of the groin, prob. bubo *Med.* — ˳*brum-rǰes* pock-mark. — ˳*brúm-po* a large grain *Cs.;* ˳*brúm-bu* a small grain; pock, pustule, v. above.

འབྲུམ་ལྷ་མོ་ ˳*brum-lha-mo Sch.* a tutelar goddess of little children, worshipped by the Shamans.

འབྲེ་བ་ ˳*bré-ba*, pf. and imp. *bres* **to draw over** or **before, to spread, to stretch,** a net *Glr.*, a curtain *Glr.*, a canopy, awning *Lex.*; **to wrap a thing up in a cloth,** in order to carry it, as books, a corpse *Thgy.*

འབྲེག་པ་ ˳*brég-pa*, pf. *breg(s)*, imp. *brog(s)*, also ˳*drég-pa* **to cut off,** *śiṅ-ta-lai lo-ma bregs-pa* a plantain branch cut off, as representing a being irremediably cut off from its former state of existence *Mil.;* **to mow** *Sch.;* of parts of the body: *ske* to cut off a person's neck *Thgr.*, *p̓o-mt̓sán* the membrum virile *Schr.*, *rtai súg-pa* the foot of a horse, prob. only the tendon of it, as much as to lame, to disable *Glr.*; also to sever with a saw; most frq. in reference to the hair, to cut off, **to shave,** with the scissors or a razor, *skra daṅ k̓á-spu* frq.; ˳*brég-mk̓an* **barber, hair-cutter** *Dzl.;* ˳*breg-spyád* a sharp small knife *Sch.*

འབྲེང་པ་ ˳*bréṅ-pa Cs.*, *bréṅ-ba* **strap, rope,** *ko-˳bréṅ* leather strap; *śa-˳breṅ Mil.*; ˳*breṅ-t̓ag Cs.* cane-ribbon, made of buck-leather; leading-rope, guide-line. — ˳*bréṅ-bu Cs.* cobbler's strap.

འབྲེང་བ་ ˳*bréṅ-ba* frq. for ˳*bráṅ-ba.*

འབྲེལ་ ˳*brel* sbst. v. ˳*brél-ba* II.

འབྲེལ་པ་ ˳*brél-pa* **connection, conjunction,** yet only in certain applications: 1. **connection between cause and effect,** used also at once for **effect, consequence, efficacy,** *smón-lam-gyi ˳brél-pa* the efficacy of prayer *Mil.* frq.; ˳*ǰog-pa* to apply, make use of it *Mil.* — 2. **the vascular and nervous system conjunctively,** the two systems in their totality, ni f., *Med.* — 3. **genitive case,** the sixth case of Tibetan Grammarians, ˳*brél-pai sgra*, the termination of it, *kyi.* — 4. **a small quantity, a little, a bit,** *zás-kyi ˳brél-pa žig dgos* I ask for a little bit to eat *Mil.* frq.; *č̓os(-kyi) ˳brél(-pa) t̓ób-pa* to snatch up a little bit of religion *Mil.*

འབྲེལ་བ་ ˳*brél-ba* I. vb., intrs. of *sbrél-ba*, 1. **to hang together, to cohere, to be connected,** *rtsa daṅ rus-pa tsam ˳brél-ba* connected only by veins and bones, nothing but skin and bone *Dzl.;* ˳*od-zér-gyi drá-bas ˳brél-te* covered with a continuous net of rays *Glr.;* gen. with *daṅ*, *bod daṅ rgyai ˳brél-t̓sul* the connection with, or the intercourse between Tibet and China *Glr.; de dan ˳brél-bai las* the functions connected with, and peculiar to (a certain organ) *Lt.;* ˳*brel-mt̓sams* 1. **joint,** or **rivet** of pincers etc. *S.g.* 2. **boundary,** *W.* — 2. **to come together, to meet, to join,** ˳*brél-γtam* gossipings in meeting on the road *Mil.* — 3. **to meet sexually, to cohabit,** *de daṅ lus ˳brél-ba* to cohabit with (him or her) *Glr.; (lhán-du) ˳brél-ba-la(s) bu skyes* they having cohabited, a child was born *Glr.* — II. sbst. ˳*brél-ba* or ˳*brel* **union, communication, connection,** *bod daṅ ˳brel byuṅ* the union with Tibet took place *Glr.*; *rgya bod γnyis ˳brel čád* the union ceases *Glr.; *nor-ḍél čó-če, nor-ḍél-la č̓á-če* W.*, to form a mercantile connection, to enter into commercial intercourse. — *las-˳brel* = *las-˳p̓ro* q.v. — *γnyis-˳brél, γsum-˳brél* a double, triple consonant, e.g. *sk, skr.*

འབྲོག་ ˳*brog* **solitude, wilderness, uncultivated land,** esp. **summer-pasture** for cattle in the mountains; thus ˳*brog-skyoṅ-ba Ld.-Glr., Schl.* 15, 6 might imply: to attend to a mountain dairy; *gám-˳brog* a near, *rgyáṅ-˳brog* a remote summer-pasture; ˳*brog-k̓yi Cs.* a large shaggy shepherd's dog; ˳*brόg-dgon*, ˳*brόg-stoṅ*, ˳*brόg-sa* = ˳*brog.* ˳*brόg-γnas* 1. **pasture-land** 2. **people occupying it.** — ˳*brόg-pa*, ˳*brόg-mi* id.; more particularly, **inhabitants of the steppe,** nomadic Tibetans *Sch.*, ˳*brόg-mo* wife, ˳*brog-p̓rúg* child of such a nomad. — ˳*brog-žád Sch.* rude, rough, boorish, ˳*brog-žad stón-pa* to be rude etc.

འབྲོང་ ˳*broṅ* 1. (चमर) = *γyag-rgod*, **wild yak** *Glr.*; *byáṅ-k̓ai ˳broṅ*, the yak of

Jang-thang; *ₒbroṅ-ₒbrí* cow, *ₒbroṅ-prúg* calf, *ₒbroṅ-ko* skin, leather, *ₒbroṅ-śa* flesh, *ₒbroṅ-ru* or *-ra Glr.* horns of the wild yak. — 2. v. *ₒbráṅ-ba.*

འབྲོམ་ *ₒbrom* noun personal; *ₒbrom-stón* a celebrated Lama and scholar in the 11th. century.

འབྲོས་པ་ *ₒbrós-pa*, pf. and imp. *bros*, **to flee, to run away** (*W.* **śor-ce**), *ₒbrós-śiṅ gáb-pa* to flee and hide one's self *Dzl.; pyir ₒbrós-so* (the army) took to flight *Glr.; ₒbrós-pai γnas Dzl., ₒbrós-sa Glr.* place of refuge; fig. *mig kuṅ-du bros* his eyes are sunk, hollow *S.g.* — *ₒbros-śa* a large dorsal muscle *Med.* — *γnyid-ₒbrós-pa = γnyid-lóg-pa* (?) *Dzl.* ༢༡༨, 9.

རྦ་ *rba* v. *dba.*

རྦད་ *rbad* 1. *Sch.* a large species of **eagles.** — 2. *W.* **crutch,** = *paṅ-ka.* — 3. = *rbab.* — 4. **great** (?) v. *ka-rbad; rbad-sgra* a strong voice *Sch.*; cf. *rbod-rbód.* — 5. **quite, wholly, entirely** (?) *rbád-γcod-pa, rbad-tsér γcód-pa Mil.* to cut off entirely, to extirpate; **tag-čọ́ bẹ́-čọ́** **resolute** *C.*

རྦད་སྐྱོགས་ *rbad-skyógs Sch.* **residue, residuum, dregs, husks** etc.

རྦད་པ་ *rbád-pa* 1. vb., imp. *rbod,* **to set on, incite,** *Tar., C.,* e.g. *kyi;* **to excite, instigate, animate,** *Cs.; rbad-ka S.g.* an inciting talk (?). — 2. adj. **undulating, undulatory** *Sch.*

རྦད་རྦོད་ *rbad-rbód,* **thick, dense, close, strong, great** *Cs., skra rbad-rbód Lex.*

རྦབ་ *rbab,* 1. *Med., Sch.:* a kind of **dropsy,** *skya-rbáb Sch.,* also *śa-rbab Lt.* id. (?) — 2. **the rolling down,** also *rbad,* e.g. *rdo-rbáb* loose stones rolling down, a frequent annoyance in high mountains *Pth., rbab żi-bas* after the rolling of detritus had ceased *Mil.*; **bad pog soṅ** a piece of rock rolling down hit him *W.*; *rbab sgríl-ba Lex.* to roll down, trs.; *rbáb-pa* id. intrs.; *már-la rbáb-tu śor* it rolled down and away *Mil.*

རྦེ་ *rbe Sch.* **'the fur of the stone-fox'.**

རྦོ་ *rbo Sch.* **milt of fish.**

རྦོད་ *rbod* v. *rbád-pa.*

ལྦ་བ་ *lbá-ba* 1. **wen, goitre.** — 2. **knots, excrescenses** on trees, on account of their speckled appearance often worked into drinking-bowls; *lbá-tsa Med.,* prob. a kind of salt, used as a curative of goitre.

ལྦག་ *lbag* **bubbles** (?), **ču bag gyáb-ce** to strike the water, so as to make it splash and foam *W.*

ལྦུ་བ་, དབུ་བ་ *lbú-ba, dbú-ba* **bubble, foam, froth, slaver;** *čú-lbu Lex.; lbú-bcas nyuṅ* producing little froth *Lt.*; *lbú-ba bsál-ba* to scum or skim off *Cs.*; *grogs čú-yi lbú-ba daṅ ₒdra* a friend is like water-bubbles.

སྦ་ *sba* v. *spa.*

སྦ་ནག་ *sba-nág Sch.* **a mean house, hovel, hut.**

སྦ་བ་ *sbá-ba* 1. vb. fut. of *sbed-pa* q.v. — 2. sbst. **privy parts, pudenda** *Stg.*

སྦག་པ་ *sbág-pa,* pf. *sbags,* imp. *sbogs* (cf. *ₒbág-pa*), **to soil, stain, defile, pollute,** *drí-mas Lex.* — 2. **to mingle, intermix,** *Lex.*

སྦང་བ་ *sbáṅ-ba* v. *sbóṅ-ba.*

སྦང་མ་ *sbáṅ-ma* malt from which beer has been brewed, v. *čaṅ*; *sbaṅ-skóm* id. dried, *sbaṅ-pyé* id. reduced to flour (of an inferior quality) *Cs.; glum-sbáṅ Ts. = sbáṅ-ma; sbaṅ-ču* barm prepared from it *W.*

སྦངས་ *sbaṅs* dung of larger animals, *rtai sbaṅs Glr.* (**stal-báṅ(s)* Ld.*), *boṅ-sbaṅs, glaṅ-po-čei sbaṅs Cs.; sbaṅs-lúd* id., used for manure; *sbaṅs-skám* id. dried for fuel.

སྦབ་ཅ་ *sbáb-ča C., *sbáb-ja* W.* a certain number or quantity of trading-articles, e.g. of paper, a quire of 10—100 sheets, a bundle of matches etc.

སྦམ་པ་ *sbám-pa,* pf. *sbams,* imp. *sboms,* **to put** or **place together, to collect, to gather,** *pyogs γcig-tu Lex.*; *smyúg-ma sbáms-pa ₒdra* like reeds laid together *Wdṅ.*

སྦར་བ་ *sbár-ba,* v. *sbór-ba.*

སྦར་མོ་ *sbár-mo* v. *spár-mo.*

སྦལ་ *sbal* (perh. the same as the following *sbal-pa*), *lág-pai* the soft muscles of the inner hand, cf. also *pyag-sbál;* the soft part of the paw of animals.

སྦལ་པ་ and བ *sbál-pa* and *-ba* **frog** (rather scarce in Tibet), one *Lex.* कर्कट, **crab, crawfish** (?); *sbál-pa dkár-po Stg.* stated to be a large species of frog; *nágs-sbal Lt.* prob. tree-frog; *rús-sbal* **tortoise**; *sbal-čún* or *-lčon Pth.* 1. a young frog, **tadpole** *Cs.* 2. vulg. (from ignorance) **lizard**; *sbal-rgyáb S.g.* tortoise-shell.

སྦལ་མིག་ *sbal-míg* **bud, eye, gem, sprout, shoot,** *₀ton* comes forth, *₀bye* opens *Stg.*

སྦིད་པ་ *sbíd-pa Ts.* for *sbúd-pa* **bellows,** instrument for blowing.

སྦུ་གུ་ *sbú-gu* **hollow, cavity,** in the stem of a plant or a grass-blade *Mil.*

སྦུ་བ་ *sbú-ba* v. *lbú-ba.*

སྦུ་ལ་ཁ་ *sbú-la-ka Ts.* = *bka-blon-śram* **sable,** *mustela zibellina.*

སྦུ་ལྷན་ *sbu-lhán Ts.* (**bu-hlen**) **plane,** tool used in joinery.

སྦུག་ཆོལ་, སྦུབ་ཆལ་, *sbug-čól, sbub-čál Cs.,* **₀bog-₀col** (?) *Ld.-Glr.*; **sbug-žál, sbum-žól* W.* **large brass cymbal;** **dúṅ-će, páb-će* W.* to play the cymbals.

སྦུག་པ་ *sbúg-pa* = *₀búgs-pa,* **to perforate, to pierce.**

སྦུག་(སྦུག་)པོ་ *sbug-(sbug-)po Cs.* **hollow.**

སྦུག་(ས་) *sbug(s),* more frq. *sbubs,* **hollow, cavity, excavation, interior space,** *kúṅ-bui Lex.* tubular cavity, in bones etc. *S.g.*; **subterraneous passage, conduit, sewer** *C.*; *sbúbs-su ₀júg-pa, sbúbs-nas ₀tón-pa* to put into an underground hole or recess, to come forth from it *Glr., Mil.*; *sbúg-tu nor sbá-ba* to hide money in such a place *Lex.;* **hiding-place, hidden recess,** = *saṅ-seṅ*; **hole** for inserting the handle of some instrument *Sch.; śáṅs kyi sbubs ynyis* hollow, expanded nostrils *Cs.; sbubs-₀byár Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *mje.*

སྦུགས་ཧག་ *sbugs-hág* (**bu-hág**) 1. the **panting** of a dog *Sik.* — 2. **bassoon** with a large and nearly globular bell-mouth *W.* —

སྦུད་པ་ *sbúd-pa* 1. vb. **to light, kindle, set on fire,** seldom, *Lex.*: *mé-čas sbúd-pa* q. v. — sbst. **bellows,** usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; *sbúd-pa ₀búd-pa Cs.* or *rgyáṅ-ba Sch.* to blow or work the bellows; *sbud-rgyál* = *sbúd-pa.*

སྦུན་པ་ *sbún-pa* v. *spún-pa.*

སྦུན་གཏེར་ *sbun-ytér Pth.* a small building in the style of a monument, in which sacred writings are deposited.

སྦུར་ *sbur* **ant** *Cs.*, prob. identical with the following (cf. *gróg-sbur*).

སྦུར་པ་ *sbúr-pa* **beetle,** *čú-sbur S.g.; sbur-čén, -čúṅ, -dmár, -mgyógs Cs.,* denoting various kinds of beetles.

སྦུར་མ་ *sbúr-ma,* = *sbún-pa,* **chaff, husks** etc.; *rlúṅ-gis sbúr-ma bús-pa ltar Dzl., sóg-sbur čus yyéṅ-ba ltar Pth.* like chaff scattered by the wind, carried along by the water; *sbu-lén* or *-lóṅ* **amber** *Wts.*

སྦེ་ག་ *sbé-ga Lex.* w. e.

སྦེ་བ་ *sbé-ba Sch.* **to scuffle, wrestle.**

སྦེག་པ་ *sbég-pa* **lean, lank, thin** *S.g.*

སྦེད་པ་ *sbéd-pa,* pf. *sbas,* fut. and common secondary form *sba,* imp. *sbos, W.* **sbá-će**, pf. *sbas,* **to hide, conceal,** *yter* a treasure, *mdzód-du* in a store-house; *má-mo sbéd-pai pug* cavern in which a Mamo is concealed *Mil.*; *dpúṅ-gi tsogs tsál-du* to conceal troops in a wood *Dzl.*; *ytér-du* to deposit as a treasure *Glr.*; *sai ₒóg-tu* in the ground *Dzl.*; also as much as to inter, to bury *Dzl.; *sbás-te** or *bé-te bor-će* W.* = *sbéd-pa; *sbás-te** **secretly, clandestinely, by stealth** *W.*; *mi sdíg-čan-la lus sba pyir* in order to hide our form before sinful men, in order not to be recognized by them *Mil.*;

to hide from, to guard, secure, protect from, *srúṅ-žiṅ sbá-ba* id.; to keep, preserve, *sba-sri-med-par* (to bestow) freely, amply, without restriction.

སྦེད་མ་ *sbéd-ma* a veiled woman; name of a wife of Buddha *Cs.*

སྦོ་ *sbo Sch.* the upper part of the belly; *sbo-tsil* bacon *C.*; *sbo-rkún-pa* pickpocket *C.*

སྦོ་བ་ *sbó-ba* pf. *sbos* = *ₒbó-ba* 2, to swell(up), to distend, *ltó-ba sbos Lt.* the belly is swollen, turgid; *sbó-ₒḱrog-pa Sch.* 'to wheeze from inflation' (?).

སྦོག(ས)་པ་ *sbóg(s)-pa* v. *sbág-pa*; *ráṅ-gi bú-tsai tsig-sbóg Mil.*, seems to imply a man that is receiving abusive language from his own sons (?).

སྦོང་བ་ *sbóṅ-ba*, pf. *sbaṅs*, fut. *sbaṅ* to steep in water, to soak, to drench; **báṅ-te bor* W.* soak it in water!

སྦོད་པ་ *sbód-pa* tassel, tuft.

སྦོམ་པ་ *sbóm-pa*, more frq. *sbóm-po* thick, *ṕra-ba-las zlog sbóm-po Zam.* the contrary to *ṕrá-ba* is *sbóm-po*; *sbom-ṕrá daṅ riṅ-ťúṅ mnyam* of equal length and thickness *Dzl.*; stout; coarse, clumsy, heavy, also applied to sins; *sbóm-ma* a stout woman *Cs.*; sbst. thickness, stoutness, heaviness.

སྦོར་བ་ *sbór-ba*, pf., fut. and secondary form *sbar*, trs. of *ₒbár-ba*, to light, kindle, inflame.

སྦོར་ལོ་ *sbór-lo* Anemone polyantha *Lh.*

སྦྱང་བ་ *sbyáṅ-ba* v. *sbyóṅ-ba*.

སྦྱར་བ་ *sbyár-ba* v. *sbyór-ba*.

སྦྱར་པ་ *sbyár-pa Wdṅ.*, n. of a tree, prob. = *dbyár-pa*.

སྦྱིག་པ་ *sbyíg-pa*, *sbyíg-mo Lex.* w. e.

སྦྱིན་པ་ *sbyín-pa*, I. vb., pf. and imp. *byin*, 1. to give, to bestow (in *B.* a common word, in *W.* almost unknown; yet v. *smín-pa* II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out, *rín-la byín-no* he offered as an equivalent *Pth.*; *ma byín-par mi lén-pa* v. *dgé-ba*. — 2. to add, to sum up *Wdk.* —

II. sbst. gift, present, alms; the expression *sbyín-pa ɣsum* comprises: *zaṅ-zíṅ-gi* the bestowing of goods, *mi-ₒǰigs-pai* the affording of protection, and *čós-kyi sbyín-pa*, the giving of moral instruction *Cs.*, *sbyin-ɣtóṅ* distribution of gifts, *sbyín-ɣtoṅ čen-po byed-pa Dzl.* — *sbyin-bdag* dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. *Köpp.* I, 487, and in almost all legends; also the reverse, *len-pa* the receiver of gifts, Dulva v. Feer Introd. p. 71. — *sbyin-sreg*, होम, burnt-offering, v. *Was.* (194), *Schl.* 251 sqq.

སྦྱུ་ *sbyu*, sometimes for *sgyu Sch.*

སྦྱོང་བ་ *sbyóṅ-ba*, pf. *sbyaṅs*, fut. *sbyaṅ* ཤུཇ 1. to clean, remove by cleaning, clear away, as *ₒdág-pa*, esp. *sdig-pa Tar.*, *sgrib(-pa) Thgy.*; less frq. in a physical sense, e.g. removing phlegm by vomiting *Med.*, *ₒḱru-sbyóṅs* diarrhoea *Lex.*; to cleanse, *sbyóṅ-byed* 1. cleansing, purifying, *raṅ sbyoṅ-byed-kyi šes-rab Mil.* the knowledge how a man may be purified by his own doings. 2. *Med.*: purging medicine. — 2. to remove, take away, in a general sense *Cs.*; to subtract, *de-rnams ťig-mtsams sbyaṅ-ste Wdk.*, 60 being subtracted, cf. *ₒṕri-ba*; to cease, of diseases *Med.* — 3. to exercise, to train, *blo* one's mind *Cs.*, *ḱa* one's mouth, hence *ḱa-sbyáṅ* eloquence *Mil.* (having reference also to *ḱa-ɣčáṅ* q. v.); *sṅon yón-tan sbyáṅs-pa sóṅ-bai mťus* by dint of formerly cultivated abilities *Glr.*; *ťugs yóṅs-su sbyáṅs-pai skyés-bu Mil.* a saint of a thoroughly cultivated (or purified) mind; to exercise, to practise, *da-rúṅ sbyaṅ dgos* that must be practised still better; to study, *sde-snód-la* the holy scriptures *Mil.*, and with accus. *ɣžúṅ-lugs Tar.* 14, 9 (where *byaṅ* stands); *rtsís-la sbyáṅ-ba* to learn mathematics *Pth.*; to practise, to perform; to recite, to repeat, formulas, *bšar-sbyáṅ byéd-pa Mil.*, **kor ǰaṅ čó-če* W.*; to accustom, familiarize, **mi daṅ*

*jaṅ-k̔an** accustomed to man, tame, also without **mi daṅ** *W.*; **jaṅ-k̔yád** **custom, use, habit** *W.* — 4. **to accumulate** (?) *Cs.* — 5. **to conjure to the spot, to call by magic** (?) *Tar.* 76,15 *Schf.*

སྦྱོར་བ་ *sbyór-ba* I. vb., pf. and fut. *sbyar*, *W.* **žár-če**, trs. of *ₒbyór-ba*, 1. **to affix, attach, fasten, stick,** a writing, a plaster *W.*: **žar gyab-če**; **to apply** *lčé-rtse dkán-la Gram.*; fig. *bló-la, séms-la* **to impress;** **kár-ya daṅ** **to solder** *W.*; **zer gyáb-la žor** nail it fast! *W.*; **me-skám žar ťsar** the trigger is drawn *W.*; **to put on,** a plaster, v. above, an arrow on the bow-string; **to subjoin, take up, resume,** a subject in a treatise *Thgy.*, *Tar.* 127,14; **to put together, to join, unite,** *rús-pa čág-pa Med.*, *dbáṅ-po ɣnyís* v. sub II.; **to compile, compose,** a book; *k̔a* 1. **to close, shut,** one's mouth, = *ₒťáms-pa Pth.* 2. **to kiss** *C.*; **to insert, to dispose** in proper classes or divisions *Gram.*, *byá-bai sgra ma sbyar yaṅ* also without the word *bya* being added; *bdé-ba-la, byaṅ-čúb-la Mil.*, like *ₒgód-pa* 3; **to join, connect, combine,** words, letters; *ťsíg de don daṅ sbyár-tsa-na* if these sentences are joined with their significations, i.e. if their explanation is given *Mil.*; *rtsís-su* **to count together, to sum up** *Dzl.*; *sbyór-la*, gen. written *žor-la*, **joined, connected, combined,** **ťsig nyi sum žór-la yoṅ** two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: *žór-la ₒgró-ba* to go along with (another person) *Mil.*; *žór-la k̔ur-k̔yer* take this also along with it! **k̔o čá-te žor daṅ kal soṅ** *W.* as he was going, we sent it along with him; *žor-la gyel soṅ* it fell at the same time (by coming in contact with some other falling body); **žór-la k̔yér-wa** to take hold of and take away at the same time; *k̔ó-la žor p̔óg-pa* he was also (simultaneously) affected by (the loss); **žór-la zér-k̔an žig** or even **ťsíg-gi žor** a mere expletive, without any appreciable meaning *C.*; *bdag sdig-sgríb čés-pai žór-la* (the calamity has befallen the others too), owing to their connection with such a great sinner as I am *Mil.nt.* — 2. **to prepare, procure, to get ready,** *yo-byád* the appurtenances *Dzl.*, *ₒťsó-ba* victuals *Dzl.*; *rta daṅ sbyár-bai šíṅ-rta* a carriage ready to start *Stg.* (or acc. to no. 1, a carriage attached to the horses); **to mix,** *ču daṅ* with water *Dzl.* and elsewh.; *ɣžán-du* **to prepare, to turn one thing into another, to change, transform** *Thgy.*; frq. **to prepare one's own mind, to compose one's self,** *dád-pa-la sbyór-bar gyis* make up your mind to believe *Mil.* — **to join, fit together, adjust, make agree,** esp. one's course of action; **to conform one's self to,** with *daṅ*, *k̔ó-moi yid daṅ sbyor čig* accommodate yourself to my wishes *Dzl.*; *k̔rims daṅ sbyár-ro Dzl.* then we must conform to the law; most frq.: ... *daṅ sbyár-nas* or *-te* **corresponding, agreeable to, according to,** *k̔rims* according to the law, to usage etc. *Dzl.*; *bú-moi yid* according to the wish of the daughter *Dzl.*; also **to compare** *Tar.* 89, 16, *Thgy.*; *ɣžan-rgyúd-la sbyár-ba* seems to imply: to gain knowledge by observing others, opp. to *raṅ-rgyúd-la brtág-pa*, to ascertain by one's own immediate judgment. — 4. **to compose poetry,** ... *kyis sbyár-bao* = *sdeb-pa* 5 — II. sbst. 1. **adjunction, conjunction, union,** *dbáṅ-po ɣnyís-kyi sbyór-ba byéd-pa*, '*membrorum amborum conjunctionem efficere*' *Wdṅ.*; hence **coition, cohabitation,** *bud-méd-la sbyór-ba byéd-pa* to effectuate it with a woman *Pth.*; *sgra-sbyor-ba* a joining or combination of sounds (letters), **orthography** (?) *Zam.* — 2. **a mingling, a mixture,** e.g. of medicines, also *sbyar-ťábs Med.*; *sbyor-sde-bži* the four departments of pharmacy *Glr.* (apparently the title of a book); **preparation** = *sṅón-ₒgro Schl.* 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nif.) cf. *mťsams sbyár-ba.* — 3. **syllogism** *Was.* (278). — 4. **comparison, agreement, harmony,** *ɣtám-gyi* the harmony of history *Schf.*

སྦྲ་ *sbra* 1. *W.* **(s)bra**, *C.* **ḍa** **felt-tent,** *sbra-gúr* id.; *sbra-ťág* ropes, *sbra-šíṅ*

frame-work, *sbrá-pa* inmate, of such a tent. 2. v. sub *ytsan.*

སྦྲག་པ་ *sbrág-pa*, pf. *sbrags*, *C.* **dág-pa**, *W.* **rág-ce** **to lay, to put**, a thing over or by the side of an other, *pyogs-ycig-tu Lex.*; gen. used only in the gerund: **tsa dor rág-ne** together with salt and spices *W.*; **ñá-za dan rág-te mi dug** he does not belong to us *W.*, or in compounds: *nyi-rág* **double-barreled gun** (one barrel beside the other), *W.***ran-bár dug-rág** six-barreled pistol, **revolver** *W.*, *bse-sgo bdun-sbrag Pth.*, sevenfold skin-door, used as a target for shooting at.

སྦྲག་མ་ *sbrág-ma* **hay-fork,** *Cs.*

སྦྲང་བུ་ *sbráñ-bu C.* **dáñ-bu**, *W.* **ráñ-ñu, ra-uñ** **fly,** and similar insects without a sting; *sbráñ-ma* 1. id. 2. *C.* **bee**, *sbráñ-mai tsogs* swarm of bees. — *sbráñ-rtsi W.* **ráñ-si** **honey;** **ráñ-si ráñ-ñu** *W.* bee. — *sbráñ-can* **mead** or something similar. — *sbrañ-tsáñ* and *sbrañ-dóñ Cs.* cells in a honey-comb, the honey-comb itself. — *sbrañ-búg* bee-hive *Sch.* — *sbrañ-byi* marten *Sch.* — *sbrañ-yáb* flap, fly-brush *Cs.*

སྦྲད་པ་ *sbrád-pa* = *ₒbrád-pa* **to scratch** *Sch.*

སྦྲན་པ་ *sbrán-pa* = *sbrón-pa.*

སྦྲམ་བུ་ *sbrám-bu* **unwrought gold** *Cs.*

སྦྲིད་པ་ *sbríd-pa* 1. **to sneeze** *Med.*; *sbríd-pa ₒbyuñ* I am seized with a sneezing *Med.* — 2. **to become numb, torpid,** **káñ-pe nya did soñ** my foot is asleep *W.* — 3. *Dzl.* ༢༦༥, 5 *Sch.* **to flutter** before one's eyes (?).

སྦྲུད་པ་ *sbrúd-pa*, pf. and imp. *sbrus*, fut. and sec. form *sbru, W.* **rú-ce** **to stir** with one's hand, *zan Lex.*; **to knead** (*Cs.*) is *rdzí-ba* which is not identical with *sbrúd-pa*, at least not in *W.*

སྦྲུམ་པ་ *sbrúm-pa* **pregnant, big with young;** *mi dan srog-cags sbrum-ma-rnams Dzl.* women with child and beasts with young; *sbrúm-par ₒgyúr-ba* to conceive, to become pregnant, frq.; *sbrúm-par tsór-nas* feeling pregnant *Pth.*; *prú-gu sbrum byúñ-bas* having conceived, being with child *Pth.*

སྦྲུལ་ *sbrul*, *Pur. sbrul, Lh.* **rúl**, *C.* **dul** 1. **serpent, snake;** *sbrul* and *sbrúl-mo* also mythical demoniac beings; *sbrul ydúg-pa* or *dug-sbrul* venomous serpent; *sbrul kas sdígs-po Sch.* serpent-tamer; *sbrúl-gyi snyiñ-po* v. *tsán-dan.* — *sbrúl-mgo* 1. a serpent's head. 2. v. *ₐan-ke.* — *sbrul-sgóñ* a serpent's egg. — **dul-nyá** **eel** or some other esculent snake-like fish *C.* — *sbrul-dúg* venom of serpents. — *sbrul-míg* 1. a snake's eye. 2. n. of **a certain vein** *Med.* — *sbrul-tsíl* snake's grease *Med.* — *sbrul-zágs* v. *zags.* — *sbrul-ló* serpent-year, *sbrúl-lo-pa* one born in such a year v. *lo.* — *sbrul-sún* slough, skin of a snake. — 2. symb. num.: 8, = *klu.*

སྦྲེ(ད)་ *sbre(d) Lex.* n. of an animal; *Sch.*: **stone-fox.**

སྦྲེ་བོ་, རེ་བོ་, རེ་བ་ *sbré-bo, ré-bo, ré-ba* a coarse material manufactured of yak's hair for tent-coverings.

སྦྲེང་བ་ *sbréñ-ba*, pf. *sbreñs*, *Cs.*: **to play** an instrument; acc. to *Dzl.* ༥༧, 16, **to jerk,** a chord, a bow-string.

སྦྲེབས་པ་ *sbrébs-pa Cs.*: resp. for *ltógs-pa* **hungry.**

སྦྲེལ་བ་ *sbrél-ba*, *W.* **rél-ce(s)** **to stitch together,** paper; **to stitch to, to sew on; to fasten on,** a package on a horse; *lcags-sgróg lág-pa sbrél-nas* having one's hands shackled together; *bar zám-gyis sbrel* the chasm is overarched by a bridge *Glr.*; (iron chains) *séñ-ge dan* fastened to (stone) lions; in a gen. sense: **to connect, to join,** *ynyis-sbrél, ysum-sbrél* two or three consonants joined together, cf. *miñ-yzi.*

སྦྲེས་པ་ *sbrés-pa Cs.* **frozen, stiff, hard.**

སྦྲོན་པ་ *sbrón-pa*, pf. and fut. *sbran* 1. **to call to the spot,** *rá-mda, grogs* for assistance *Lex.*; **to send for,** the minister *Glr.* — 2. **to call to** *Thgy.*; **to give information, notice, intelligence,** *rgyál-po-la rmí-lam-du* to warn the king by a dream *Dzl.*; *mi zig sbrán-du btáñ-nas Dzl.* to dispatch a man in order to convey intelligence. — 3. **to sprinkle, to stain, to pollute,** *tíg-les Sch.*

མ

མ *ma* 1. the letter **m.** — 2. numerical figure: 16.

མ་ *ma* I. sbst. 1. **mother**, col. *á-ma*, resp. *yum; mai rum* womb, matrix; *rán-gi ma γčig-pai srin-mo* full sister by the same mother, whilst *mas dbén-pai srin-mo* denotes half-sister, step-sister, by another mother. — 2. frq. used metonymically, e.g. **capital**, v. below; **ma tsam yod* W.*, what is the amount of the sum advanced? **original text, copy to write after, pattern** v. below; **a letter** written **above** another. — **Comp.**: *ma-kál* amount in bushels of grain lent out. — *ma-kú* mother and uncle, v. *ká-bo.* — *ma-rgyúd Sch.* 1. **original, primary cause.** 2. **line of descent** by the mother's side, when however it should be spelt *brgyud.* — *má-ču* the first infusion of malt or stronger beer, v. *čan.* — *ma-čún Cs.*: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-čen* 1. *Cs.*: 'a mother's elder sister', or a father's principal wife. 2. v. the respective article. — *ma-pár* capital and interest *W.* — *ma-bu* mother and son; capital and interest; original and copy; *ma-bú mtún-pa ₒbrí-ba* to copy accurately *Schr.;* a letter written above and below another letter; principal and cross beam etc. — *má-mo* v. that article. — *ma-tsáb* foster-mother *Sch.* — *ma-γží* v. sub II. — *ma-γyár* step-mother *Cs.* — *ma-ró* a mother's corpse *Pth.*

II. a root signifying **below**, opp. to *ya*: *má-gi* the lower one, e.g. *čú-bo Mil.; ma-gi-na* below, at the bottom, *má-gi-nas* from below, out of the valley, in *Sik.*: from, out of, the Indian plain (v. *mta*); *má-mču* lower lip. — *má-tem* sill, threshold. — *má-tog* v. *tog* I, 2. — *má-rdo* = *rmán-rdo.* — *ma-rábs* mean descent, people of low extraction *Dzl.* — *ma-rí Sch.* downward (?) — *ma-ré* = *ma-tém*, v. *re.*

III. negative adv. **not**, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with *ma* is used: *ma ₒgro* do not go, *ma byed* do not do (it). With the form of the future *mi* is placed: *rǰód-par mi byao* it shall not, should not be pronounced *Dom.*; *mi de dgrar mi bslan* they should not make the man their enemy *S.g.* — b. with the preterite: *ma son* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin, lags, mčis, red.* — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: *ma-rig-pa* a not knowing, ignorance; *ma-rún-ba* v. *run-ba* (v. *mi*).

IV. In the col. language of *Lh. ma* is used as an **interrogative**, when a question is returned by a question: **kyód-di min či zer** what is your name? **min ma?** my name?

V. Affix, so-called article, frq. denoting the fem. of the masc. in *pa*, if *mo* is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: *zans ru-bži-ma* a four-handled kettle (cf. *bu lo-γnyís-pa* a boy two years old, sub *pa*).

VI. *mai nyin* **two days before yesterday** *C.*, = *snón-ma žag W.*

མ་ *mā W.* always with a marked accent and long vowel, prob. abbrev. of *mans* **very**, before adjectives and adverbs, **mā mán-po** very much, **mā gyál-la** very good.

མ་ཀར་ *ma-kár* (Hind. مکار impostor) *W.* **deceit, imposition, intrigue,** **ma-kár čó-te zer** he speaks hypocritically, with some secret design; *ma-kar-čan*, **hypocritical, fawning.**

མ་ཀ་ར་ *ma-ka-ra* *Ssk.* **sea-monster.**

མ་ཁ་ *ma-k'á* 1. *Lt.* = *mtsan-dbye.* — 2. **Mecca** *Stg.*

མ་ཁལ་ *ma-k'ál* v. *ma* I.

མ་མཁན་ *ma-mk'án* v. *ma-rgán.*

མ་གལ་ *ma-gál* *Wdṅ.*, *W.* **poplar-tree.**

མ་གི་ *má-gi* v. *ma* II.

མ་རྒད་ *ma-rgád*, **mar-gád** *Glr.*, from मरकत, **emerald.**

མ་རྒན་ *ma-rgán* *W.* **mar-gán** 1. **matron, grandam.** 2. *C.* also **ma-k'én** **cook; quarter-master.**

མ་ཆེན་ *ma-čén* 1. v. *ma* I. — 2. **head-cook.**

མ་ཏྲི་མུ་ཏྲི་ས་ལ་འཛུ་ *ma-tri-mu-tri-sa-la-ₒdzu* is said to be a form of prayer of the Bonpos, as the Ommanipadmehūm is of the Buddhists; *Desg.* p. 242 has: *ma tchri mou me sa le gou.*

མ་དང་ (?) *ma-dáṅ* *Ld.* a place on the roof of a house cleared for spreading grain there.

མ་གདན་ *ma-ydán*, *W.* **mag-dán**, *C.* **ma-dén** **ground, basis, foundation;** also for *ma-ydán-gyi rí-mo* **ground-plan.**

མ་རྡུ་, མ་དུ་ (?) *ma-rdú*, **ma-dú* *W.* **thorn, prickle,** *má-rdu-čan* **thorny, prickly.**

མ་རྡོ་ *má-rdo*, **mar-do** *W.* prob. a careless pronunciation of *rmáṅ-rdo.*

མ་ནིང་ *ma-niṅ* 1. **without sexual distinction** *Med.* and *Gram.* — 2. **impotent, unable to beget** *S.g.* — 3. **barren, childless** *Wdṅ.* (explained by *bu-tsa-méd-pa*). — 4. *Cs.*: also **hermaphrodite,** *Wdṅ.* however denotes this explicitly by *mtsan-ynyís-pa.*

མ་ནུ་ *ma-nu* *Med.?* *Cs* : = मनु, मनस्, *yid*; as symb. num.: 14.

མ་ནུ་པ་ཏྲ་ *ma-nu-pa-tra* a medicine *Wdṅ.*; in *Lh.* Bryonia dioeca.

མ་ཎི་ *má-ṇi* (*Ssk.* precious stone) 1. abbrev. of Ommanipadmehūm; **má-ni táṅ-če** *W.* 1. **to mutter prayers.** 2. **to purr like a cat.** Hence 2. **praying-cylinder,** prop. *ma-ni-k'os-ₒk'ór* *Schl.* 230. — 3. **consecrated stone-heaps** or **stone-walls** (Mongul *Obo*) *Schl.* 196; *ma-ni bka-ₒbúm* title of a book; as to its contents v. *Schl.* 84.

མ་ཕང་ *ma-p'áṅ* *Mil.*, *ma-p'ám* *Cs.* = *ma-drós-pa*, v. *drós-pa.*

མ་མ་ *má-ma* **children's nurse** *Dzl.*, *Glr.*, *Cs.*: *nú-ma snún-pai* wet-nurse, *dri-ma ₒp'yí-bai* nurse for cleaning, *p'áṅ-du ₒk'úr-bai* for carrying, *rtséd-grogs-kyi* for playing.

མ་མུན་ *ma-mún* *Ld.* col. for *na-bún*, **fog.**

མ་མོ་ *má-mo* 1. *Sch.* **grandmother.** — 2. *Sch.* **ewe,** sheep that has lambed. — 3. *Mil.* and elsewh. frq., a kind of wicked demons.

མ་ཞི་ *ma-ží* *Lt.* medicinal plant (?).

མ་ཞུ་ *má-žú* v. *žú-ba.*

མ་གཞི་ *má-γži*, *W.* **máb-ži** 1. **ground-work, basis, elementary principle, component part; prime colour; principal thing, main point.** — 2. *Sch.* **originally** (?).

མ་ཡཱ་ *mā-yā* *Ssk.* = *Tib.* *sgyu-ₒp'rul-ma* **'delusion',** n. of the mother of Buddha Sākyamuni.

མ་གཡོག་ *ma-γyóg* = *t'ab-γyóg* **kitchen-boy, scullion** *W.*

མ་རི་, མ་རེ་ *ma-rí*, *ma-ré* v. *ma* II.

མ་རུ་ *má-ru* n. of a castle, perh. = *rmé-ru.*

མ་རུ་རྩེ་ *ma-ru-rtsé* 1. n. of a medicine *Med.* — 2. n. of a country *Pth.*

མ་ལ་ *ma-la* *Sch.* **excellent! capital!** — In *Feer* *Introd.* p. 69 it was explained by our Lama as = *'é-ma* **ah, well!** Also Feer has: *Eh bien!*

མ་ལ་ཁན་ *má-la-k'an* *Ld.* **snake-charmer, conjurer.**

མ་ལ་ཡ་ *má-la-ya* **the western Ghauts** famous for sandal-wood; the tracts along their foot, **Malayalim, Malabar.**

མ་ལ་ལ་རྩེ་ *ma-la-la-tsé* *Ld.* **small lizard.**

མ་ལག་ *má-lag* *Ld.* **somerset;** **má-lag lóg-če** to perform a somerset, to play the tricks of a mountebank; to roll on the ground with legs turned up, of horses etc.

མ་ལམ་ *má-lam* **high-road, broad passage** *W.*

མ་ཥ་ *má-ša* 1. *Ssk.* **माष**, **pea**, Phaseolus radiatus, = *mon-srán* or *greu Wdṅ.* — 2. *W.* the contrary of *ya-ša*, **contempt, scorn, disregard.** — 3. *W.* **trigger of a musket.**

མ་ཥ་ཀ་ *ma-ša-ka Ssk.* **माषक**, *Cs.*: a small gold weight and coin in ancient India.

མ་ཤི་ཀ་ *ma-ši-ka* name formed from the Hebrew מָשִׁיחַ, for **Christ**, the Greek word not being adapted to the Tib. language *Chr. Prot.*

མ་ཧཱ་ *ma-hā Ssk.* **great**, used in names and titles: *ma-hā-kā-la* and *de-ba* = Siva *Glr.; ma-hā-tsī-na, ma-hā-tsin* the modern name of China, formerly *rgya-nág*; *ma-hā-tsi-nai skad* the Chinese language *Wdk.*; *ma-hā-rā-dzā* the great king, title of some princes, particularly that of Kashmere.

མ་ཧེ་ *ma-he, Ssk.* **महिष**, **buffalo** *Glr.*, *ma-he-mo* female of it.

མག་པ་ *mag-pa* 1. **son-in-law** *Dzl.*, *mag-skud* son-in-law and father-in-law *Dom.* 2. **bridegroom** col.

མག་མལ་ *mag-mal, Ar.* مخمل, **velvet** *W.*

མང་ *maṅ* 1. *C.* col. for *mi oṅ, mi ˳dug* (?); so also in some passages of the *Ma.* — 2. v. *máṅ-po.*

མང་ག་ལཾ་ *maṅ-ga-lam Ssk.* = *bkra-šis.*

མང་པོ་ *máṅ-po* 1. **much, many,** *mi maṅ-po* (*rnams*) **many people,** also (like *οἱ πολλοί*) **most people, the gross** or **bulk of the people,** for which *W.* **máṅ - če**, e.g. **máṅ-če zer dug** most people say, or, mostly it is said etc.; *˳k̔or máṅ-po*(*rnams*) the numerous retinue *Dzl.*; *máṅ-por* adverb **mostly** (not frq.) *Zam.; ču maṅ-nyúṅ ltos* look after the height of the water, whether there is much or little of it; *γčig bsgyúr-ba-la maṅ-nyuṅ med* if you multiply by 1, you will get neither more nor less *Wdk.* — 2. **very, very much,** with verbs, chiefly col., *maṅ-po ˳jigs* I am very much afraid.

Comp. and deriv. *maṅ-bkúr* = *máṅ-pos bkúr-ba* v. *bkúr-ba* I. and II. — *maṅ-gé-mo* long ago, long since (?) *Cs.* — **maṅ-ṅa** *W.* col. for *máṅ-por, máṅ-ba*(*r*); **žag daṅ žag máṅ-ṅa máṅ-ṅa táṅ-če** to give a little more every day. — *máṅ-če* v. above. — *máṅ-ja* a liberal distribution of tea *Ld.-Glr. Schl.* fol. 27, a, and p. 72. *máṅ-du* is not only the termin. case, but also a compound of *maṅ* and the synon. *du*, being used exactly like *máṅ-po*, both in the nomin. and accus case, *γdams-ṅág máṅ-du bstán-pas ˳brás-bu bži t̔ób-pa máṅ-du byuṅ* as he gave manifold instructions, many became obtainers of the four fruits *Tar.* 14, 3.

མང་བ་ *máṅ-ba* I. vb. pf. *maṅs*, **to be much,** *˳di máṅ-ṅam de maṅ* is this much or that? i.e. which is more, this or that? *Dzl.*; *dgra máṅs-pas* as the enemies had become very numerous *Dzl.*; *sman-dpyád máṅs-pas p̔án-rgyu med* by making much of medical treatment he will not grow well *Mil*; *ma máṅ čig* be it not much, let it not grow too much *Mil.* and elsewh.; *máṅs-kyis dógs-pa* fearing lest it should grow too much *Wdṅ.* — II. adj. 1. *máṅ-po.* — 2. **having much,** *bu maṅ-bar ˳gyúr-ba* to get many children, *bu-máṅs* rich in children *Pth.* — *máns-tsig* a sign of the plural number, e.g. *dag Gram.* — III. also sbst. **plenty.**

མང་ཡུལ་ *máṅ-yul*, a province of Tibet bordering on Nepal, in which *skyid-gróṅ* is situated, v. *skyid.*

མན་ཛི་ར་ *man-dzi-ra S.g.* a mineral medicine; perh. *man-dza-ri Ssk.* **pearl.**

མཎྜལ་ *maṇḍal Ssk*, prop. *Tib. dkyíl-˳k̔or* jewels, viands etc. presented as offerings, and arranged in **a cirle** *Glr.* and elsewhere, cf. *t̔sogs.*

མད་ *mad* 1. = *nad* (?) *lus mad-méd-čiṅ Sambh.* — 2. sometimes for *smad.*

མད་པ་ *mád-pa* **true,** *kyed mad γsúṅ-žiṅ* as you speak what is true *Mil.*; *ma nyés-pai bden-t̔síg mád-po smras kyaṅ* although he solemnly declared not to have committed it *Pth.*

མན་ *man* I. sbst., also *mán-na, má-na Hind.* a **'man'** or Indian hundredweight, equal to about 80 pounds, anglicized **maund.** — II *W.* for *ma yin* (*B. min*) 1. it is not;

'i man this it is not; *mán-na* is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for **only, but** etc.: *de mán-na mi yoṅ, de mán-na med* only this one is to be met with, besides this there are none; *la-dág-gi lug čún-se mán-na mi yoṅ* there are only small sheep in Ladak; *dún-la mán-na mi ťóṅ-ḱan* he who sees only what is close before him, a short-sighted person; *ḍé-bu lo gyad tíṅ-la mán-na mi yoṅ* fruit will appear only after a space of eight years; *dí-riṅ mán-na ma ťoṅ* I have seen (him, it) only to-day, i.e. to-day for the first time cf. *min.* — 2. **no.** — III. = *ma* II., *man-yán* **below** and **above** *Cs.*; *man-čád, -čád, -čód* 1. adv. and postp. c. accus., **below, downward, on the lower side of, as far as,** *ltè-ba man-čád ču náṅ-du nub Glr*, he was immerged in the water below his navel, i.e. up to his navel; inst. of *man-čád* also merely *man: pús-mo goṅ man Mil.*, lit below the parts over the knee i.e. higher than the knee; *de man-čód*, below that *Glr.*; in reference to time, **from,** *do-núb man čad* from this evening *Mil.*; *de man-čád* **since, from that time forward** *Mil.*; *rmaṅ btíṅ-ba man rab-ynás mdzád-pa yán-la* from the foundation up to the consecration *Glr.*; **even to** (the last man), (all) **except** or **save** (one), also *mán-pa, mán-pe, mán-ḱan, man-va* *W.* (*B. mín-pa*). — 2. sbst. **lower part** of a country, **lowland,** thus in *Lh.* as a proper name.

མན་ངག་ *man-ṅág, Ssk.* उपदेश, **advice, direction, information,** *stón-pa* to give, *man-ṅag (-gi) -rgyúd* v. *rgyud* 2; in later writings and in the mind of the common people, it coincides with *sṅags,* in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. *ḱa-rgyan.*

མན་ཅད་, ཆད་, ཆོད་, པ་, ལྷག་ *man-čad, čad, čod, pa, lhag,* v. *man* II. and III.

མན་དཱ་ར་བ་ *man-da-ra-ba,* मन्दारव, a tree in paradise *Stg.*

མན་(ན་)མུན་(ནེ་) *man(-na)-mún(-ne) Ld.,* **turbid, muddy, dingy, dim, dull, dusky,** as to water, flames of light etc.

མན་ཙི་ *mán-tsi Sch.* a kind of silk-cloth.

མན་ཛི་ *man-dzi* 1. *Sch.* 'a small **square table**', acc. to others **a tripod** with long curved feet, for sacrificial purposes. — 2. *W.* **bed** *Hindi* मञ्च.

མན་ཤེལ་ *man-šel* **crystal, glass** *Pth.*

མར་ *mar* I. sbst., resp. *ysol-már* 1. **butter** *Thgy, C., W.* — 2. col. also **oil.** — **Comp.** *skya-már, Ld. ḱág-la mar* fresh, not melted butter; *ba-már* cow-butter; *ₒbri-már* yak-butter; *ₒbru-már* oil from oleaginous seeds, rape-seed oil etc. *Dzl.* and elsewhere; *rtsi-már* oil from the stones of apricots etc.; *mdzo-már* butter from the bastard-cow; *žun-már* melted butter, *ghi (Hind.)*, the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; *žum-már-pa* *C.* **lamp;** *mar-dkár Med.* = *skya-már.* — *már-ḱu* melted, liquid butter. — *mar-rnyíṅ* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — *mar-nág* *W.* oil, *nyuṅ-dkar-mar-nág* rape-seed oil. — *mar-blúg* *W.* a small urn-shaped vessel for butter or oil. — *mar-mé* **lamp,** at present only for holy uses, thus: *mar-mé ghyen-ťsén* holy, heavenward burning lamp *C.* (formerly any lamp *Dzl.* ༧༦, 11; *Glr.*); *mar me mdzád* Buddha Dipaṅkara, v. *Dzl.* XXXVII.; — *mar-žógs Mil.* a part cut off, one half of a *mar-ríl,* i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — *mar-ysár* fresh butter *Lt.* — II. termin. of *ma* I., to or 'into' the mother; *mar-gyur ₒgró-ba* regarded as a mother, a creature loved like a mother, *Mil.*; v. *ma* II. down, downward, *már-la* id., *B.* and *C.*; v. *rbab* and *ₒgrib-pa*; *mar-ṅo* v. *ṅo* 5.

མར་ཀ་ལ་ག་ *mar-ka-la-ga* (?) a fine ochreous earth, found e.g. on the Baralasa pass between *Lh.* and *Ld.*, used

as ground-colour in staining houses with *dkár-rtsi Ld.*

མར་རྒན་ *mar-rgán* v. *ma-rgán.*

མར་ངོ་ *mar-ṅó* v. *ṅo* 5.

མར་དོན་ *mar-dón* perh. *dmar-ₒdón.*

མར་པ་ *már-pa,* n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.

མར་བ་ *mar-ba* provinc. for *dmár-ba Sch.*

མར་ཡུལ་ *már-yul Ma.,* n.p. = *la-dwags* Ladak.

མལ་ *mal,* the place where a thing is, its **site, situation,** **mál-du žág-pa* C.* **bór-ce* W.,* to put a thing in its own place; also where a thing has been, its **trace, vestige,** *śiṅ-rtai* rut, wheel-mark, track; *mal γčig-tu mi ₒdúg-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, **couch, bed,** *mál-gyi ˬog-tu* under the bed *Glr.; dgoṅs-mal* resp. for night-quarters *Dzl.* ༡༠, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgons-lam*); **mal dúg-ce* W.* to live in a strange place, ἐπιδημεῖν; *mal bdé-ba Sch.* a quiet sleep, *ṅai lus sems mál-du bde* I now may safely lie down, fig. for: the danger is now over *Glr.* — *mal-kri* bed-frame, bed-stead. — *mal-gós Cs., mal-čá Lex., *mal-če* C., *-stán* C., W.. Dzl.* bedding, bed-clothes. — *mal-ldaṅ Sch.* 'cradle', rather improb., perh. hammock. — *mal-yól* bed-curtain. — *mál-sa,* resp. *γzims-mál* couch, bed.

མལ་ལ་མུལ་ལེ་ *mal-la-múl-le Ld.* **lukewarm,** tepid.

མལ་ལི་ཀ་ *mal-li-ka Ssk.,* properly name of a flower, Jasminum Champaca, used as an epithet in pompous titles of books.

མས་ *mas* 1. instrum. case of *ma* mother. — 2. v. *ma* II, **the lower part,** gen. however with terminative meaning, **downward, towards the lower parts,** *mas btáṅ-ba Med.* to move downward, to purge; **backward, last** *Sch.;* used also as a sbst.: *más-kyi* the last, e.g. *yi-ge* final letter *Cs.; más-la* downward, below *Sch., más-nas* from below *Sch.;* cf. the contrary *yás.*

མི་ *mi,* I. num. figure: 46. — II. sbst. **man,** *mi γsod-pa* to kill men, to murder, *mi-méd ri-kród* uninhabited, desolate mountains *Mil.*; *mi-rnams ná-re* people said *Mil.; mí-la ma lab* tell no body else of it *Mil; ráṅ-gis bságs-pa mi-yis spyod* what we gathered ourselves, is enjoyed by others *Mil.*; *mi-nor raṅ slóṅ-ba* to gather by begging what belongs to others *Mil.*; *mii bú-mo* 1. daughters of men, opp. to *lhai bú-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. to *ráṅ-gi bú-mo Mil.,* cf. also *mi-bu* further on; pleon. before a pers. pron. of the first person: *mi-ṅá, mi-bdág* I, *Mil.* (cf. *po*), and with certain sbst.: *γtsó-bo mi drug* (we) six lords *Glr.*; plur. also *mi-tso Sch.*

Comp. *mi-ka,* (idle) talk of the people, common talk, *yúl-sdei náṅ-nas mi-ka sdud* in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without *ṅán-pa, mi-ká zug* or *pog* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. **human dwelling, house,** (the Chinese capital contained) *mi-kyim ₒbúm-tso* 100 000 houses *Glr.* 2. *Ld.-Glr. Schl.* 20. b. and *Glr.* 94, 7 it seems to imply **the people of a household, domestics,** the same as *kyim-ghi mi.* — *mi-ₒgréṅ* v. *ₒgréṅ-ba.* — *mi-rgód* v. *rgód-pa* II. — *mi-brgyúd* v. *brgyud.* — *mi-rjé* sovereign, king, *mi-rjé mdzád-pa* to be king, to reign *Glr.* — *mi-nyíd Cs.* 'humanity, honesty'; *mi-nyíd-čan* 'humane, honest' (?) — *mi-brdág.* 1. = *mi-rjé.* 2. symb. num.: 16. — *mí-mda* (vulgo *mín-da*) *Mil.* and *C., W.*: men, persons preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — *mi-sdé* v. *sde. Sch.* has also: *lha-sdé mi-sdé* princes and nations. — *mi-sná* 1. **race of men, class of people** (seldom). 2. **messenger, delegate,** not frq met with in books, yet not unknown in *C.* and *W.*, and used esp. of messengers with an errand or

charge given them in words; in our translations introduced for **apostle**, *p'ó-nya* having been adopted for 'angel'. — *mi-dpón* prefect *Glr., C.* — *mí(i)-bu* 1. **a child of man, a mortal**, po., *Mil.*, cf. *mii bú-mo* above. 2. **son of man**, when Christ speaks of himself as such, otherwise *mii sras Chr. Prot.* — *mi-bo Cs.*, rarely for *mi*. — *mi-dbaṅ*, prince, potentate. — *mi-ma-yin(-pa)* अमनुष, one that is not a human being, *mi daṅ mi-ma-yín-pa ťams-čád* all human and not human (adversaries) *Dom.*, esp. ghosts, demons, *dur-k'ród-kyi mi-ma-yin-pa-rnams* the ghosts of a grave-yard (not the souls of the dead); *mk'á-la rgyú-bai mi-ma-yín* the ghosts that walk in the air *Mil.*; *dkár-p'yogs-kyi mi-ma yin-rnams* good genii *Mil.*; *mi-ma-yin-gyi č'o-ₒp'rúl* apparitions of ghosts *Mil.* — *mi-mo* **woman**, yet only in contraposition to *lhá-mo* and other not human female beings *Mil.* and elsewh. — *mí(i)-yul* human world, lower world, earth, opp. to regions of the gods or of infernal beings *Glr., Pth.* — *mi-rabs* mankind. — *mi-rigs* v. *rigs*. — *Mi-la-rás-pa*, often only *Mí-la*, name of a Buddhist ascetic, of the 11 century (*Wdk.*), who between the periods of his meditations itinerating in the southern part of Middle Tibet as a mendicant friar, instructed the people by his improvisations delivered in poetry and song, brought the indifferent to his faith, refuted and converted the heretics, wrought manifold miracles (*rdzu-ₒp'rúl*), and whose legends, written not without wit and poetical merit, are still at the present day the most popular and widely circulated book in Tibet. — *mi-lág* servant, **mi-lág-tu ₒdó-wa** to do servant's work, to perform drudgery *W.* — *mi-lús* 1. the human body. 2. v. *lús-pa*. — *mi-ser* 1. **subject, servant, menial, drudge.** 2. **robber, thief, sharper.** — 3. v. below.

III. negative adv.: **not**, in all such cases where *ma* (q.v.) is not used. With simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, e.g. *ₒbyúṅ-bar mi ₒgyúr-ro*, unless logically it belongs to the first, in which case often *ma* inst. of *mi* is employed. This rule, however, is not always strictly observed, so *Glr.* 70: *de daṅ nám-du yaṅ mi ₒbrál-bar gyis šig*, and immediately after: *skad ỵčig kyaṅ ma brál-bar gyis šig* do never part with it

མི་ཉག་, མེ་ཉག་ *mi-nyág, me-nyág*, and ཏང་གུད་ Tanggud, names of two provinces closely connected with each other, situated in the north-eastern part of Tibet and forming in ancient times a separate kingdom *Glr.*

མི་མ་ *mí-ma Sch.* **tears.**

མི་སེར་ *mi-sér* 1. n.p., formed after مصر, *mi-sér yul* Egypt, *mi-sér-pa* Egyptian, *Chr. Prot.* — 2. v. *mi*.

མིའམ་ཅི་ *miam-či, Ssk.* किन्नर, fabulous beings of Indian origin, nearly related to the *ₒdri-za*, and belonging to the retinue of Kuvera; fem *miam-či-mo*.

མིའུ་ *miu* 1. **a little man, dwarf**, also *miu-t'úṅ Wdn.*; *mig-gi miu* v. *mig*. — 2. perh. applicable also **to puppet, doll.**

མིག་ *mig*, resp. 1. **eye.** — 2. **eye of a needle; hole** in a hatchet or hammer, to insert the handle. — 3. symb. num.: 2. — *mig-gi gaṅs Sch.*, the white of the eye; *mig-gi rgyál-mo* or *miu*, 'the queen or the little man in the eye': 1. **pupil.** 2. **iris** *Stg.*; *mig-gi snág-ťsa* or *-mťso Cs.*, vulgo *mig-gi nág-po* id.; *mig-gi mé-tog Sch.* the luminous point of the eye: *mig nyáms-pa Cs.* weak eyes; *mig ltá-ba* to see with the eyes, to look up, to look round *Glr.*; *mig ₒdzúm-pa* to shut the eyes, *ₒbyéd-pa* to open the eyes, v. *ₒbyéd-pa* 1; *ₒdón-pa, ₒbyin-pa* to cut or tear out the eyes, to squeeze them out by a particular instrument, as a torture or punishment *C.*; *mig bčár-ba Lex.*, acc. to *Sch.* id.; *mdóṅs-pa, mdóṅs-par ₒgyúr-ba* to get blind or blinded, to be deprived of sight *Dzl.*; *mig ₒk'yíd-pa Sch.*, to distort or roll the eyes; *mig skú-ba Dom.* (*bskú-ba?*) n. of a certain magic trick; *mig číd-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *p'yid-pa*); **mig zug soṅ**

it has struck my eyes, I should like to have it *C., W.*; **mig log ltá-ce** to eye one obliquely, with envy or jealousy *W.* —

Comp. *mig-kyóg* squinting *Sch.* — *mig-rkyén Mil.*, is said to be the same as *mig-ltós.* — **mig-skyór* W.* eye-ball. — *mig-skyág* the impurities in the eyes *Cs.* — *mig-k'úṅ* eye-hole, socket *Sch.* — *mig-ₒk'rul Mil.* v. *mig-ₒp'rul.* — *mig-grogs* one's sweetheart *Cs.* — *mig-ₒgram* edge of the eye *Sch.* — *mig-rgyaṅ* 1. v. *rgyaṅ-ma.* 2. farsightedness, *mig-rgyáṅ-čan* one that is farsighted, *mig rgyaṅ-t'úṅ* short-sighted *Bhar. mig-sgyu* mirage, looming, Fata Morgana, *sós-kai t'áṅ-la mig-sgyu ₒgyú-ba bžin Thgr.* like the mirage on a plain in the hot season. — *mig-sgyur-ma = mk'á-ₒgro-ma Mil.* — *mig-čaṅ* 1. having eyes. 2. having seeds or grains, fructified, of ears of corn *W.* — *mig-čér* v. *če-re.* — *mig-lčibs* eye-lid *Med.* — *mig-č'u* 1. tears *W.* 2. hydrophthalmia *Med.* 3. *mig-č'u dzág-pa* blear-eyes *Schr.* — *mig-brnyás ₒk'yér-ba Mil.* c. dat., to slight, to treat contemptuously. — *mig-rtúl* dim, dull eyes *Sch.* — *mig-lta* (resp. *žál-lta, žál-ta*) *byéd-pa* to inspect, superintend (**mig-ta-k'an** overseer of workmen); to keep, to guard; to care for, to minister, to serve. — *mig-ltág Sch. = mig-skyág* (?) — *mig-ltós* 1. eye-sight, look, mien *Cs.* 2. *C. W.* learning by observation and close ocular attention, **gár-ža-pe hín-dui mig-tós k'ur,* or *k'yon,* or *lob dug* W.* the people of Lahoul copy the Hindoos; **mig-tós ṅán-pa k'ur,* or *lob soṅ* W.* he has imitated what is not good. — **mig-tọ́-la p'ẹ́m-pa,* or *nọ́-pa* C.* to derive profit or harm from observing and imitating others (?) **mig-tọ́-la p'ẹ́m-pe 'ṭim** deterring punishment. — **mig-t'ág tóṅ-wa** a kind of torture in *C.*, little hooks, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — *mig-t'úṅ* short-sightedness *Cs.*, *mig-t'úṅ-čan* short-sighted. — **mig-ḍa** snow-spectacles, shades formed of a texture of horse-hair. — **mig-dól* C. = γnyid-rdól.* — *mig-ldán = mig-čan* po. needle. — *mig-nád,* disease of the eye. — *mig-po = mig Cs., mig-po-č'é* a large eye *Cs.* — **mig-pág* C., W.* eye-lid. — *mig-sprín* 'a white spot in the eye' *Sch.*; acc. to *Lt.* it seems to be the white of the eye, sclerotica, in *C.* the cataract is called so. — *mig-p'ór Cs. = mig-k'úṅ.* — *mig-ₒk'rúl Mil.* optical deception, *míg-ₒk'rul-mk'an* a showman *Cs.* — *mig-bu* 'Augenklappe' *Sch.* (?) — *mig-ₒbúr* goggle-eyes. — *mig-ₒbras* apple of the eye, eye-ball, **mig-ḍás lóg-če,* or *mig-kór lóg-če* W.* to roll the eyes; *bdág-gi mig-gi ₒbras ltar γčés-na yaṅ* although she is as dear to me as the apple of my eye. — *mig-máṅ(s)* chess-board, game at tables, *mig-máṅ rtsé-ba Dzl.* to play at chess, *mig-maṅ-rís-su bris-pa Glr.* chequered, painted or in-laid work after the pattern of a chess-board. — *mig-méd* eyeless, blind. — *mig-dmár* 1. red eye, as a symptom of disease *Lt.* 2. the planet Mars. — *mig-smán* eye-medicine. — *mig-rtsa* 1. prob. Vena facialis externa *Med.* 2. the blood-vessels of the sclerotica, *mig-rtsa ₒk'rúgs-pa* the blood-vessels irritated, reddened *Med.* — **mig-sál* W.* sharp-sightedness, **mig-sál-k'an** sharp-sighted, **mig-sal-nyám** the contrary. — *mig-rtség* the wrinkles of the eye-lid *Cs.* — *mig-ts'íl,* 1. fat in the eye *Mil.* 2. the white in the eye *Cs.* — **mig-ts'ig(-če)* W.* inflammation of the eye, **k'á-mig-ts'ig** caused by snow, **dúd-mig-ts'ig** caused by smoke. — *mig-zí* mist before the eyes *Sch.* — *mig-zúr* corner of the eye *Sch.* — *mig-γzúgs S.g.* optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research). **mig-yáṅ(s)* C., W.* liberal, bountiful. — *mig-yór,* 1. *Sch. = mig-rtúl.* 2. *= mig-sgyú Thgr.* — *mig-rig-rig Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-ríṅ-čan = mig-rgyáṅ-čan Cs.* — *mig-rís* artificial eye-brows *Cs.* — *mig-rús* eye-bone *Cs.* — *mig-slobs* the act of accustoming the eyes to . . ., *mig-slóbs ṅán-pa skye Mil.* you habituate yourself to a faulty look, i.e.

downward, to what is earthly. — *mig-šóg* W. eye-lash. — *mig-sér* 1. jaundice, also *gya-nág mig-sér* W. 2. envy, jealousy, *mig-sér-čan* envious, jealous. — *mig-hu-ré* v. *hu-re*.

མིང་ *miṅ*, resp. *mtsan*, **name,** *k'yód-kyi miṅ či yin Mil.* or *či zer* W. what is your name? *dei miṅ yaṅ med Glr.* such a thing is or was not known at all, such a thing does not exist; *miṅ-tsam-gyi dge-slóṅ Dzl.* priest only by name; W.: *miṅ-gi náṅ-na* id.; C. also: *ṭál-gyi miṅ tsám-le me* this tax exists only nominally; **appellation, designation, word,** *ṭén-pai miṅ* a word for drawing (pulling) *Gram.*; *miṅ-gi mdzod* **dictionary;** *k'yod-su miṅ daṅ* or *su miṅ-ṅi náṅ-na* or *su miṅ nén-te* or *su miṅ-la tén-te ča dug* W. in whose name or business, upon whose order are you going? *čii miṅ daṅ* W. for what cause, in behalf of what affair? *miṅ-nas rǰód-pa*, or *smó-ba Dzl.* and elsewh., to call by name, also to call upon the name of, hence . . . *kyi miṅ-nas brǰód-de* in the name of; *miṅ ˳dógs-pa* to name v. *miṅ* 2; *dṅós-miṅ* v. *dṅos*; *btágs-miṅ* a name given (e.g. a Christian name) *Cs.*, *rǰes-grúb-kyi miṅ* a surname *Cs.*, *rus-miṅ* a family name *Cs.*

Comp. *miṅ-rkyáṅ* a single syllable or name *Cs.*, cf. *miṅ-sbyár*. — *miṅ-grógs* one's name-sake *Cs.* — *miṅ-sgrá* a mere name, word, or sound (philosophical term.) *Was.* — *miṅ-ṅán* a bad name, infamy *Cs.* — *miṅ-čan* having a name, *dpal-˳byór miṅ-čan* one of the name of Paljor. — *miṅ-ṭon* v. *˳ṭón-pa*. — *miṅ-mṭá* final letter *Cs.* — *miṅ-sbyár* compound name. — *miṅ-méd* 1. nameless. 2. the fourth finger. — *miṅ-ṭsig* word, appellation. — *miṅ-γži* the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, *miṅ-γži rkyáṅ-pa* a single initial, e. g. ཀ, including ཀྱ, ཀྲ, ཀླ, *Zam.*; *γnyis-sbrél*, *γsum-sbrél* a double, triple, letter, like ཀྭ, ཀྲྭ, *Cs.*(?) — *miṅ-bzáṅ* good reputation *Cs*

མིང་པོ་ *miṅ-po* **brother** in relation to his sister, *miṅ-sríṅ* brother and sister; *de ṅa daṅ miṅ-sriṅ-du byao Dzl.* her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

མིད་ *mid* **a large fish** *Cs.*; *mid-mid* id.

མིད་པ་ *mid-pa* 1. sbst. **gullet, oesophagus** *Mil.* and elsewh.; *mid-skráṅ* a tumour of it, incident to horses *Sch.* — 2. vb. **to swallow, to gulp down,** frq.

མིན་ *min*, W. *man*, 1. for *ma yin* (he, she, it) **is not,** *ša-min-ṭsil-min Mil.* they are neither 'flesh nor fat'. — 2. abbrev. for *min-pa* and *min-par* v. below; *btaṅ-min* for *btaṅ yin-nam ma yin* W. will it be given or not? *min-pa* and *ma yin-pa* **to be not;** often as a participle supplying the place of a prep. or adv. (for *min-par*), **excepted, except, besides,** *de ma yin-pai šiṅ Stg.* the other trees except this one; *klu ma yin-pa γžan mi ṭub Dzl.* except he that is a Lu cannot . . .; *saṅs-rgyás min-pa sus kyaṅ mi šes Mil.* besides Buddha no one knows of it, no one knows it except Buddha; *ṅas yug γčig min-pa mi bsdad Mil.* I have been sitting down only this moment; *ro zér-ba min-pa skyab-pai miṅ mi yoṅ-ba ˳dug Mil.* one can only say 'corpse', and the appellation '*skyab-pa*' is not admissible; *de min* **besides, otherwise, else, apart from, setting aside** *Mil.*; even: *de-min-rnams Glr.* those that are not doing so. Cf. *man*.

མིན་དད་ *min-da* v. *mi-mda*, sub *mi* compounds.

མིམ་ *mim*, the Hind. *mēm*, **Madam,** *mim sá-heb* the mistress or lady of the house.

མིར་ *mir* termin., མིས་ *mis* instrum. case of *mi*.

མུ་ *mu* 1. num. fig.: 76. — 2. sbst. **border, boundary, limit, edge, end,** *žiṅ-mu-la γnás-pai lha* deity residing on the landmark; *mú-la skye* (the plant) grows on the edges of fields *Wdṅ.*; *mṭa méd-čiṅ mu med Stg.* there is neither limit nor end; *mu bži = mṭa bži Mil*, *S.g.* seems to be used in a philosophical sense for 'perfect limitedness'; *mu-k'yúd* **circumference, compass,** the **hoops** of a cask *Sch.*, the **rim** of a wheel *Stg.*; *mu-k'yud-˳dzín* n.p., the least of the

seven mountains surrounding the Sumeru. *mú-stegs-pa*, also *mú-stegs-čan Ssk.* तीर्थिक (overlooking the word *stegs*) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilsa Topes), *Cs.*: the doctrine of perpetual duration or of perpetual annihilation (?); but should not rather *mú-stegs* be the same as *ₒbáb-stegs* (v. *ₒbáb-pa*), being a literal translation of तीर्थ, and therefore prop. a Brahmanic ascetic (v. *Ssk.* dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3. *Sch* has besides: *mú-la* in a circle, continuously; *mu-ltar* or *mú-nas* = *bžín-du C.*; in *W* they say: **mu čig-la bor** throw it together on a heap!

མུ་གེ་ *mú-ge* 1. *W.* **desire, appetite,** **zan za-če** or **čan ťún-čeï mú-ge rag** I have a longing for food, for beer; *mú-ge-čan* fond of dainties, lickerish, of men and animals. — 2. *B.* and col., **famine,** *mú-ge ₒbyuṅ Dzl.*, *Mil.* a famine is caused, breaks out.

མུ་ཅོར་ *mu-čór* **nonsense,** *smrá-ba Stg.* to talk nonsense.

མུ་ཏིག་ *mú-tig* **pearl** frq., *mú-tig-rgyan* a pearl ornament *Cs*; *mu-tig-čún-po*, *mu-tig-drá-ba Glr.* garland formed of pearls; *mu-tig-ṗreṅ* string of pearls.

མུ་ཐི་ལ་ *mu-ťi-la* **mother of pearl** *Sch.* (?).

མུ་ནི་ *mu-ni Ssk.* **saint, ascetic, anchorite,** chiefly in names: *Sā-kya-mu-ni* the saint of the Sākyas, Buddha.

མུ་ནི་ཏི་ *mu-ni-ti Sch.* = *mu-tig* (?).

མུ་མེན་ *mu-mén Glr., Mil.* a precious stone, of a dark blue, yet inferior to the azure-stone, occasionally used for rosaries; mention is also made of *mu-mén dmár-po Wdṅ.*

མུ་རྩོད་ *mu-rtsód* (?) **colt's foot,** Tussilago farfara *Lh.*

མུ་ཟི་ *mú-zi* **brimstone, sulphur** *Med.*, *mú-zi-čan* containing sulphur, sulphurous; *mú-zii skyúr-rtsi* (*snum Schr.*) sulphuric acid *Cs.* (?).

མུ་རན་ *mu-rán* **hoop,** of casks etc. *Sch.*

མཱུ་ལ་ *mū-la Ssk.*, **root;** particular roots, such as those of Arum campanulatum, so perh. *Lt.*

མུག་གེ་ *múg-ge* sometimes for *mú-ge*.

མུག་པ་ *múg-pa*, 1. sbst. **moth, worm,** *múg-ma* id. *Glr.*, also *múṅ-ma*; *gós-mug* clothes-moth, *bál-mug* id., *lčágs-mug* a worm that eats iron away (?) *Cs.*; *múg-zan* moth-eaten, destroyed by worms *Cs.* — 2. vb. with *yid-*, *yi-*, resp. *ťugs-*, **to despair** *Pth.*; *blo múg-po* a gloomy, doleful way of thinking *Sch.*

མུན་པ་ *mun-pa* 1. sbst. **obscurity, darkness,** frq. — *mún-pai smag-rúm* id., frq.; *mún-pa-nas mún-par ₒgro Dzl.* they wander in eternal darkness; *mún-pa sél-ba* to lighten the darkness; frq. fig. with and without *bloi.* — 2. adj. **obscure, dark.** — 3. vb. in *W.*, *mun soṅ* he has become insensible. — **Comp.** *mún-ǩaṅ* dark room, e.g. the sanctuary containing the images of the gods *Glr.*; prison *Cs.* — *mún-ǩuṅ Dzl.* prison, dungeon. — **mun-ṭ ig* Lh.*, *mun-ǩród Dzl.*, **mun-nág* W.*, *C.*, *mun-brág Sch.* and *Lh.* (?) close darkness. — **mun-ḍúl*, or *mun-nyúg táṅ-če* W.* to grope in the dark. — **mún-ču*, *núm-ču* W.* the dusk of evening, **mún (-ču) rub** sets in. — **mún-(s)pe-ra táṅ-če* W.* to talk confusedly, wildly. — *mun-sprúl Tar.* 56,17, to judge by the context: ignorance, stupidity; so *Schf.* — *mun-sríbs Lex.* the darkness of night. — *mun-sró* furious passion, **mún-sro yoṅ dug* W.* he rages in his passion. — **mun-srós* = *mún-ču* W.*

མུམ་ *mum* (*Hind.*) *W.* **wax.**

མུར་ *mur* 1. termin. of *mu*, hence *mur-ťug* **to the extremity, till the end of** *Cs.*; perh. also *mur-dúm* (or *-zlum?*) *Ld.* **dull,** of knives, hatchets; *múr-ₒdug* = *mú-stegs-pa Sch.* — 2. **gills** of fish.

མུར་གོང་ *mur-goṅ* **the temples** *Sch.*; *mur-ₒgrám* id. *Cs*; **jaw, jaw-bone** *Sch.* — *mur-ťór* ulcers in the mouth *Sch.*

མུར་བ་ *múr-ba* 1. **to gnaw,** to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. **to masticate, to chew** (?).

སྨུལ་སྟུག་ *mul-túg W.* **fist,** **mul-túg čó-če, gám-če** to threaten with the fist, **gyáb-če** to strike with the fist.

མེ་ *me* I. num. fig.: 106. — II. sbst. 1. resp. *žugs C.*, **náṅ-me** *W.*, **fire,** *me ˳bar* the fire burns, *šor* breaks out, *mčed* spreads, *ši* is extinguished; **me són-na** *W.* is the fire burning (again)? *káṅ-pa mes* (vulgo **mé-la**) *bsregs, šor, kyer* the house is burnt down, **dugs soṅ** *W.* ignited, burnt (partially); *me sbór-ba, ˳búd-pa, ytóṅ-ba B.*, **(s)bár-če, pú-če, dúg-če** *W.* to light a fire, *ysó-ba*, **són-te čó-če** *W.* to stir, poke, trim the fire, **nyál-če** *W.* to cover the glowing embers with ashes, in order to preserve the heat; *rgyáb-pa* 1. **to set on fire,** *kyím-la* a house *Glr.* 2. **to strike fire** *W.*, *me ldé-ba B.* and col., to warm one's self at the fire. — 2. symb. num.: 3. —

Comp. *me-skám* cock (of a gun), **me-kám jar tsar** *W.* the gun is cocked. — *me-skyógs C.* a shovel for live coals. — *me-sgyógs, gyogs = sgyogs* 2. — *me-mgál* **firebrand,** *me-mgál-gyi kór-lo* the circle made by a firebrand, when quickly swung round *Cs.* — **me-dọn** **torch** *C.* — *mé-čan* fiery, containing fire. — *me-lčágs* fire-steel, pocket-fire. — *mé-lče* flame of fire. — *me-čá* fire-steel (?) *Sch.*, **me-čẹ́** *C.* every thing requisite for kindling a fire, as it is got in readiness for the following morning. — *me-mnyam-rlúṅ* v. *rluṅ.* — **me-tág** *C.* 1. (*rtags*) a mark of burning. 2. (*ltag* or *stag*) **spark, sparklet,** a bit of live coal in the ashes. — *me-táb* fire-place, hearth; stove. — *me-dóṅ Dzl.* fire-pit, pool of fire. — *me-dród* v. *drod.* — **me-dá** *C.*, musket, pistol; **me-da pag-čén** canon *Schr.*; **me-dá gyáb-pa** to discharge a gun; **me-da-šiṅ** resinous wood, the coal of which is particularly used for making gun-powder. — **me-dág** (*mdag*) *C.* coals glowing underneath the ashes. — *me-rdél* bullet, musket-ball *Sch.* — *me-rdó* flint *Cs.* — *me-núr Sch.* = *me-mdág.* — *me-snód*, or *-pór* coal-pan, chafing-dish, perfuming-pan. — *me-púṅ, me-búm* cupping-glass, cup *Lt.* — *mé-ba Dzl.* = *me.* — *mé-bo* = *me* a large fire, *mé-bo če Dzl.* — *me-dbál* a disease *Med.*; it is said to be a cutaneous eruption, hot and smarting, perh. erysipelas? — *me-múr* = *me-mdág Dzl.*; *me-ma-múr Thgy.* id.? — *me-btsá* v. *btsa.* — **me-tság** spark *W.* — **me-dzẹ́** **gunpowder** *C.* — *me-yží* anvil *Sch.* — *me-yžób* mark of singeing, of having caught fire. — **me-zi** *W.* = *me-ltág.* — *me-˳óbs* = *me-dóṅ Sch.* — *mé-ri* fire-mountain, introduced by us for **volcano.** — *me-ris* a figure resembling a flame *Sch.* — *me-ró* an extinguished fire, fig. *bstán-pai me-ró laṅ Glr.* the extinct doctrine revives again. — **me-líṅ** *W.* flame. — *me-lén* fire-tongs. — *me-šél* burning-glass. — *me-lhá* the god of fire, v. *Schl.* 251 sqq. — III. v. also *mé-tog.*

མེ་ཉག་ *me-nyág* v. *mi-nyág.*

མེ་ཏོག་ *mé-tog, W.* **mén-tog**, 1. **flower,** *mé-tog ˳bar, ka ˳bus* the flower opens, begins to bloom, *mé-tog-gi préṅ-ba* chaplet, wreath of flowers. — 2. *W.* **tuft** or **crest** on the head of some birds. — 3. *W.* **snow-flake.**

མེ་ལོང་ *mé-loṅ* 1. **mirror, looking-glass,** frq.; *lás-kyi mé-loṅ* a magic mirror, revealing the future *Glr.*; also fig., esp. in titles of books, e.g. *rgyal-rábs-kyi ysál-bai mé-loṅ* A bright Mirror of the History of Kings. 2. **plain surface,** flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-pannels etc., hence *sgo mé-loṅ-čan Glr.* an opening provided with a frame of boards to close it, not merely an 'ostium', of which description most of the inner doors in Tibetan houses are.

མེའོ་ *mea˳o* **the mewing of a cat.**

མེད་པ་ *méd-pa* for *mi yód-pa* **to be not, to exist not** (v. *yód-pa*), *med* he is not here, he is gone etc.; **ka-čúl-du soṅ-te med** *W.* he is off, having gone to Kashmere; **čag-mag ă-pẹ kyér-te med** *W.* the tinder-box is not here, father has taken it with him; **ší-te med** *W.* he is dead and gone; *skabs med Dzl.* there is, or there was, no opportunity; *čos-kyi miṅ tsam yaṅ med Glr.* religious law does not, or did not, exist at all; *med kyaṅ* even if nothing is extant,

though the thing does not exist in reality; *ni méd-na yaṅ yoṅ dug* the 'ni' may be dispensed with, though 'ni' be omitted, it will be all right; *rgyá-la méd-pai yí-ge drug Glr.* six letters not existing in Sanskrit; *méd-kyaṅ-ruṅ-bai yig-ₒbru γčig* a letter that may also be wanting, a dispensable letter, e.g. ཐྰ *Glr.*; *méd-kyaṅ dgós-pai k̔ral-bsdúd Mil.* a taxation necessary, and even if one possesses nothing, yet as it were inexorable; *méd-pa* (*W.* *méd-k̔an*) not being, not existing, not having; *blá-ma-la bžúgs-grogs méd-pa lágs-sam Mil.* has your Reverence no fellow-resident in your house? fem. *méd-ma Mil.*; *W.* *mā dud-pa-méd-k̔an* very or quite smokeless; *mi brnáṅs-pa skyúg-tu méd-pa míd-du méd-pa Dzl.* a man about to be choked, being neither able to spit out, nor to swallow down; *bdag* (or *bdag-la*) *čaṅ dbul-du med Dzl.* we are not able to give any thing; *med-mi-rúṅ-gi bu-ts̔á Mil.* the sons and grandsons that are to get something (as a heritage); *k̔yim der méd-du mi γtúb-pa*, or *mi rúṅ-ba* indispensable in the house *Thgy.*; so also *med-t̔abs-méd-pai blón-po Glr.*; *méd-par ₒgyúr-ba* to be annihilated, to disappear, *stág-mo méd-par gyúr-to Pth.* the tigress disappeared; *γnam daṅ sa yaṅ med-gyur-na Dzl.* when heaven and earth shall pass away; *da ṅa čiaṅ méd-k̔an soṅ* *W.* now I am quite undone; *blón-po-rnams ₒgran-sems-méd-par gyur-to Glr.* the ministers lost their litigiousness, gave up quarreling; *zas brím-du méd-par gyúr-to Dzl.* the distribution of the dishes became impossible; *pé-ra zér-če méd-k̔an soṅ* *W.* he became speechless; *med-par byéd-pa* to annihilate, an enemy *Dzl.*, to put an end to, a quarrel *Glr.*; frq. *méd-pa(r)* may be rendered by 'without': *rgyál-po žig méd-na mi ruṅ*, or *t̔abs-méd Pth.* we cannot do without a king; *mt̔a-rten-méd-pai mt̔a* a termination without a final consonant *Gram.*; *rgyu méd-par S. g.* without cause; or by 'instead of': *rgyál-po méd-par Glr.* instead of the king, *sṅár-gyi lus méd-par Glr.* instead of the former shape; *nyin-mts̔an-méd-par* making no difference between day and night, *p̔o-mo-méd-par* between male and female, *rgan-byis-méd-par* old and young; vulgo also *nyin-med-mts̔án-med* etc. — *méd-po*, *W.* *méd-k̔an*, fem. *méd-mo*, a poor man, pauper.

མེན་ *men Mil.* **an ornament, piece of finery.**

མེནྡི་ *mendi*, *Ssk.* मेन्धी, Lawsonia alba, a plant used for staining the finger-nails red *Mil.*

མེན་ཙི་ *mén-tsi* **a coloured silk handkerchief** *W.*

མེན་ཧྲི་ *mén-hri* a kind of **fur**? *mén-hri dmár-poi slóg-pa* a fur-coat of red *men-hri* is mentioned as the vesture of a Lha.

མེར་ *mer* termin. of *me*.

མེར་བ་ *mér-ba Cs.*: 'a quaking; thinness; *mér-po*, *mer-mér* thin, as liquids'; *Sch.*: '*mér-gyis gaṅ* full to the brim'. I met with 1. *mer* in *žig-mér* q.v. — 2. *mér-ba* as adj. for *mts̔o* the lake *Mil.* — 3. *mer-mér* *W.* adj. **like a thin pap**, and sbst. **a muddy substance**, e.g. street-mire; *mer-mér čó-če* to make a mire. — 4. *mér-mer-ba* adj in connection with such sbst. as light, ray, beam, brightness *Thgr.*, *Mil.* — 5. *mér-mer-po* used in medical writings in a similar manner as *núr-nur-po*, to define the shape of an embryo, **oblong, oval**; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In *W.* the word has only the signification 3; a Lama from *C.* rendered it with **'full'**, which would agree with *Sch.* and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

མེལ་ཚེ་ or ཙེ་ *mél-ts̔e* or *-tse* 1. **watch, watchman, sentinel; watcher, spy,** *mél-ts̔e byéd-pa* to watch, to keep watch *Dzl.*; *ǰá-ra-mel-ts̔e* = *mel-ts̔e* *W.* — 2. **steatite** or **soap-stone**, of a greenish colour.

མེས་པོ་ *més-po*, vulgo *me-mé*, **grandfather; also forefather, ancestor, progenitor,** *saṅs-rgyás t̔ams-čád-kyi spyi-mes kun-tu-bzáṅ-po Thgr.* *Kuntuzaṅpo*, the common progenitor of all the Buddhas; *mes rgyál-po Glr.* merely equivalent to 'the old king';

pa-més the grandfather by the father's, *ma-més* by the mother's side *Cs*; *yan-més* great-grandfather *Glr.*; *že-* or *γži-més Sch.* great-great-grandfather; *mes-dbón* grandfather and grandchildren, resp., e.g. *rgyál-po mes-dbón* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rábs* id. *Sch.*; **me-mé**, reverential name given to men of a more advanced age *W.* also *C.*

མེ་ཏྲི་ *me-tri*, मैत्र, v. *byáms-pa Mil.*

མོ་ *mo*, I. num. figure: 136.

II. **woman, female,** opp. to *po*, = *bud-méd*: *mo na-re* the woman said *Glr.*, *Mil.*; of animals: **female.** — **mo-kyán** *W.* virgin. — *mo-gós* woman's gown, petticoat. — *mo-brgyúd* female line of descent. — *mo-bí* female calf. — *mo-byis Mil.*, *mo-dbyis* (**mo-yi**) *C.* girl, female child. — *mo-btsún* nun *Glr.* — *mo-mtsán*, *moi dbán-po* female genitals. — *mo-rán-(mo)* 1. **single, unmarried woman,** so perh. in the passage, *γdon nán-gyi kyó-bas mo-rán skyid* happier is a single woman than one with a husband of a bad face; more frq., the word implies 2. **a poor, destitute female,** one who did not get a husband *W.* 3. **she, herself** *C.*, *Lew.* — *mo-rí*, *mo-ré* a female kid. — *mo-rígs* female sex. *Cs.* — *mo-lús* the female body *Sch.* — *mo-γšám* a barren female, hence *mo-γšám-gyi bu* a nonsense, an incongruity.

III. **lot,** *mo* ˳*débs-pa* to cast the lot, always a religious ceremony performed by Lamas (cf. *rgyan* and *rtags-ril*), which however does not preclude the possibility of an imposture; *mó-pa* one dealing with these practices, a soothsayer, *mó-pa* ˳*dre mtón-ba* a soothsayer that pretends to have seen a ghost; *mó-mkan Cs.*, *mó-rtsis-pa Glr.* id. (the latter expression in the respective passage = court-astrologer); *mo-ma* the feminine of it *Cs.*, which however is at variance with *Mil.*, who in several places has *bla-ma mkas-pai mo-ma.*

IV. affix, so-called article, corresponding to the masc. terminations *po* and *pa*, and denoting the fem. gender of persons, *bú-mo* daughter, *bód-mo* a Tibetan woman.

མོ་ཁབ་ *mo-kab* v. *kab.*

སྨོག་པ་ *móg-pa* **dark** (coloured) *Cs.*; *móg-ro* of horses, yellowish-brown *Glr.*

སྨོག་སྨོག་ *mog-móg* 1. *Cs.* = *móg-pa.* — 2. **meat-pie,** meat-balls in a cover of paste.

སྨོག་ཤ་ *móg-ša* **mushroom** *W.*

སྨོགས་ཙ་ར་ *mógs-tsa-ra Lt.* n. of a plant; in *Lh. mog-ša-ras* is a large species of Ferula or Dorema, of a yellow flower and a fetid smell.

མོང་གོལ་ *món-gol* a **Mongul** *Tib. sóg-po.*

སྨོང་རྟུལ་ *mon-rtúl Lex.* = *blún-po* **dull, stupid.**

སྨོང་ལོ་ *món-lo*, *W.* for *lón-mo* **knuckle, anklebone.**

སྨོད་ *mod* **moment,** occurring only in the following combinations: *lán-bai mod (de-nyíd)-la* at the very moment of rising *Pth.*, *Mil.*, *dei mód-la* the moment after *Glr.*; gen. *mód-la* **instantly, immediately,** *mód-la dráns-so Glr.* he immediately pulled it out; *kra yan mód-la pyín-te Dzl.* immediately after there came also the hawk; *dé-nas mód-la* id. *Dzl.*

སྨོད་པ་ *mód-pa* (cognate to *mád-pa?*) an emphatic word for **to be,** 1. as an augmentative of *yin*, sometimes superadded to this word; occasionally untranslatable, sometimes = **indeed, to be sure,** *žes smras mód-kyi Dzl.* though indeed you may say so; *dpag-tu-méd mód-kyi* though indeed it is immeasurable *Dzl.*; *γsa dé-ka na yin mod Mil.* the snow-leopard indeed was I myself; *di ma yin mod* ˏ*on-kyan* . . . to be sure, it is not this one, yet... *Tar.*; ˳*gró-ba yin mod* (although not invited) yet after all you must go. — 2. as augmentative of *yod*, signifying abundance, plenty *B.*, *C.*, *W.*: *de mi byéd-na dgra mod* if you omit to do this, you will have plenty of enemies, *nad mod* plenty of diseases; *sti-bstán-gi krims šin-tu mód-kyi* although they abounded in compliments; *mód-pa* having an abundance, *lons-spyód mód-par* ˳*gyur* he becomes the owner of great wealth *Dzl.*; *šín-tog mód-*

pa Glr. abounding in tree-fruit; *mód-po* adj. plentiful, abounding, *kúl-lu-ru śiṅ mód-po* in Kullu wood is plentiful, or *śiṅ mód-poi yul* (Kullu is) a country abounding in wood, opp. to *dkón-po*, hence 'cheap' may occasionally stand for it.

མོན་ *mon* 1. n. p., general name for the different nations living between Tibet and the Indian plain *Mil : món-yul-gyi bán-dhe* a monk from Nepal; *Glr.: dpal-gro món-la* Paldo in Bhotan; *mon-ta-waṅ* is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahoul are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kullu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, *món-gre*, *món-sran* Indian pea, *Phaseolus radiatus*, माष; *món-ča-ra* the ever-green oak and its fruit, of the southern Himalaya ridges *Wdṅ.*; in *Ld.* the musicians (*Ld.-Glr. Schl.* 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form *mon-pa Cs.* is not known to me; *mon-mo* fem. *Pth.* — 2. sometimes for *mun.*

མོན་ཞ་ *mon-ža* (or perh. *γža*) *W.*, **popularity, respect, reputation**, *món-ža ťob* he makes himself generally beloved, is highly respected; *món-ža-čan* **beloved, popular.**

མོར་ *mor* termin. of *mo.*

མོལ་བ་ *mól-ba* the usual resp. term, esp. in *W.*, for **to say, to speak**, as *bsgó-ba* and *bká-rtsal-ba* are used in earlier, and *γsúṅ-ba* in later literature and in *C.*, hence it is often to be rendered by 'to order'; **sá-heb-la sa-lám mol žu** have the goodness to present (say) my compliments to that gentleman; **mól-lče táṅ-če** to flatter, to caress; **mól-la táṅ-wa* C.* to make known(?).

མོས་པ་ *mós-pa* vb. and sbst. **to be pleased,** *la* **with, to wish, to have a mind,** *ˌgró-bar mós-so Glr.* I took a fancy to go there; *ču-la sógs-par mós-na Thgy.* if you wish for water or something of the kind; *mós-pa daṅ ˌdód-pa S.O.* desiring and coveting (are the origin of all the misery of sin); **to take pleasure in, to rejoice at,** *mós-pai glu Glr.* song of rejoicing; as sbst.: **pleasure, satisfaction, esteem.** — 2. **to respect, to esteem,** with *la,* to respect with devotion, **to revere, to adore** *čós-la* frq.; *kyod gáṅ-la mos* to whom do you direct your devotions? *Mil.; mós-nas ˌbúl-ba yin* I give it merely from devout veneration, i.e. I shall take nothing for it *Pth.*; frq. joined with *gús-pa*: *yid-mos-gús drág-pos* with fervent veneration; *dad-mós* devotion; *mos spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

མྱ་ངན་ *mya-ṅán*, **trouble, misery, affliction,** *mya-ṅán-gyis γdúṅ-ste Dzl.*; *mya-ṅán či yaṅ med Dzl.* I have no trouble, no uneasiness, whatever; *mya-ṅán bsal Tar.* the time of mourning is at an end; *mya-ṅán byéd-pa* to lament, to wail; *mya-ṅan-méd*, अशोक, n. of a famous king of ancient India *Glr., Tar.* ch. VI; *mya-ṅán-las ˌdás-pa*, abbr. *myaṅ-ˌdas* (and so also pronounced, as for instance in a verse of *Mil.*, where it occurs as a trochee) 'having been delivered from pain', the usual, illiteral, Tibetan version of निर्वाण, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by *Köpp.* I. 304 sqq.

མྱ་ངམ་ *mya-ṅam* **a fearful desert** *Lex., Thgy.*

མྱག་པ་ *myág-pa Sch.* **'to chew'**; acc. to medical writings, **the chemical decomposition** of the chyme in the stomach; **to cause putrefaction**; pf. *myags; myágs-par byéd-pa = myag-pa S.g.; rul-čiṅ myágs-pa Dzl.* decomposed, putrefied; *ro-myágs* the watery product of putrefaction, '*tabes*' *Thgy.*

མྱང་བ་ *myáṅ-ba* v. *myóṅ-ba.*

མྱད་པ་ *myád-pa Sch.* = *míd-pa* sbst.

སྨྱིང་ *myiṅ Sch.* = *miṅ*.

སྨྱུ་གུ་ *myú-gu*, སྨྱུག་ *myug*, 1. *Sch.* **reed, rush, flag**, also = *smyú-gu*. — 2. *Cs.* **sprout**, the first shoot of corn etc., *myú-gu sṅón-po Thgy.* the young green corn.

སྨྱུག་པ་ *myúg-pa*, *myúg-myug-pa* 1. **to run, roam, stroll idle about** *Sch.* — 2. **to show, exhibit ostentatiously, to boast with** *Cs.* v. *dmyúg-pa*.

སྨྱུར་བ་ *myúr-ba* **quick, swift, speedy**, *myúr-po* id. *Mil.*; mostly as adv., *myúr-du* **quickly, speedily; soon**; *ci-myúr* as speedily as possible; *myur-du-btsá-rtags* symptoms of immediate parturition *Med.*

སྨྱུལ་བ་ *myúl-ba* **to examine closely, to search into, to scrutinize**, c. accus. or termin. of place *Stg.*, *Mil.*, prob. but a different spelling for *nyúl-ba*. — *lce-myúl Mṅg.*, *Lt.* a symptom of disease, acc. to *Wise* p. 282: a quivering motion of the tongue.

སྨྱོ་བ་ *myó-ba* v. *smyó-ba*.

སྨྱོང་བ་ *myóṅ-ba*, pf. *myaṅs*, also *myoṅ*, fut. *myaṅ W.* **nyáṅ-ce**, 1. **to taste** *Dzl.*; **to try by tasting**, *myaṅ-bas žim-po ťsor-nas* perceiving the relish by tasting; *ro myóṅ-ba* **dob-lág nyáṅ-ce** *W.*, id.; **to enjoy**, *mťo-ris-kyi loṅs-spyód* the bliss of paradise *Dzl.*; *myóṅ-bar byéd-pa* to make, or to permit to, enjoy, *ǩyod čós-kyi zas myóṅ-bar byao* I shall make thee enjoy the food of religious doctrine *Sch.*, yet it may be rendered also more simply: thou wilt enjoy . . . *Dzl.* ༢༥༣, b. — 2. in philosophy: **to perceive**, in relation to the perceptions of sense, *Ssk.* वेदन. — 3. **to experience, to suffer**, both good and evil, *sdug-bsṅal*, distress etc. frq.; **to get**, *mi-sdúg-pai lus* an ugly body; seldom with termin., *ynás-skabs yžán-du myóṅ-bar* ₒ*gyúr-bai lás-rnams* works which would bring upon their author another state of existence (after his death) *Thgy.*; *myóṅ-bar mi* ₒ*gyúr-ba* to be preserved from *Dom.*; *raṅ-gi byás-pa ráṅ-gi myóṅ-ba yin Pth.* your own doings are your own sufferings; as you have brewed, so you must drink. — 4. auxil. of the pf. like *byuṅ*, but chiefly in negative sentences: *btsal ma myoṅ Dzl.* I have never yet sought, *mťoṅ ma myoṅ Mil.* I have never yet seen, *ťos ma myoṅ Mil.* I have never yet heard, — a construction, that has originated from the earlier one c. inf.: *rdzun smrá-ba ma myoṅ, dgé-bai sems skyéd-pa ma myoṅ* dealing with falsehood, producing virtuous thoughts, has never happened to me yet *Dzl.*

དམའ་བ་ *dmá-ba* **to be low**, *dbus dma mťa ynyis mťó-na* if (in pregnancy) the middle parts of the body are low, and the sides high *Med.*; sbst. **lowness**; adj., also *dmá-mo*, **low**, low water, low voice, low rank, short measure or weight, frq.; *dmá-la ǩyád-du ysód-pa* to despise the low and humble *Lt.*; *dmá-na* if I live in humble circumstances *Dom.*; *ṅá-yis mťo mťo byás-pa dma dma byuṅ* aspiring higher and higher, I fell deep *Pth.*; of religion: *čúṅ-zad dmá-bai dús-su* as it had somewhat fallen into decay *Pth.*; *dma* ₒ*bébs-pa* (frq. written *sma*) *W.* **ma bab kál-ce**, and intrs. *dma* ₒ*báb-pa* to lower, to degrade, by words: **to abuse, to vilify** *Do.* by deeds: **to deface, to deform, to mar** *Pth.*; **to disgrace, dishonour, profane** *Pth.*; **to humiliate** *Tar.*; **to oppress, to ruin** *Schr.*; **ma-bab-can** *W.* humiliated, brought low. — *dmá-sa* 1. *Sch.* low land (?) 2. = *dmán-sa*. — Cf. *dmán-pa*.

དམག་ *dmag Lexx.* सेना 1. **army, host**, *dmag-tsógs*, *dmag-dpúṅ*, less frq. *dmag-yséb* id.; *dmag daṅ bčás-pa* with an army *Tar.*; *mi-la dmag skyúr-ba* to commit the command of an army to a person *Glr.*; *yúl-la dmag* ₒ*dren-pa* to lead an army against, to invade a country, frq.; *dmag rgyág-pa Glr.*, **mag ťáb-pa** *C.* to war, to make or wage war, *dmag-rgyág* (or *dmag-*ₒ*drén*) *res máṅ-du byéd-pa* to make war upon each other *Glr.*; *mú-stegs-pai dmág-gis bzuṅ* he was made a prisoner by an army of Brahmanists *Glr.*; *dmag stoṅ* 1000 men *Pth.*; *dmág-gi ťsogs stoṅ-ṕrág súm-ču* an army of 30000 men *Dzl.* — 2. in a gen. sense, **multitude, number, host**, **mag-liṅ(s)** *W.* a beating up of game, a battue; **mag-nór** property of the community, = **(s)pi-nor** *W.* — 3. *Cs.* and *Sch.* **war**. —

Comp. *dmag-k̔rims* 'martial law' *Cs.* — **mag-ṭúg* W.* **war, contention, contest.** — *dmag-mgó Ma.* vanguard, front or first line of the army. — *dmag-sgár* encampment, *₀dégs-pa* to pitch a camp. — *dmag-bsgríg* troops drawn up, battle-array *Sch* — *dmag-c̔ás* requisites for war, military stores, ammunition *Pth.* — **mag-ṭáb* C., W.* war. — *dmag-nór* v. above sub no. 2 *mag-nór.*—*dmag-sná* = *dmag-mgó Ma.* — *dmag-dpúṅ* army. — *dmag-dpón* commander, general. — *dmag-bráṅ* = *dmag-sgár.* — *dmag-mí* warrior, soldier. — *dmág-mo* = *dmag, dmág-mo c̔e bskúr-ba Pth.* to send out a great army. — *dmag-ts̔ógs* = *dmag-dpúṅ.* — *dmag-líṅs* v. above.

དམག་པ་ *dmág-pa* v. མག་པ་ *mág-pa.*

དམངས་ *dmaṅs* **the common people, populace, multitude, vulgar;** *dmáṅs-kyi stón-mo* a banquet for all *Mil.*; *dmaṅs p̔ál-pa* the vulgar, the common people; one of the common people; *dmáṅs-rigs* id.; used also as an abusive word: **mean fellow;** when referred to Indian matters = शूद्र the caste of craftsmen, not so low as *γdól-ba.*

དམད་པ་ *dmád-pa Sch.* invective, abuse, (does not suit to *S.g.* 21).

དམན་པ་ *dmán-pa* (cf. *dmá-ba*) 1. **low,** v. *mt̔ó-ba;* gen. fig., in reference to quantity, **little,** *dman lhag log* either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body *Med.*; *bsód-nams dmán-pa* having little merit, *blo dmán-pa* having little sense *Glr.;* with *skye-ba* v. *skye-ba* II.; in reference to quality: **indifferent, inferior** *Ssk.* हीन, *rím-pas dáṅ-po mc̔og yin p̔yí-ma dman* in the order (of enumeration) the first is always better, the next following inferior *S.g.;* **men-šár** maiden, girl, virgin *C.* (cf. *skye-dmán*); **depressed in spirits** *Wdṅ.*; **poor, pitiable,** *ri-dwágs dmán-ma* the poor deer *Mil.*; *dmán-sa* or *dman-c̔a, ₀dzín-pa* to choose the low, humble part, to be humble, to humble one's self, frq.; *dmán-sa zuṅ daṅ mt̔ó-sar sleb Mil.* choose what is low, and you will obtain what is high. — 2. *dman* for *skye-dmán* **woman,** opp. to *p̔o Mil.* — 3. in *Mil.* sometimes also for *má-mo, srín-mo.*

དམར་ *dmar* **profit, gain, good success,** *dmar c̔uṅ* a small profit *Mil*; *dmár-po* adj., *t̔ugs-dám dmár-po byúṅ-ṅam* did it go on well with your meditation? *Mil.*, *dmar-k̔rid Cs.* 'practical instruction', e.g. in the healing art; acc. to my authorities it signifies the last 'finishing' instruction, in religion *Mil.*, in medical science *Med.*

དམར་པོ་ *dmár-po,* fem. *dmár-mo* (seldom), *dmár-ba,* adj. 1. **red,** frq., *mdog-dmár-po* one red-coloured (lit. red as to colour) *Dom.*; *dmár-bai spyan* red eyes *Glr.;* *sna dmár-ba* having a red trunk or proboscis *Glr.*; *dmár-ba,* also **redness and to be red.** – 2. v. *dmar.* — **Comp.** *dmar-skyá* pale red. — *dmar-k̔rá Lt.*, red-spotted. — *dmar-k̔rid* v. *dmar.* — **mar-žén** raw meat *W.* — *dmar-ljáṅ* greenish red *Mil.* — **már-t̔ag c̔od* W.* the red of evening has vanished from the mountains. — *dmar-t̔áb?* — *dmar-t̔ór* v. *t̔ór-pa.* — *dmar-mdáṅs Sch.* 1. **bright red(?)** 2. **ruddy complexion.** — *dmar-₀don Lt.* medicinal herb; in *Lh.* = *bya-po-tsi-tsí.* — *dmar-nág, skud-pa dmar-nág γnyis* two threads, one black, the other red, used in magic. — *dmar-smyúg* blackish red. — *mar-zan-záṅ* scarlet-red. — *dmar-yól* red chinaware (? opp. to *dkar-yól*) *Med.* — *dmar-bšál Sch.* dysentery, bloody flux. — *dmar-sér* (*-po*) reddish yellow, honey-coloured *Glr.*

དམས་པ་ *dmás-pa Cs.* **wounded.**

དམིག་པ་, དམིག་བུ་ *dmig-pa, dmig-bu Lex.* and *Cs.* **hole.**

དམིགས་ *dmigs* sbst. v. the following.

དམིགས་པ་ *dmigs-pa* 1. vb. (analogous to *sgom-pa*), **to fancy, to imagine** *Tar.* 73, 5. prob.; **to think, to construe in one's mind,** *dmigs-te Glr.* or vulgo *dmigs-la* in imagination, e.g. to do a thing in one's mind, which at the time one is not able to perform in reality; this according to a Buddhist's belief is permitted in various cases (e.g. **sém-mi míg-la p̔úl-c̔e* W.*, to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as

if actually done, and in legends, especially, it is generally followed by a happy realisation of what had been desired. — *dmigs-so S.O.* prob.: it is imaginable, it may be done in mind; *don dmigs-pa* to intend a benefit or profit for another person *Mil.* — Generally 2. sbst., **thought, idea, fancy** आलम्बन, vulgo **mig(s)**; *dmigs-pai rten* prob.: a thing only supposed, an object imagined *Thgr.*; *dmigs-pa żig ston-pa*, *ₒbógs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; **míg-la čo go* W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dmigs-čan* **ingenious, skilful** in contriving *W.*; *dmigs-pa-las ₒdás-pa* = *bsám-byai yúl-las ₒdás-pa?* — *yéṅs-med(-par) dmigs-pa (daṅ) brál-bas-na* indisturbable by fancies of the mind, free from every working of the imagination *Mil.*; *dmigs-pa-méd-pai snyiṅ-rje Mil.* seems to be, acc. to *Thgy.*, the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistake, opp. to *séms-čan-la dmigs-pai snyiṅ-rje*, and *čós-la dmigs-pai snyiṅ-rje* the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of Milaraspa is evidently excited by a very positive case, and not by any reflexions of an abstract nature. — **mig-pa-ne zó-pa** (v. *bzó-ba*) *C.* done only in thought, supposed, fictitious; *dmigs ťams-čád brjéd-nas* forgetful of all the beautiful fancies, schemes, and airy notions; *dmigs-pa ytód-pa* prob.: to direct one's thoughts, fancies, *la* to *Tar.* 189, 2. (where, no doubt, *ytád-na* is to be read); *dmigs-ytád* **mental object,** *dmigs-ytád brál-bai rnál-ₒbyor-pa* a saint that is free from such objects; acc. to our Lama also = *ytád-so* q.v.; *dmigs-ysál Lex.*; (*Sch.*: 'a clear notion'), perh. misspelt for *dmigs-bsál* exception from a rule *Gram.*; a particular mention, marking out, exemption of a person, in magisterial orders or enactments *W.* — *dmigs-bu* a blind man's leader *Dzl.*, *Lex* = *lóṅ-ḱrid-pa*. — *nyes-dmigs Mil.* and elsewh., punishment. In the last three examples the etymological relationship is not quite evident.

དམུ་, རྨུ་ *dmu*, *rmu* a kind of **evil demon,** rarely mentioned *Lex.*; *rmu-rgód* **wild, angry, passionate;** a violent fellow, not safe to deal with *Mil.*; *dmu-bló* a wild, irascible mind *Sch.*; hence *dmus-byúṅ* terrifying, frightful *Sch.*; perh. also *dmus-lóṅ* blind, bodily blind, whilst *loṅ-ba* may be applied also to spiritual blindness *Dzl.*, *Glr.* and elsewh., and *dmu-čú* **dropsy,** esp. in the chest and in the belly *Med.*; *dmu-skrán Sch.* an oedema, tumour filled with water.

དམུན་པ་ *dmún-pa* **darkened, obscured,** *blo*; *mún-pa*.

དམུལ་བ་ *dmúl-ba* v. *ₒdzúm-pa*.

དམུར་བ་ *dmúr-ba* v. *múr-ba*.

དམུས་ལོང་ *dmús-loṅ* v. *dmu*.

དམེ་བ་ *dmé-ba* v. *rmé-ba*.

དམོད་པ་ *dmód-pa* I. vb. *Cs.* **to curse, accurse, execrate,** *dmód-pa byéd-pa* id. *Tar.* 14. 17. — II. sbst. *dmod-pa Dzl.*, *dmod*, *Glr.* and elsewh., **imprecation, execration, malediction;** *dmód-mo* id.; joined with *ₒbór-ba*, *ₒdór-ba*, *ₒdzúg-pa*, *smó-ba*: 1. **to curse, to execrate,** *draṅ-sroṅ-gis dmod-pa bor-bai lo bču-ynyis* the twelve years on which a curse had been pronounced by the saint *Dzl.* 2. **to swear,** to confirm a treaty by an oath *Glr.* 3. **to pronounce a prayer** or **conjuration,** *lha-la* to the deity *Glr.* 4. **to affirm,** e.g. to say' **"kon-čóg še** or the like. The word seems to be nearly related both to *smód-pa*, and to *smón-pa*, but, as expressly stated by the *Lexx.*, is not synon. with these verbs.

དམྱལ་བ་ *dmyál-ba* I. vb. **to cut up,** to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. **hell,** also *sems-čan-dmyál-ba*; *dmyál-bar ₒgró-ba* to go to hell, *dmyál-ba bčo-brgyád*

the 18 regions of hell; *ťsa-dmyál* the hot hell, *gran-dmyál* the cold hell. — *dmyál-ba-pa, -po,* occupant of hell. — **nyál-wa-čan* W.* **poor, miserable, wretched;** also like غريب *Urd.*, = my own little self, for 'I', in humble speech.

དམྱུག་པ་ *dmyúg-pa Cs.* **to show,** *dmyúg-dmyug-pa, dmyúg-pa byéd-pa* to show repeatedly, **to boast.** Yet cf. *myúg-pa.*

རྨ་ *rma* **wound** *B., C.*; *ňá-la rma byuň* I was wounded; *rma ₒbyín-pa* to wound, *rma ɣsó-ba* to heal a wound; *rmai lhá-ba Sch.* 'a wound growing worse'; yet cf. *lhá-ba.* — *rmá-ǩa* 1. **the orifice** or **edges** of a wound. 2. *W.* inst. of *rma* **wound,** **rúl-li ťám-te má-ǩa ťon** he has been wounded by the bite of a serpent. — *rma-čás Sch.* **plaster, cataplasm, dressing, bandage.** — *rma-rǰes Sch.* **scar,** cicatrix. — *rma-rnyiň* an old wound. — *rma-smán, rma-rtsís* medicine or salve for a wound. — *rma-mťsan* scar *Bhar.* — *rma-ró Sch.* scurf, scab. — *rma-šú* a festering, suppurating wound. — *rma-šúl* scar. — *rma-srol Sch.* the act of wounding, the wound received(?) — *rma-ɣsál* a fresh wound.

རྨ་ཆུ་ *rmá-ču* n.p., the river **Hoangho** *Glr.*

རྨ་ཆེན་ *rma-čén* v. *rmá-bya.*

རྨ་བ་ *rmá-ba,* pf. *rmas* 1. **to ask,** obs., *Lex.* 2. **to wound** *Dzl.*

རྨ་བྱ་ *rma-bya* (vulgo often **máb-ǰa**), मयूर, **peacock,** living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-čén-po* n. of a deity *Dom.*; *rma-čén Wdk.*, महामायूरी *Will.*: 'one of the 5 tutelar deities of the Buddhists'; *Sch.: rma-čen ₒbom-ra* 'lord of the yellow stream' (?).

རྨང་ *rmaň,* provinc. *rmiň Glr.* **ground, foundation,** *rmaň ₒdíň-ba* to lay a foundation *Glr.*; *rtsig-rmáň* id.; *rmáň-rdo* foundation-stone.

རྨང་འཚེར་ *rmaň-ₒťsér, smaň-ₒťsér* or *-ťsar Sch.* 1. **pincers** to pluck out hairs; *Cs.* instrument for cleaning the nostrils. — 2. *Sch.* **rake** (instrument).

རྨང་ལམ་ *rmáň-lam Sch.* = *rmi-lam,* of rare occurrence.

རྨད་པ་ *rmád-pa* or rather usually: *rmád-du byúň-ba, rmad-byúň* **wonderful, marvelous,** and *ňo-mťsar-rmád-du ₒgyúr-ba* to wonder, to be surprised at, fq.

རྨན་པ་ *rmán-pa Sch.* **wounded;** *rmás-pa* v. *rmá-ba.*

རྨི་བ་ *rmí-ba,* pf. *rmis,* **to dream;** *rmí-lam* resp. *mnál-lam* **a dream,** *rmí-lam za-zí* a troubled dream *Lt.*; *mi-bzaň-ba* a portentous, ill-boding dream *S.g.; rmi-lam mťóň-ba, rmi-ba* to dream, *rmí-lam-du rál-bar rmís-so* he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du ₒbyúň-ba* to appear in a dream *Dzl.; rmi-lam brtág-pa Cs.* to judge of dreams, *bšád-pa Cs.* to interpret dreams.

རྨིག་སྒ་ *rmig-sga Sch.* **a saddle** that may be folded together.

རྨིག་པ་ *rmig-pa* 1. **hoof,** *rmig-pa ǩa-brág, rmig-brág Cs.* a cloven hoof, *mig-pa-ǩa-brág-čan* cloven-footed; *rmig-zlúm* an undivided hoof; *rta-rmig* a horse's hoof, also name of a plant *Wdň.; ɣyág-rmig* a yak's hoof; *rmig-lčágs* **horse-shoe** *Cs.*; *rmig-(ɣ)zer* horse-shoe nail, hob-nail *Cs.* — 2. *W.* **horse-shoe,** *gyab-če* to put on a horse-shoe, to shoe.

རྨིག(ས)་པ་ *rmig(s)-pa* **lizard,** of a small kind *S.g.*

རྨིང་ *rmiň* v. *rmaň.*

རྨུ་ *rmu* v. *dmu.*

རྨུ་བ་ *rmú-ba Cs.* 1. **dullness, heaviness.** — 2. **fog.** — *rmus-pa* 1. *Cs.* **dull, heavy;** *Lex.* **peevish, loath, listless.** 2. **foggy, gloomy, dark,** *nam rmús-pa* a dark night *Dzl.*, cf. *rmúgs-pa*; covered with fog, *yul, Dzl.* — *rmu-ťag* 1. a cord to which little flags are attached, on convents etc. 2. *Glr.* fol. 24, sqq., here the word seems to denote some supernatural means of communication between certain ancient kings and their ancestors dwelling among the gods.

རྨུག་པ་ *rmúg-pa,* pf. *rmugs,* 1. **to bite,** *B., C.,* — 2. **to hurt, to sting,** of bees etc. *W.*;

to gall, the feet by friction of the shoes *W.* — 3. **to bark** *W.*

རྨུགས་པ་ *rmúgs-pa* 1. **a dense fog,** *k'yim* fog is coming on, *ₒtib Cs.* id.; *saṅs* has cleared away *Cs.*; *rmúgs-pa-čan* **foggy;** *nam rmúgs-pa Dzl.* ༢༢༠, 12, a dark, foggy night (another reading: *rmús-pa*); *Dzl.* ༡༥༠, 15, *nyin-mtsán-du yul rmúgs-pa* (*rmús-pa*), covered with fog, wrapt in darkness. — 2. *Sch.* **eyes heavy with sleep.** — 3. **inertness, languor, laziness** *Mil.*; **inert, languid, sluggish,** *rmúgs-par byéd-pa Dom.*

རྨུན་པོ་ *rmún-po Cs.* **dull, heavy, stupid;** *žo rmún-po S.g.* sour milk (?).

རྨུར་བ་ *rmúr-ba* to gnarl and bite each other, of dogs *Lex.*

རྨུས་པ་ *rmús-pa* v. *rmú-ba.*

རྨེ་བ་ *rmé-ba* I. **to be economizing, parsimonious** *Lex.*; *bsris-* (*Sch. srid?*) and *sér-rme-ba Lex.* id. —

II. also *dmé-ba* and *smé-ba* 1. sbst. **spot, speck, mark,** a natural mark, on a cane *Mil.*; **mole, mother-spot;** **mé-žól* W.* mark of burning; **a detestable sin,** esp. murder; **uncleanness of food,** *rme-ytsaṅ-méd* or *ytsaṅ-rme-méd* making no difference as to clean or unclean food *Mil.*; *rme-grib* **moral defilement;** *rme-ša-čan Wdṅ.*, **me-ša za-kan* W.*, eating unclean flesh, as an animal that devours its own young. — 2. adj., also *rmé-ba-čan, rmé-čan Wdṅ.*, *rmé-po Lex.* **unclean, defiled, contaminated.**

རྨེ་རུ་ *rmé-ru,* n.p. 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

རྨེག་པ་ *rmeg-pa* = *ytan* **order, series, row** *Lex.*, *rmég-med-pa* disordered, not regulated.

རྨེད་ *rmed* **crupper,** attached to a saddle, *sgá-yi rméd Lexx.*; *góṅ-rmed Pth.*

རྨེད་པ་ *rméd-pa* I. also *sméd-pa*, pf. *rmes,* **to ask,** *dri-žiṅ sméd-par mdzád-pa* id. resp. *Mil.*; *snyún-dri sméd-pa Mil.* = *snyún-dri žú-ba.* — II. **to plough and sow;** *rméd-du ǰúg-pa* to cause to be ploughed and sown, e.g. rice *Dzl.*

རྨེན་པ་ *rmen-pa Lex.* *rmén-bu Lt.*, *ša-rmén Mil.* and vulgo, **gland,** swelling of the glands, **wen.**

རྨེལ་བ་, སྨེལ་བ་ *rmél-ba, smél-ba* 1. **to pluck out,** *C.*, *W.*, *Lex.*, v. *bal.* — 2. **to become threadbare** *W.* — 3. *Sch.* **to appoint, to call, to invite.**

རྨོ་སྔགས་ *rmo-sṅags Sch.* = *smre-sṅágs.*

རྨོ་མོ་ *rmó-mo* 1. *Cs.* = *ma-čúṅ.* — 2. *Sch.* **grandmother.**

རྨོ་བ་ *rmó-ba,* pf. and imp. *rmos* 1. **to plough (up),** *žiṅ* frq.; **to sow and plough in** *ₒbras Dzl.*; *ma rmós-pai lo-tóg* 1. **a fabulous kind of grain** in the mythical age. 2. **maize,** *C.*, *W.* — *rmó-po, rmó-mk'an* ploughman. — 2. *ₒgyód-rmo-ba* v. *ₒgyód-pa.*

རྨོག་ *rmog* **helmet** *Glr.*; *rmog-tsáṅs Cs.* 'the padding in a helmet'; *k'rab-rmog* coat of mail and helmet.

རྨོང་བ་ *rmóṅ-ba* vb. and sbst., pf. *rmoṅs* **to be obscured; obscurity,** chiefly in a spiritual sense; also adj. **obscured, stultified** *Stg.*; more frq. *rmoṅs-pa,* e.g. *blo,* the mind darkened, by false doctrine *Thgy.*; by sorrow, despondency, = despairing, despondent, unnerved *Dzl.*, with *la* or termin., as to, with regard to . . .; *blo ma rmóṅs-pa,* or *rmoṅs-méd Mil.* a mind lively, unimpaired, susceptible, *la* of; *kun-tu-rmóṅ šas-čé-ba* an ample share of irrationality, the principal obstacle to the happiness (*ma-k'óm-pa*) of those beings which are born as beasts; *rmóṅ-par ₒgyúr-ba* to be obscured, darkened, *byéd-pa* to obscure, to darken *Glr.*, also: to confound, perplex, deceive, = *mgo skór-ba Tar.*; *rmóṅ-bu Lex.* without expl., *Cs.*: 'a kind of distemper'; *rmóṅ-spu* hair of the abdomen and the pudenda, *ra-tug rmoṅ-spus lhog-pa ₒǰom S.g.* the belly-hair of a he-goat tends to heal cancer.

རྨོད་པ་ *rmód-pa Cs.* **to plough,** *rmod-gláṅ* a plough-ox; *rmod-lám Sch.* **furrow.**

རྨོན་པ་ *rmón-pa* 1. **the act of ploughing;** *rmón-pa rgyáb-pa* to plough *Cs.* — 2. **a plough-ox,** *rmon-dór* a yoke of plough-oxen.

རྨྱ་བ་ *rmyá-ba S.g.* **sickness, nausea,** *k'ams-rmyá Lex.* id.

སྨྱང་བ་, སྨྱེང་བ་ rmyáṅ-ba, rmyéṅ-ba = snyéṅ-ba **to stretch one's self**, to stretch forward the neck; *bya-rmyáṅ byéd-pa* id. *Cs.* also: to yawn.

སྨ་ *sma* v. *dma.*

སྨ་ར་ *smá-ra* **beard** *Mil.*, *smá-ra-čan* **bearded.**

སྨག་ *smag* 1. a sort of **medicine** of an astringent taste *Med.*; *smág-rgyu* **black pepper.** — 2. **dark; darkness;** *mún-pai smag-rúm* id. *Glr.*

སྨང་ཚེར་ *smaṅ-tsér* v. *rmaṅ-ₒtser.*

སྨད་ *smad*, अधर, 1. **the lower part**, opp. to *stod*; *smád-la* downward *Sch.*; *lús-kyi smad* the lower half of the human body, frq.; *smad ₒp̔yés-pa Sch.:* 'to move the posterior to and fro' (?). — *lus-smad-lṅa sá-la ytúg-pa* to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i. e. to prostrate one's self; hence *čos-gos smad lṅa Dzl.* ༢༣, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of *sems-smád bčo-brgyád Pth.* I am not prepared to settle. — 2. **lowland** = *man-čád.* — 3. **low rank**, v. *smad-rigs* below. — 4. with regard to time, **the latter part, the second half**, उत्तर, of the night, *Dzl.*, of winter, of life etc. — 5. **children**, in relation to their mother, gen. preceded by *ma* or *bu*, thus: *ṅed ma-smád* I and my mother *Mil.; rgán-mo ma-smád ysum* the old woman with her (two) sons, those three *Dzl.;* also of animals: *rgód-ma ma-smád ynyis* the mare and her foal, the two *Dzl.*; *bu-smád* (*Cs.* also *mad*) wife and children, family; *nád-pa dei bu-smád Mil.* the sick man's family; *bu-smád-rnams* (my) wife and children *Mil.*

Comp. *smad-ₒčal* **lewdness, dissoluteness, prostitution**, *byéd-pa* to indulge in, to practise *Mil.* — *smad-ₒdógs* a subscribed letter *Gram.* — *smád-tsoṅ-ma* '*meretrix*', prostitute, harlot, frq. — *smad-yyógs* nether integuments, breeches, trowsers *Wdṅ.* — *smad-rigs* common people, lower caste *Dzl.*

སྨད་པ་ *smád-pa* I. vb. 1. **to bend down; to hand, to reach down**, the alms bowl to a little boy *Dzl.;* (*Sch.* 'to stoop'?); *ydoṅ smád-pa* to cast down one's eyes, to be abashed, dejected *Tar.*; *sems* to humble one's self, *la* before *Dzl.*, *t̔ugs* id. resp.: **to be condescending, lowly, meek** *Dzl.* — 2. **to vilify**, c. *la* or accus.: **to blame, to chide**, *bú-mo* one's own daughter *Dzl.*, *bdág-gi séms-la* to blame one's self *Dzl* ; **to abuse, defame, degrade, traduce**, *tsig ṅár-pas ₒp̔ágs-pa-la* (to abuse) the venerable man with base words *Dzl.*, *dkon-mčóg-gi dbu-ₒp̔áṅ* (to degrade) the highness of the excellent, = to blaspheme; **to despise**, the doctrine *Glr.;* **to dishonour, violate, ravish**, *bu-moi lus* a girl *Pth.*; *má-ga-dha nyáms-smad-pai tse Tar.* 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; *smád-pai tsig* or *ṅag* **abusive word, invective, libel**; *smád-ra* (prop. *sgra*) id., more in the language of the common people, but also *Mil.; smád-ra ytóṅ-ba Mil.*, **taṅ-če* W.* to abuse, to revile; *smad-rigs* common people.

II. sbst. **blame, reproof, reproach, disgrace, contempt.**

སྨན་ *sman* 1. **medicine, physic, remedy**, both artificially prepared and crude: **medicinal herb, drug**; *rii sman ₒt̔ú-ba* to gather officinal plants on the mountains *Dzl.*; *mén-la ₒdo* C.*, **man-la ča* W*, (the plant) is used as a medicine; *sman sbyór-ba* to prepare a medicine, *ytóṅ-ba* to administer, *zá-ba* or *ₒt̔úṅ-ba* to take (physic); different forms of medicine are: *t̔áṅ-gi sman* liquid medicine, infusion, decocture; *p̔yé-mai sman* powder; *ríl-bu* pill; *ldé-gu* electuary, sirup; *sman-már* oily medicine (*Tar.* 39, 8); *sman-čáṅ* prob. alcoholic tincture; *ₒbri-ta* extract(?). — Further: *k̔óṅ-sman* medicine taken internally, *byúg-sman* used externally, unguent; *ₒbyár-sman* plaster; *bzí-sman* soporiferous potion; *skyúg-sman* emetic; *bšál-sman* purgative. — *smán-gyi bla*, or *smán-bla Glr.* nnd *Med.; Sch.:* 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,

revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. *Schl.* p. 266 sqq. (*sman-gyi lha Glr.*, is prob. but a misprint). — Other compounds: *sman-rkyál* medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — *smán-k'an* apothecary's shop. — *sman-k'úg* medicine-bag. — *sman-sgá* a kind of officinal ginger (?) *S.g.* — *sman-sgám* medicine-box. — *sman-mčód* the best, or a very superior medicine *Pth.* — *sman-ljóṅs* a country rich in medicinal plants. — *sman-rtá* the vehicle or substance in which medicine is taken *Med.* — *sman-snod* medicine glass or vessel. — *smán-pa* physician *Dzl.*, *Glr.*, *Med.* — *smán-dpe* medical book. — *sman-dpyád* v. *dpyád-pa.* — *sman-blá* v. above.

II. the same as, or something like *klu Glr.*, *Mil.*

III. *Lex.* = *p'an*; *Sch.* also has: *sman-séms* 'a beneficent mind, a mind intent on working good'.

IV. incorr. for *dman.*

སྨར་བ་ *smár-ba* 1. sbst, **ready money**, gen. *smar-rkyáṅ*; *zoṅ min smar* money, and not goods *Lex.* — 2. vb. careless and incorr. pronunciation of *smrá-ba*.

སྨལ་པོ་ *smál-po* n. of a lunar mansion v. *rgyu-skár*.

སྨས་པ་ *smás-pa Sch.*, v. *rmás-pa*.

སྨིག་རྒྱུ་ *smig-rgyú* **mirage** *Lex.* = मरीचि; prob. also a reflection in water, *čur-ˎk'rul-smig-rgyú.*

སྨིག་བུ་ *smig-bu* **lizard** *Sch.*, v. *rmig(s)-pa*.

སྨིག་མ་ *smig-ma*, provinc. for *smyúg-ma* **cane, reed** *Do.*

སྨིན་དྲུག་ *smin-drúg* 1. also *skár-ma-smin-drúg* कार्त्तिक **the Pleiades;** *smin-drug-zlá-ba* the month in which the moon standing near the Pleiades is full, Oct. or Nov., *Glr.*; *smin-drug-bú*, कार्त्तिकेय, the son of Siva, god of war *Lex.* — 2. *Pur.* Eremurus spectabilis, v. *bre*.

སྨིན་བདུན་, སྨེ་བདུན་ *smin-bdún*, *sme-bdún* **the Great Bear,** *Ursa major.*

སྨིན་པ་ *smín-pa*, I. (विपाक) **to ripen, ripeness, maturity;** most frq. **ripe,** *ˎbrás-bu smín-no B.*, *smin soṅ* vulgo, the fruit is ripe; *smín-par ˎgyúr-ba Glr.* *smin ˎóṅ-ba* to ripen; the growing on to maturity of an animal germ; also the 'stadium maturationis', or the full development of a disease *Med.*; applied to conversion *Pth.* and elsewh.; *rgyud smin-čiṅ gról-bar byín-gyis rlobs* give them the benediction for being saved (absorbed into Nirvana) after having attained to maturity of mind *Mil.*; *smin-gról-la* or *smin-gról-gyi lám-la ˎgód-pa* to lead to conversion and salvation *Glr.*; *rnám-par smín-pa* v. *rnám-pa.* — *smin-grol-gliṅ* n. of a monastery *Cs.*

II. *Bal.* to give (*sbyín-pa*).

སྨིན་མ་ *smín-ma* **eye-brow,** *smin(-mai) dbrág Med.*, *smin-p'rag Mil.*, *smin-mts'ams Glr.* the space between the eye-brows.

སྨུག་ཆུང་ *smug-čuṅ Med.* a plant = *smug-rtsí* (?).

སྨུག་པ་ *smúg-pa Sch.* for *rmugs-pa* **fog.**

སྨུག་པོ་ *smúg-po* 1. sbst. a disease, acc. to *Cs.* = *ˎdus-nád*, v. *ˎdú-ba*, 1. — 2. adj. **dark bay, cherry-brown, purple-brown;** **gya-múg** *C.* violet coloured; *dmar-smug* brownish white *Wdṅ.*; *smug-smúg Sch.* dark red. — *smug-rtsí* 1. **red colour,** with which sacrificial utensils are painted *Lex.* — 2. Macrotomia, a plant with dark-red root, used for dyeing, *smug-ts'ós* paint or colour yielded by this plant *Cs.*

སྨེ་བདུན་ *sme-bdún* v. *smin-bdún.*

སྨེ་བ་ *smé-ba* 1. v. *rme-ba.* — 2. *rtsís-kyi smé-ba Lex.* a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, *spar-k'a Mil.*

སྨོ་བ་ *smó-ba*, pf. and imp. *smos*, not frq., yet in some cases of constant use, for *smrá-ba* **to say,** *míṅ-nas smó-ba* to call by name, to name *Do.*; . . . *žes smós-pa* the assertion that . . . *Wdṅ.*; *goṅ-du smós-pa* above-mentioned *Do.*; *lta či smos* v. *lta.*

སྨོད་པ་ *smód-pa*, pf. *smad*, *Lex.* निन्द v. *smád-pa*, **to blame,** *bdag stod γžan smod* to praise one's self, disparaging others; *γžogs-smód byéd-pa* to slander, calumniate *Thgy.*; **to depreciate, to make contemptible,** *smód-par ₒgyúr-bas Stg.* because it would be disreputable, would detract from his honour. For *smod-ₒdzúg-pa* it would prob. be better to write *dmod-ₒdzug-pa.*

སྨོན་པ་ *smón-pa* **to wish, to desire,** with *la*, *skyíd-pa γžán-la ṅa mi smon* for another happiness I do not wish *Mil.*; more frq. with termin. of the infinitive, and then = to pray for, *rgyál-po skyé-bar* (to pray for) being re-born as a king *Dzl.*; *smón-pa bžín-du byéd-pa* to fulfil a prayer *Dzl.*; *smón-pai γnas* the object of a wish or prayer *Cs.*; *yid-smón* **wish, desire,** *de ťsúr-šog-gi yíd-smon ṅá-la med* I do not wish that he should come *Mil.*; *ríṅ-po-nas ₒdí-lta-bur yíd-smon byéd-par gyúr-te* having long ago entertained this wish *Stg.*; *yíd-smon ₒos* worth wishing, desirable; *smon-ₒǰúg* a wish and its accomplishment, *smon-ₒǰúg γnyis*; *smón-lam*, प्रणिधि, prayer, whether it be in the general way of expressing a good wish or offering a petition to the deity, or in the specific Brahmanic-Buddhistic form, which is always united with some condition or asseveration, as: if such or such a thing be true, then may . . ., **wishing-prayer.** — *smon-(lam) lóg(-par) ₒdébs-pa* to curse, to execrate.

སྨོན་མགྲིན་ or འདྲིན་ *smon-mgrín* or *ₒdrin* **comrade, companion, associate,** = *grógs-po Lex.*

སྨྱན་ *smyan? Sch.: smyan byéd-pa* to travel on business; *smyan-byed blo-žan* a traveling clerk not very shrewd *Bhar.* 108; this would seem preferable to the Ssk. equivalent, mentioned in *Schf.'s* edition.

སྨྱར་བ་ *smyár-ba Sch.* **to stretch one's self,** after sleep.

སྨྱི(ག)་གུ་, སྨྱུ(ག)་གུ་ *smyí(g)-gu*, *smyú(g)-gu* **thin cane, writing-cane, reed-pen;** **ḍoi nyí-gu** *C.* goose-quill, **čág-gi nyí-gu** *C.* steel-pen.

སྨྱིག་མ་, com. སྨྱུག་མ་ *smyig-ma*, *smyúg-ma* 1. **cane, bamboo,** *smyúg-mai sbubs* tube of bamboo *Cs.* — 2. **a pen of reed,** *ₒǰóg-pa*, *W.* **žóg-če** to make a reed-pen; **ḍi-nyúg** id, improp. also lead-pencil.

Comp. *smyug-ǩróg Cs.*, acc. to others, *smyug-sbróg* tube of bamboo; pen-case; small churn, = *gur-gúr Cs.* — **nyug-ǩyim** *C.* house constructed of bamboo. — *smyúg-mǩan* a worker in cane *Cs.* — *smyug-sgám* a chest made of reed *Cs.* — *smyug-gri* pen-knife. — *smyug-lčág* flag, flag-stick; long bamboo *Cs.* — **nyug-ťál** *C.* a flat basket. — *smyug-ťógs* writer *Cs.* — *smyug-dóṅ Cs.* = *gur-gur.* — *smyug-γdán* mat of reed, cane-mat. — *smyug-γdúgs* an umbrella made of split reeds *Cs.* — *smyug-sdér* plate, dish or flat basket, coustructed of reed *C.* — **nyug-tsá-me-tog** *C.*, Carthusian pink. — *smyug-ťsígs* knot, node, joint, of reeds. — **nyug-lóm** *C.* flat basket. — *smyug-bšád* comb made of bamboo.

སྨྱུང་བ་ *smyúṅ-ba* **to fast, to observe a strict diet** *Med.*; often in a religious sense, *smyúṅ-bar byás-pa* and *ma byas-pa* he who has strictly observed fasting, and he who has not *Do.*; *smyuṅ-γnás* **the fast, the act of fasting;** **nyén-ne nyúṅ-ne zúm-če** *W.* to fast, to practise abstinence. V. *Schl.* 240.

སྨྱུར་བ་ *smyúr-ba* **to be quick, expeditious, in a hurry, to hasten** *Cs.* Cf. *myúr-ba.*

སྨྱོ་བ་, སྨྱོ་བ་ *smyó-ba*, *myó-ba*, pf. *smyos*, *myos* **to be insane, mad,** *či-ₒaṅ mi drán-par myós-so* they lost their senses and ran mad (with grief) *Dzl.*; *smyos-sam* is she mad? *Dzl.*; *snyiṅ myós-pas Do.*, being deranged; **nyo dug** *W.* he is crazy; **to be mad,** as dogs *Schr.*; **to be intoxicated,** *smyó-bai ǩú-ba* intoxicating liquor *Dzl.*; *rťág-tu myós-pai γnas* pot-houses, fuddling-places *Stg.*; fig. *ₒdod-čágs-kyis myos Dzl.* he is mad with lust; *smyó-bar byéd-pa* to make one mad or drunk. — *smyo-byéd* 1. **narcotic,** *smyo-byéd-kyi rdzas* narcotic medicine, soporiferous potion, maddening drink. 2. *smyo-byed(-kyi) γdon* a demon that causes a state

of stupefaction or insanity. 3. **frenzy, madness.** 4. symb. num.: 13.

སྨྱོན་པ་ *smyón-pa* **insane, frantic, mad,** *la-dág-pa nyón-pa* a madman from Ladak; *glán-po-če Dzl.* a mad elephant, *k̔yi* a mad dog; **nyón-pa čo dug** *W.* he raves, he is stark mad; **č̔o-nyón žug** *W.* he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation. Cf. *lhon.*

སྨྲ་བ་ *smrá-ba*, sometimes སྨོ་བ *smó-ba*, also སྨར་བ *smár-ba*, pf. *smras*, imp. *smros* 1. **to speak, to talk,** *smra ma nús-te Dzl.* growing dumb, speechless, not being able to speak (physically); *čan mi smrá-bar gyúr-to* they grew speechless, did not know what to say *Dzl.*; *smra šés-nas mir gyúr-to* they received the faculty of speech and became men *Glr.*; *bslú-bai rnám-pas k̔yeu dan smrás-te Dzl.* speaking to the youth in a seductive manner; *ts̔ig snyán-par smrá-ba Dzl.* to speak in a friendly way; *č̔os smrá-ba* **to preach,** *č̔os smrá-bai žál-la ltá-ba* to hang on the preacher's lips, to listen very attentively *Pth.*; *da ma smra žig Dzl.* do not lose another word; *smra-mk̔as(-pa)* speaking shrewdly, well-spoken, eloquent *Dzl., Glr.*; *smra-ˏdód* **talkative, loquacious** *Cs.*; *smra-nyún* sparing of words, **taciturn,** *Lt.*; *smra-bčád* forbearing to speak; not being bound to speak *Mil.*; *smra-mč̔óg, smrá-bai dban-p̔yúg, smrá-bai rgyál-po* = *ˏjam-dpál*; also **to treat of,** with reference to books *Was.* — 2. **to say,** *mi-la* to a person; when it precedes the words that are quoted as they were spoken, (the so-called 'oratio obliqua' being very seldom made use of, one instance v. further on): (*dí-skad-čes*) *smrás-pa* or *smrás-so;* when placed after the words spoken, (*čes*) *smrás-so, smrás-te* etc.; *smrás-pa* also is equivalent to **he continued** *Dzl.*; sometimes it is used impersonally, **it is said,** e.g. it is said in that letter, where we should say, 'that letter says', *Stg.*; *smrá-rgyu ma byún-ño* there remained nothing more for him to say (v. above); rarely with termin. inf.: *ytúg-par ni ña mi smrao* that they will reach it, I do not pretend to say *Thgy.; šés-par smrá-ba* to profess to know, to understand, like '*artem profiteri*' *Dzl.; dños-por smrá-ba* to acknowledge a thing in substance *Was., méd-par smrá-ba* to deny it in sum and substance.

Note. The word which forms the subject of this article, though constantly to be met with in books, seems to be hardly ever used in conversational language.

སྨྲང་, སྨྲེང་ *smrañ, smreñ Cs.* **word, speech;** *smrañ ysól-ba* to beg the word, to beg leave to speak

སྨྲེ་བ་ *smré-ba* 1. = *smrá-ba*(?) — 2. **to wail, to lament** *Pth.*; more com *smre-sñágs ˏdón-pa* to utter lamentations; *smre-sñágs-kyi sgó-nas* whining (with joy) *Mil.* — *smre-ytsáñ*?

ཙ

ཙ *tsa*, 1. the letter sounding **ts**; tenuis, as in the words 'it got so cold', cf. however ཚ *ts̔a;* ཙ, ཚ and ཛ represent in *Ssk.* and Hindi-words the palatals च, छ and ज (ཛྷ = झ). — 2. num fig.: 17.

ཙྭ་ *tswa Ld.* **spunk,** German tinder.

ཙ་კོར་ *tsa-kór*, *Ssk.* चकोर **partridge,** = *srég-pa.*

ཙ་ཀྲ་བ་ཀ་ *tsa-kra-bā-ka* **red goose,** *Anas casarca.*

ཙ་དར་, ཙ་སར་ *tsa-dar, tsa-sar, Pers., Hind.* چادر **shawl, plaid, cloak, toga** *W.* —

ཙ་ན་, ཙ་ནས་, ཙ་ལ་ *tsá-na, tsá-nas, tsá-la* v. *tsam.*

ཙ་ན་ཀ་ *tsa-na-ka,* more corr. ཙ་ཎ་ཀ་ *Ssk.*, **chick-pea,** *Cicer arietinum.*

ཙ་བིག་ *tsá-big,* v. *ťsa-big.*

ཙ་རག་ *tsa-rág, *tsa-rág zér-če* Ld.* **to crackle,** of fire, breaking twigs etc.

ཙ་རུ་ *tsá-ru* 1. *W.* **curled, frizzled,** as hair and similar things. — 2. *Lex.*: *Ssk.* **meat-offering** to the manes.

ཙ་ཤ་(ཀ་) *tsa-ša(-ka),* चाष, *Coracias Indica,* **jay, roller.**

ཙག་གེ་ *tság-ge W.* **the black mark in a target,** *tság-ge-la gyob* hit the mark!

ཙན་དན་, ཙནྡན་ *tsán-dan, tsándan,* चन्दन, **sandal-tree,** *Sirium myrtifolium,* sandal-wood, used for elegant buildings, images of the gods, perfumes, medicines *Glr., Med.*; in different varieties: *dkár-po, dmár-po* etc., also of fabulous kinds: *tsán-dan sbrúl-gyi snyiṅ-po, gór-ši-ša, gláṅ-mgo Glr., Dzl.*; fig. **something superior in its kind,** *p̓a tsán-dan p̓ú-nu mí-lag-tu soṅ* the elder and younger sons of a distinguished father perform menial services.

ཙན་དོང་ *tsan-dóṅ* v. *btson-dóṅ.*

ཙབ་ཙུབ་, ཙབ་ཙོབ་, རྩབ་རྩུབ་ *tsab-tsúb, tsab-tsób, rtsab-rtsúb* **hurry, haste** *Cs., tsab-tsúb-čan* hasty *Cs.*; *tsab-tsúb mi bya Lex.* take your time, don't be in a hurry! *rtsab-rtsub-méd-par* not flitting, like a butterfly, from one object to another *Mil.*; *tsub-liṅ Sch.* hastily, in a hurry(?) — *rtsab-hrál Lex.*; *Sch.* a loose, dissolute course of life(?) — *rtsáb-pa Sch.* to hurry, to hasten(?).

ཙབས་རུ་ *tsabs-rú* 1. a kind of **salt,** *tsabs-ru-ťsá S.g.* — 2. **a tube of horn** *Sch.*

ཙམ་ *tsam* mostly affixed as an enclitic, = *snyed* (sometimes carelessly for *tsám-pa* or *tsám-du*) I. in a relative sense, 1. **as much as** *ₒdí-tsam* as much as this, = so much, so many; *mi ₒdi tsam γsód-pa* to kill so many men *Glr.*; *dé-tsam* id.; also emphat.: *č̓os de tsam ži̇g bšád-nas* after having given you so much religious instruction *Mil.*; by way of exclamation: *čí-tsam* **how much!** *W.* and *B.*, *či-tsam byas* how much have you not done! *Glr.*; *ǰí-tsam ... dé-tsam* how much... so much (as much as) *Cs.* — 2. denoting comparison, as to size, degree, intensity, **like, as-as, so-as, so that:** *ri-ráb tsam* like Sumeru (in height) *Cs*; *yúṅs-ₒbru tsam* as big as a grain of mustard-seed; **de ri ťón-po tsam dug dé-ťsogs di yaṅ yod* W.* as high as yon mountain is also this one; *p̓ús-mo núb-pa tsam* even to sinking in up to the knees (knee-deep); *nyi-ma ₒgrib-pa tsam* so much that the sun was darkened *Glr.*; *mťai rgyál-po yaṅ dbáṅ-du ₒdús-pa tsam byuṅ* he became so (powerful), that he could also subdue — or could have subdued — the neighbouring kings *Glr.* — 3. denoting contingency and restriction: **perhaps, if need be, almost, only, but, all but:** *ťsab ruṅ tsám-mo Wdṅ.* this may perhaps be used instead, this may, if need be, supply its place; *btaṅ-na nam-mk̓ai bya yaṅ zín-(pa) tsam γda* if I let him loose, he might almost catch a bird in the air, = *zín-pa daṅ ₒdrao Mil.*; with a partic.: *rtags yód-pa tsám-la = rtags daṅ yód-pa-la* to every one that has the mark *Glr.*; *rtsa daṅ rús-pa tsam Dzl.* nothing but skin and bones; *ₒgro mi nús-pa ₒgóg-pa tsam Dzl.* one only creeping, not being able to walk; *č̓a tsam šes kyaṅ* if one knows but a particle, but a little bit; *sems tsám-mo* they exist only in our fancy *Was.*; *ťsigs-ma tsam yód-dam Dzl.* is not the sediment at least still left? *lhág-ma tsam ži̇g Dzl.* but a remnant; *brgya tsam* may mean: about one hundred, or: only one hundred; in some cases *tsam* is untranslatable: *lṅa-brgyá tsam ťams-čád ťsei dus byas-so* the 500 merchants died all *Dzl.* (15, 9 s.l. c.); *bdén-pa tsam yod Mil.* some grain of truth is in the matter; *ťsig daṅ rnám-par ₒdrá-ba tsam ₒdúg-na-ₒaṅ Mil.* though it is all but equal to the words, i.e. very much like the real tenor or wording; it may also be combined with

the signs of the cases: *ṅa miṅ tsám-gyi dgé-sloṅ ma yin Dzl.* I am Bhikshu not only by name, I am not merely called so; *da tsám-gyi bár-du Dzl.* till about the present time (standing here rather pleon., as frq. is the case); *brám-ze ychig tsám-gyi slád-du Dzl.* for the sake of a single Brahmin; *spu nyág-ma tsám-gyi ₒgyód-pai sems Dzl.* but a whit (lit. a little hair) of repentance. — 4. *tsám-na* referring to time: **about a certain time, at the time when, when:** *nam-p̔yéd tsám-na* about midnight; *de tsám-na* then, at that time; esp. with verbs: *k̔yím-du p̔yin tsám-na Dzl.* when he came home; inst. of *tsám-na* it is very common to say *tsá-na; byéd-gin yod tsá-na* as he was just doing it *Glr.*; *ynyid sad tsá-na* when he awoke *Glr.; zlá-ba brgyad soṅ tsá-na* when eight months had passed *Glr.*; esp. col.: **yoṅ tsá-na* W.* as we came, on our journey hither, when incorr. **tsa-ne* (or *sá-ne*)* is said, which is justifiable only in such cases, as: **ǎ-ma kyé-sa-ne** from one's birth; *ǰí-tsam-na* or *-nas* **when**, yet mostly pleon., in as far as the sentence beginning with *ǰí-tsam-na* after all concludes with *nas, pa daṅ, dus-kyi ts̔e* etc., v. *Feer Introd.* frq., also *Tar.* — 5. *tsám-du* denoting extent, degree, intensity: **as far as, about so far, nearly up to, even to, till, so that,** and *tsam* in various other applications: *lam p̔yed tsám-du* about half way; frq. with verbs: *bá-spu láṅs-pa tsám-du skrags Dzl.* he was so frightened, that his hair stood on end; *dúm-bur bčád-pa tsám-du sdug-bsṅál-gyis ydúṅs-te Dzl.* tormented by a pain, as if he were cut to pieces; *bus ma mtóṅ-ba tsám-du dgá-ste Dzl.* 'being glad even to a mother's being seen by her child', i.e. so glad as a child is, when beholding its mother again; sometimes *tsám-la* for *tsám-na* and *tsám-du Mil.* yet not frq. and more col.: *ḍib tsám-la* in the shade; **šíṅ-ni tsám-la* W.* under, before, near a tree; *tsám-gyis* instrum.: *ṅan-ṅon tsám-gyis čóg-šes-pa* content with every thing, as poor as it may be; com. added to the inf.: *smrás-pa tsám-du* as soon as it had been said *Dzl.* frq., or also: 'in the mere saying so' *Stg.*; inst. of it, col.: **zer tsam žig-la**; *W.*: **zér-ra tsám-žig-ga**. — *tsam yaṅ* with a following negative: **not the least,** *mós-pa tsam yaṅ mi byéd-pa Mil.* to pay not the least respect; **not in the least, not at all:** *nyí-ma daṅ zlá-ba tsam yaṅ ltar med Dzl.* neither sun nor moon is to be seen at all. — *tsám-pa* adj., *mi-ts̔ad-tsám-pa* man-sized, having the size of a man *Tar.* — *tsám-po Mil. mi tsám-po yóṅs-kyi sems-la ₒjug* prob : I shall enter into the soul of the very first man I meet with; also = *gaṅ* (cf. *rtags gaṅ yód-pa-la* above). — *Cs.* has besides: *tsám-po-ba* a comparing, estimating; *tsam-poi ts̔ig* a comparative expression; *tsám-poi don* a comparative sense (?). II. used interrogatively: **how much? how many?** **rin tsam?** *W.* how dear?

ཙམ་པ་ *tsám-pa* 1. v. *tsam* towards end of preced. article. — 2. sbst. **flour from** parched barley, v. *rtsám-pa.* — 3. n. of a country *Tar.* 10,14; 20,16; acc. to *Ssk. Lexx.* = Bhagalpore, v. *Köpp.* I, 96; in modern geography: the small Hindu mountain-province **Chamba** on the river Ravi, under British protection.

ཙམ་པ་ཀ་ *tsám-pa-ka Ssk.* **magnolia,** *Michelia Champaca.*

ཙམ་ཙོམ་ *tsam-tsóm* **tripping to and fro, fidgeting about** *W.* (cf. *tsab-tsób*).

ཙར་མ་ *tsár-ma* n. of a place, freq. resorted to by *Mil.*

ཙི *tsi* num. fig.: 47.

ཙི་ཏྲ་ཀ་ *tsi-tra-ka Ssk.* 1. a painted mark on the forehead, being the badge of various sects *Sch.* — 2. name of several plants, esp. *Ricinus communis*, so perh. *Lt.*; in *Lh.*: *Anemone rivularis*, common there.

ཙི་སྟག་ *tsi-stág* n. of a purgative *Med.*

ཙི་ན་ *tsi-na* चीन, *China Cs.*; now com. *ma-ha-tsín.*

ཙི་ཙི་ *tsi-tsí* **mouse** *C.*, *tsi-ghi* id. *Ts.*; *tsi-čuṅ* **shrew** (mouse) *Sch.*; *t̔áṅ-gi tsi-tsi* **field-mouse** *Schr.*; *sai tsi-tsi* **mole** *Schr.*; *tsi-tsis-ₒdzin* n. of a plant *Wdṅ.*

ཙི་ཙི་རྫོ་ལ་ *tsi-tsi-dzó-la Cs.*, *tsi-tsi-dzó-ba Sch.* **cancer** (disease), said to be a Nepalese word.

ཙི་ཙེ་ *tsi-tsé* v. *tse-tsé.*

ཙིག་ཙིག་ *tsig-tsig byéd-pa* **to quarrel, to be at variance** *Sch.*

ཙིཏྟ་ *tsitta Ssk.* **the heart** as seat of the intellect, v. *Burn.* I, 637.

ཙིད་ *tsid* **anvil** *Sch.*

ཙུ་ *tsu* num. fig.: 77.

ཙུ་ད་ *tsú-da, tsú-dai śiṅ* n. of a tree *Sch.*

ཙུག་ *tsug* for *ċí-ltar* adv. interrog. and correlat., **how, as,** rarely occurring in books; *Pth.: de gar ₒgro, tsug byed* where she is going, and what she is doing. In *W.* com. in the form *zug*, in such combinations as: *gá-zug* for *ċí-tsug, ċí-ltar*; *ĭ-zug* or *ₒdí-zug*, and *ǎ-zug** or **dé-zug**: **so**; **daṅ de-zug de-zug** and more of that kind; *de-tsug lags* in *Lexx.*

ཙུག་ཙུག་ *tsug-tsúg* the noise of **smacking** in eating, *tsug-tsúg mi bya* do not smack *Zam.*

ཙེ་ *tse* num. fig.: 107.

ཙེ་གུར་ *tse-gúr Sch.*: 1. a small **tube.** — 2. **a little.**

ཙེ་པོ་, ཙེལ་པོ་ *tsé-po, tsél-po* **a basket** carried on the back, dosser, esp. *W.*; **ċáṅ-tse* or *ċág-tse** a wicker basket, **nyúṅ-tse* or *nyúg-tse** a cane basket *Ts.*; **tsel-ċúg** the wands used for such a basket; **tsel-ċág** a broken dosser *W.*; **tsel-rá** the frame-work of a basket *Cs.*; **tsel-lúṅ** string or strap for carrying it.

ཙེ་ཙེ་, ཙི་ཙེ་ *tse-tsé, tsi-tsé* **millet** *Cs.*

ཙེ་རེ་ *tse-ré* 1. **song, tune** *Lex.* — 2. = *ṫse-ré.*

ཙེག་ཙེག་ *tseg-tség, tseg-tség zér-ba* **to rustle,** 'to make a noise like dry hay' *Cs.*

ཙེབ་ཙེབ་ *tseb-tséb* **sharp-pointed,** of needles, thorns.

ཙེམ་ཙེ་ *tsém-tse* = *ċém-tse* **small scissors.**

ཙེའུ་རི་ *tseu-rí* a species of female demons *Thgr.*

ཙེར་ཙེར་ *tser-tsér, tser-tsér byéd-pa* **to tremble, shake, quake** *Sch.*

ཙེལ་པོ་ *tsél-po* v. *tsé-po.*

ཙོ་ *tso* num. fig.: 137.

ཙོ་ར་ *tsó-ra Wdṅ., Ssk.* n. for the medicinal herb *srúb-ka*; in *Ssk. Lexx.* no botanical explication is given, but only the notice, that it is a perfume; in Kullu a sweet-scented white lily is called so.

ཙོག་པུ་ *tsóg-pu* (acc. to one *Lex.* = उत्कटुक, which is not to be found; on the other hand *Burn.* I, 310 gives *tsóg-pu-pa* = नैषद्िक. one sitting down) **the posture of cowering, squatting, crouching,** *tsog(-tsog)-pur sdód-pa, ₒdúg-pa* resp. *bžúgs-pa Pth.*, col. **tsoṅ-tsóṅ, tsom-tsóm**, **to cower, squat, crouch;** *tsóg-pu mi nus* he cannot even cower, of one sick unto death *Thgy.*; *tsog mi yzúg-pa* of a similar sense *Sch.* — (The version 'to sit on one leg drawn in' *Sch.*, which has also been adopted by *Burn.*, may possibly be founded on a mistake of *Sch.*, who in *Cs.*'s explanation: 'sitting in a crouching posture upon one's legs', prob. read 'upon one leg').

ཙོང་ཁ་ *tsóṅ-ḱa* n. of a place in Eastern Tibet *Ma.*; *tsóṅ-ḱa-pa* 1. inhabitant of that place. 2. n. of a celebrated teacher of religion and reformer, about the year 1400.

ཙོང་ཙོང་ *tsoṅ-tsóṅ* 1. = *tsog-tsóg* v. *tsóg-pu.* — 2. *tsoṅ-tsóṅ-la kur* carry it straight *W.*

ཙོན་དོང་ *tson-dóṅ* v. *btson-dóṅ.*

ཙོབ་ཙོབ་ *tsob-tsób, *tsob-tsób-la dúg-ċe* Ld.* to stand or sit in different groups, not in rows.

ཙོར་མོ་ *tsór-mo* **a five-finger pinch** *Cs.*

གཙག་པ་ *ytság-pa* v. *ₒṫság-pa*; *ytság-bu* also *btságs-bu* **lancet** for bleeding.

གཙང་ *ytsaṅ* 1. **clean, pure** v. *ytsáṅ-ba.* — 2. n. of a province in *C.*, where Tasi-lhunpo is situated; *ytsáṅ-pa* inhabitant of it.

གཙང་བ་ *ɣtsaṅ-ba* 1. vb. **to be clean, pure** *Dom.* — 2. sbst. **cleanness, purity.** — 3. adj. **clean, pure.** Most frq. as sbst. with negation: *mi-ɣtsáṅ-ba* impurity, foulness, filth *Dzl.* and elsewh.; excrement *S.g.*; *mi-ɣtsáṅ-ba rnám-pa sna-ťsógs-kyi p'úṅ-po* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *ɣtsáṅ-ma* adj., clean, as to the body, clothes etc.; *de ni rab-bkrús ɣtsáṅ-ma yin* that man is well washed and clean *S O.*; *ɣtsaṅ-btsog-méd(-pa)* one that knows no difference between clean and unclean (cf. *med*); **dirty, slovenly; rude, uncouth** *Glr.*; *ɣtsáṅ-mar byéd-pa* 1. **to clean.** 2. **to make one's self clean, smart, tidy;** **tsáṅ-ma ǰhé'-pa** *C.*, **čó-če** *W.* is said to be a euphemism for circumcision. — **s̀ul-tsáṅ-po** *C.* one that clears his plate, empties his cup; one that does a thing thoroughly. — *ɣtsáṅ-k'aṅ Cs.*, com. *dri-ɣtsaṅ-k'aṅ* v. *dri.* — *ɣtsaṅ-sbrá* religious purity, शुचि; *ɣtsaṅ-sbrá-čan* (or *daṅ ldán-pa*) morally pure, *ɣtsaṅ-sbra-méd-pa* impure *Do.*—*ɣtsaṅ-ris Sch.*: the pure country and its inhabitants, the pure, the saints.

གཙང་པོ་ *ɣtsáṅ-po*, *Ld.* **tsáṅs-po** **river, stream;** esp. the large stream flowing through Tibet from west to east, gen. called **Yarutsaṅpo**; *ɣtsaṅ-čú*, resp. *ɣtsaṅ-čáb*, id.

གཙང་བུ་ *ɣtsaṅ-bu* **screen, parasol** *Sch.*

གཙང་གཙོང་ *ɣtsaṅ-ɣtsoṅ* (or **˳dzaṅ-˳dzoṅ**?) *Ld.*, **steep, rugged, mountainous.**

གཙབ་པ་ *ɣtsáb-pa* **to detach with a crow-bar.**

གཙི་བ་ *ɣtsi-ba*, pf. *ɣtsis*, **to invite, summon, call, appoint** *Sch.*

གཙིགས་ *ɣtsigs* 1. **importance** *Cs.*, *ɣtsigs(su) -če* very important *Lex.*; *ɣtsigs čé-bar byéd-pa* to make much of *Cs.*; *Sch.* also *mi-ɣtsigs* **insignificant; unapt,** and *ma-ɣtsigs* **unimportant; without difficulty,** whereas in one *Lex. mi-ɣtsigs spyód-pa* is explained by *mi-rigs-pa.* — 2. *Pth.* 85: (but as a girl was born, the king and his ministers were quite in despair, and) *btsún-mo-la yaṅ ťugs ɣtsigs-čuṅ-bar gyur-to* also the queen's mind was much dejected (?). — 3. *Mil.: ɣtsigs-la ˳bébs-pa* frq.; by the context: **to subdue, to force, compel,** also with supine, *˳baṅs bgyid-par* to compel to obey. — 4. *Sch.*: *ɣtsigs-pai blo* quick comprehension, retentive memory.

གཙིགས་པ་ *ɣtsigs-pa*, with or without *mčé-ba*, **to show one's teeth, to grin** *Glr.*; *rnam-par ɣtsigs-pa* id. *Glr.*

གཙིར་བ་ *ɣtsír-ba* v. *˳tsír-ba.*

གཙུག་ *ɣtsug* 1. **crown of the head, vertex** *Lt.*, *spyi-ɣtsug* id. *Glr.* frq.; *ɣtsúg-tu ˳čiṅ-ba* to fasten on the head; fig. *sá-yig ɣtsúg-tu bčiṅs-pai ga*, cf. *ťod.* — 2. **tuft, crest,** of birds *Sch.* — 3. **whirlpool, eddy, vortex,** in the water *Sch.*; *ɣtsug-˳k'yil Wdṅ.*, also *rtsub-˳kyil*, perh. id. (?); *ɣtsug-rgyán* head-ornament, *ɣtsug-(gi) nór(-bu)* jewel of the head; frq. fig.: most high, most glorious among . . ., c.genit.; also *ɣtsúg-gi nór-bur gyúr-pa Glr.*, = *mčóg-tu gyúr-pa.* — *ɣtsug-tor* = *tor-čog*, उष्णीष, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an excrescence of the skull itself, v. *Burn.* II., 558. *Schl.* 209.

གཙུག་ལག་ *ɣtsug-lág* 1. **sciences,** '*literae*'; *ɣtsug-lág rnám-pa bčo-brgyád* the eighteen sciences; *k'yod ɣtsúg-lag čé-ziṅ ˳dzáṅs-pa* thou, who art rich in knowledge and wisdom. — 2. **scientific work** or **works,** frq.; *ɣtsug-lag-k'áṅ* विहार, academy, convent-temple and school, cf. also *gándho-la*; *ɣtsúg-lag-mk'an* or *-pa Cs.* a learned man.

གཙུགས་པ་ *ɣtsúgs-pa* **to bore out, scoop out, excavate** *Sch.* (?).

གཙུབ་པ་ *ɣtsúb-pa*, pf. *ɣtsubs*, **to rub,** *ɣtsub-s̀iṅ*, a piece of dry wood that is rubbed against another (*ɣtsub-stán* or *-ɣtán*) in order to make fire *Cs.*

གཙེ་བ་ *ɣtsé-ba*, pf. *ɣtses* v. *˳tsé-ba.*

གཙེགས་པ་ *ɣtségs-pa* = *˳dzigs-pa Sch.*

གཙེང་བ་ *ɣtséṅ-ba* = *ɣtsi-ba Sch.*

གཙེར་བ་ *ɣtsér-ba* = *˳tsé-ba Lex.*

གཙོ་ *ɣtso* 1. v. *ɣtsó-bo.* — 2. v. *ɣtsod.*

གཙོ་བོ་ γtsó-bo (*Ssk.* प्रधानं, consequently = *mčog*) 1. **the highest** in perfection, **the most excellent** in its kind, *γtsó-bor* or *γtsor byéd-pa, lén-pa* to place foremost, to consider the first or most excellent; *γtso byás-pai bú-mo lňa* the five noblest of the girls *Mil.; γtso byéd-pa-rnams* the most respectable, the leaders, the heads *Mil.; des γtsó-byas dpon-γyóg-rnams* the higher and lower people subject to him *Pth.* (*γtsó-byed-pa* to be the first, belongs however rather under the head of no. 2); *sňágs-kyi γtsó-bo, smón-lam-gyi γtsó-bo* (the same as *rgyál-po*) chief spell, principal prayer; *yí-ge γtsó-bo súm-ču* the 30 principal letters, (the letters of the alphabet) *Glr.; nad-rnams kún-gyi γtsó-bo* the principal disease, viz. fever *Lt.* (more correct from an Indian than from a Tibetan point of view); *γtso-čé-ba* **very important** *Thgr.;* **eminent** *Tar.; γtsó-bor* and *γtso-čér,* adv., **especially, chiefly, principally.** Hence: 2. **a chief, a principal, master, lord,** *rkaň-γnyís-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rten-gyi γtso-bo* the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. *Dzl.* chap. VI.; *čós-kyi γtsó-bo čén-po* grand-master of the doctrine, a title of Sariibu *Dzl.*; **gentleman,** but chiefly as a title = Sir, Mr., *blón-po γtsó-bo drúg-po, γtsó-bo mi drug* the six (gentlemen) ministers *Glr.*; *γtsó-mo* the most distinguished lady, the noblest, first in rank, *bú-mo γtsó-mo* the most excellent among the girls; *γtsó-mor ˏós-pa žig* the one most deserving of preference, the one of the noblest appearance *Mil.*; *γtsó-mo mdzád-pa* to be mistress, resp.

གཙོ་མ་, བཙོ་མ་ *γtsó-ma, btsó-ma* **hemp** *Sch.*

གཙོད་, བཙོད་, གཙོ་ *γtsod, btsod, γtso* (*Ld.* vulgo **stsod**), **the so-called Tibetan antelope,** with straight horns standing close together and in the direction of the longitudinal axis of the head *S.g.*, *γtsód-mo* fem., *γtsod-prúg* the young one, *γtsod-rús* the bones, *γtsod-kul* the wool of it (used for shawls).

བཙའ་ btsa (*btsa-ba Sch.?*) 1. **rust,** *lčágs-kyi btsa* rust of iron; *btsas-zas Sch., kyer Lex.* destroyed by rust. — 2. **rust, blight, smut,** of corn *Sch.* — 3. = *btsag, Sch.* — *me-btsá* **moxa** *Lt.; mi-rus-btsa?*

བཙའ་བ་ btsá-ba 1. pf. *btsas,* **to bear, to bring forth,** *čuň-ma-la bu btsas* his wife bore, gave birth to, a son *Dzl.*; *bu btsá-bai tabs mi tub* they could not bring forth *Dzl.; btsás-pa* what is begotten, new-born children or animals *Do.*; *btsá-zug laňs* pains of labour ensued *Sch.* — 2. resp. **to watch, look on, spy,** *spyán-gyis Cs.*

བཙའ་མ་ btsá-ma **fruit** *Sch.* 2. = *btsa Sch.*

བཙག་ btsag, गैरिक, **red ochre** *Med.* and *Lex.*; used also of earths of a different colour; *btsag-taň, btsag-ri, btsag-lúň* plain, hill, valley, of red earth; *btsag-yug* some other officinal mineral *Med.*

བཙག་པ་ btság-pa v. *ˏtság-pa.*

བཙག་མོ་ btság-mo a certain beverage, = *rtsáb-mo.*

བཙང་བ་ btsáň-ba prob. = *ˏtsáň-ba.*

བཙང་པོ་ btsáň-po title of sovereigns *Glr.*, alledged to be but Khams-dialect for *btsán-po.*

བཙན་ btsan 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Glr., Dom.* — 2. v. the following article.

བཙན(་པོ་) btsán(-po) **strong, mighty, powerful,** of kings, ministers etc., esp. as title of honour: **high-potent,** *Dzl., Glr.*; hence of family, race, descent: **illustrious, noble,** *lhá-mo btsán-rnams* the queens of high descent, in opp. to a third of low extraction *Glr.*; *btsan-(žiň) pyug(-po)* noble and rich *Dzl., Mil.*; **strong, violent,** *btsan-dúg* a virulent poison *Dzl.;* **forcible, violent,** *btsan-ˏprógs byéd-pa* to commit a robbery connected with violence *Pth.*; *btsan-tabs-su* by violent means *Pth.*; **coercive, strict, severe** *bka, krims Glr.*, *btsán-par mdzád-pa* rigorously to enforce (a law); **firm, staunch, immovable, not wavering,** *ňag-btsán* steadfastly abiding by one's word *Sch.*; **firm, safe,**

sure, *dben-ynás Mil.* a safe, inaccessible retreat; *rdzoṅ btsan* a firm stronghold *Lex.*; = concealed, hidden, hence *btsan-k'aṅ* the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; **definite, decided, without uncertainty,** *saṅs-rgyás-kyi bstán-pa mi núb-čiṅ mt'a btsán-par byéd-pai p'yir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

བཙབ་པ་ *btsáb-pa* imp. *btsob,* **to cut small, to chop,** wood; **to hash, to mince,** meat *C.*; *bstab-stán* chopping-block *C.*

བཙམ(ས)་པ་ *btsám(s)-pa* for *˳tsám-pa,* v. *ťo.*

བཙལ་བ་ *btsál-ba* v. *˳tsól-ba.*

བཙས་པ་ *btsás-pa* v. *btsá-ba.*

བཙས་མ་ *btsás-ma* 1. also *rtsás-ma* **harvest,** *btsás-ma rṅa-ba* **to reap, to mow** *C.* and *Lex.*, *btsás-ma ran tsa-na* in harvest time *Mil.*— 2. **wages, pay,** *gru-btsás Lex.*, fare, passage-money; *la-btsás Lex.*, *la-čan-gyi btsas?*

བཙིར་བ་ *btsír-ba* v. *˳tsir-ba.*

བཙུག(ས)་པ་ *btsúg(s)-pa* v. *˳dzúgs-pa.*

བཙུད་པ་ *btsúd-pa* v. *˳dzúd-pa, ˳tsúd-pa.*

བཙུན་པ་ *btsún-pa* 1. **respectable, noble,** of race, family, *rigs čé-žiṅ btsún-pa* id. *Dzl.*; *btsún-pai bud-méd Dzl.* a lady of rank. — 2. **reverend,** as title of ecclesiastics, *btsún-pa-rnams* the ecclesiastics, priests *Glr.*, = *ban-dhe* and *Ssk.* भदन्त (*Tar.* Transl. p. 4, note 7); even *btsún-pa k'rims-méd* wicked Reverends *Ma.* — 3. **creditable, honourable, faithful** in observing religious duties, so frq.: *mk'as btsun bzaṅ ysum* v. *mk'as-pa*; *ťsig-btsún-pa* grave and virtuous discourse *Schr., Sch.:* polite words (?), *ťsig mi btsun-pa Thgy.* was explained to me: one whom nobody believes; applied to things: **good;** thus *Mil.* says of his cane: *spa čo-ris yé-nas btsún-pa de* this cane of quite an excellent quality. — *btsún-po* = *btsún-pa* 1., *rgya-rjé btsún-po* the noble emperor of China *Glr.*; as a title v. *snyuṅ; btsún-por byéd-pa Cs.* to reverence. — *btsún-ma* priestess *Cs.* — *btsún-mo* 1. woman of rank, **a lady;** also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge *Dzl.*; **spouse, consort,** esp. **queen consort,** with and without *rgyál-poi*, frq.; *btsún-mo čé-ba* = *čen-ma* the principal wife; *btsun-mo-čan* having a wife, *btsun-mo-méd* not having a wife *Cs.* — 2. **nun,** *mo-btsún*, id. *Glr., C.*

བཙུམ་པ་ *btsúm-pa* v. *˳dzúm-pa.*

བཙེ་བ་ *btsé-ba* v. *˳tsé-ba.*

བཙེམ་པ་ *btsém-pa* v. *ťsem-pa.*

བཙོ་ *btso,* **purification, refining** (?) **ser-la tso taṅ-wa** *C.* to refine gold (which term eventually is the same as 'to boil') v. *˳tsod-pa; btsó-ma, btsós-ma* a purified substance, *yser btsó-ma,* purified gold, very frq. with regard to a bright yellow colour *Glr.*

བཙོ་བ་ *btsó-ba* v. *˳tsód-pa*; *btso-blag-pa* **to dye, to colour,** *btso-blág-mk'an* **a dyer,** *Lex.*

བཙོ་མ་ *btsó-ma* 1. = *ytsó-ma.* — 2. v. *btso.*

བཙོག་པ་ *btsóg-pa* I. vb. v. *˳tsog-pa.*

II. adj., also *(b)rtsóg(s)-pa, W.* **sóg-po** 1. **unclean, dirty, nasty, vile,** *˳di-ni šin-tu rtsóg-pai sa yin* this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *ṅa btsog-čiṅ* when I am getting unclean, i.e. when I am confined *Dzl.*; *lus btsog-pa mnyam-pa ˳di* this vile stinking body *Dzl.* — 2. in *W.* the common word for **bad** in every respect, **useless, spoiled, troublesome, perilous** (e.g. of a road); **injurious;** also in a more relative sense, **inferior, poor,** of goods; *btsog-nág* tobacco-juice, oil from the tobacco-pipe.

བཙོང་ *btsoṅ* **onion** *Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btsoṅ srég-pa* to roast onions.

བཙོང་བ་ *btsóṅ-ba* v. *ₒtsóṅ-ba.*

བཙོད་ *btsod* n. of an animal, = *ɣtsod,* q v. — 2. n. of a plant, **madder** मञ्जिष्ठा, (*Rubia Manjit*); *btsod-ₒbru* seeds of this plant, *btsod-ẑiṅ* field on which it is grown.

བཙོན་ *btson,* also *btsón-pa,* **a captive, prisoner,** *nyés-pa byás-pai btson ẑig* an imprisoned criminal *Dzl.*; *btsón-du ₒdzín-pa* to take prisoner *Dzl.*; *ₒjúg-pa* to put to prison; *btsón-nas ₒdón-pa* to set free, *ťár-ba* to be released; *bzáṅ-btson* undeserved imprisonment or detention (ni f.), e.g. of hostages, fig. of people that are snowed up *Mil* — *btsón-k̔aṅ, btson-ra* prison. — *btsón-doṅ* 1. **dungeon,** keep; *Mil.: ɣnás-skabs-kyi btsón-doṅ* the dungeon of life. — 2. *W.* **deep abyss, gulf,** **tsón-doṅ ťóṅ-na mi máṅ-poi go k̔or** many are getting dizzy, when looking into a deep abyss. — *btsón-rdzi, btsón-sruṅ* jailer, turnkey. — *btsón-rdzas* prison-fare.

བཙོལ་བ་ *btsól-ba* v. *ₒtsól-ba.*

ཙ་ *rtsa* I. sbst., more col. *rtsá-ba* (*W.* **sá-wa**) or *rtsá-bo S.g.* 5, 1. **vein,** *rtsa ɣčód-pa* to open a vein *Dzl.*, **sá-wa gyáb-če** *W.* id. Owing to the imperfect state of Indian and Tibetan anatomy, resulting from inveterate prejudices both of a religious and intellectual nature, great confusion prevails also in the department of angiology, many different vessels of the human body, and even part of the nerves being classed among the veins, so that it is impossible to find adequate terms for the Tibetan nomenclature. This applies e.g. to the division of the *rtsa* in *čágs-pai, srid-pai, ₒbrél-pai,* and *ťséi* or *sróg-gi rtsa,* which last term does not correspond to what we understand by artery (*Cs.*); so it is also with respect to the three principal veins, which by a mystic theory are stated to proceed from the heart, *dbú-ma* the middle one, white, *rkyáṅ-ma* the left one, red, and *ró-ma* the right one, white, concerning which cf. the articles *ɣtúm-mo* and *ťig-le*; *rtsa-dkár,* also *rlúṅ-rtsa Med.*, are perh. in most cases the same as **artery,** acc. to the well-known supposition of the ancients, that the veins of dead men, appearing empty, contain air; *p̔ar-rtsa* id., as in the living body it pulsates; *rtsa-nág* or *k̔rág-rtsa,* vein, blood-vessel; *rtsa-sbúbs* is mentioned *Lt.* 147, 10, as a surgical instrument. Some names are more or less clear: *míg-rtsa* seems to be the Vena fac. ext., *rtsa-čúṅ* Vena jugul.ext., *rtsa-čén* or *rtsa-bo-čé* V. saphena magna, *p̔o-mťsan-ghi dbus-rtsa* V. dorsalis penis. *rgyú-grog-rtsa,* on the other hand, are the ureters, ni f., which are represented as proceeding from the small intestine. — *rtsa-rgyus Med.* 1. *Sch.:* 'veins and sinews' (?); *rtsa-rgyus-ₒgag* an obstruction of the veins *S.g.* 2. title of a book: Directions how to feel the pulse. — *rtsa-čús, C. rtsa-ₒdus* cramp. — *rtsa-mdúd* an inturgescence of the veins. — *rtsa-ɣnás Mil.* seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 Nidanas (v. *rten-ₒbrel* sub *rtén-pa* comp.) — *rtsa-spún* tissue of veins *Sch.* — 2. **pulse,** so in *rtsa ltá-ba,* or *rtog-pa Med.* to feel one's pulse, and *mťson-, kan-,* or *čag-rtsa* the feeling one's pulse with the second, third or fourth finger.

II. sbst, for *rtsá-ba.*

III. particle in conjunction with numerals: 1. gen. connecting the tens with the units, equivalent to **and:** *nyi-šu-rtsa-ɣčig* twenty and one; less frq. after *brgya* and *stoṅ,* where also *daṅ-rtsa* is not unusual, yet examples as the following: *S g.*, fol. 5, where the sum of 62, 33, 95 and 112 is stated to be = *sum-brgya-rtsa-ɣnyis,* and *Pth.* p. 34, twice *lṅa-brgyá-rtsa ɣčig* = *stoṅ-daṅ-rtsa-ɣnyis,* — exclude any doubt as to the proper use of the word. — 2. inst. of *nyi-šu-rtsa-ɣčig* to *nyi-šu-rtsa-dgu, rtsa-ɣčig* etc. is also used by itself, as an abbreviation, e.g. *S.g.* p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in *W.* and *C.*, that *rtsa* in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers

mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bčú-rtsa nyí-šu-rtsa, brgyá-rtsa*, without any units following, e.g *Tar.* 120, 10, the word evidently stands but pleonastically, like *ťam-pa*.

ཙྭ *rtswa* (*Bal., Pur. rtswa, stswa*) *C.* **tsa**, *Lh., Ld.*, **sa**, **तृण, grass, herb, plant**, *rtsa-ǩai* (or *rtsa-rtsei*) *zil-pa* the dew on the grass *Glr.*; *rtsa nyag γčig* a single blade of grass *Cs.*; *sňó-yi rtsa, rtsa-sňón* green grass; *rtsa-skám*, and often *rtsa* alone, **hay**, *rtsa rṅá-ba* to mow grass, *ₒťú-ba*, to gather (grass); *rtsá-ǩa C., W.* pasture, pasturage, **sá-ǩa gyál-la** *W.* good pasturage. — *rtsá-čan* covered with grass, grassy. — *rtsa-mčóg* Kusha-grass *Lex.*, v. *ku-ša*; *rtsa-mčog* (*-groṅ*) town in West Assam, where Buddha died *Glr.*; Kamarūpa. — *rtsa-ťág* grass-rope *Dzl.* — *rtsa-ťún* grass-gatherer *Sch.* — *rtsa-γdán* grass-mat *Sch.* — *rtsa-γyáb* manger *Sch.* — *rtsa-ras Sch.* 'linen', prop. the same as *la-ta* q. v. — 2. euphemism for *rkyag*; **tsa táṅ-wa** *C.* to go to stool; *rtsa ču bsdams Mil.* he suffers from obstruction and strangury.

ཙ་བ *rtsá-ba*, I. cf. *rtsaṅ* and *rtsad*, *Ssk.* **मूल**, 1. **root** (*W.* com. **bá-ťag** for it), **stalk of fruits**; *rtsá-ba lṅa* five (medicinal) roots, viz. *rá-mnye, lčá-ba, nyé-šiṅ, ǎ-šo* (better *ǎ-ša*)*-gandha, γzé-ma*; *rtsá-ba-nas ₒbyín-pa* etc. to pull out with the root, to eradicate, extirpate, mostly fig., v. below. — 2. **the lower end** of a stick, trunk of a tree, pillar; *má-ťog rtsá-ba* id. *Mil.*; the **foot** of a hill, mountain-pass, the latter also *lá-rtsa W.* **lár-sa**; *rtsá-bai žal, lag* the lower faces or hands of those images, that represent deities with many faces and hands *Glr.*; *rtsá-bai ṅos* base of a triangle *Tar.* 204, 1; **fundament, foundation-pillar,** and the like; in later literature and vulgo *rtsá-bar* and *rtsar*, rarely (*Glr.*) *rtsá-ru* postp. with genit., **to, at,** e.g. to go to, to come to, to be at, both of persons and things, *bud-méd-kyi rtsar nyál-ba* or more euphem., *pyín-pa* to go to a woman *Glr., šiṅ-gi rtsar*, even *čui rtsar Glr.*; **at, near, to,** a tree, river etc.; so also *rtsá-la* **to, at**; *rtsá*(*-ba*)*-na Glr.* and vulgo (incorr.) **tsá-ne** *C.* **at, near**; without a case following: *rtsar byúṅ-nas* coming near, stepping up to *Glr.* — 3. **root** fig. **origin, primary cause,** also *γži-rtsa*, e.g. *ₒǩor-bai γži-rtsa γčod-pa Mil.* to cut off the root of transmigration, to deliver a soul from tr.; *rtsá-ba-nas ₒbyín-pa, ₒdón-pa, ₒgóg-pa* etc., also *tsáṅ-nas, tsád-nas γčód-pa* etc., to exterminate (root and branch), to annihilate; on the other hand: *rtsa-brdár-γčod-pa Mil., rtsád-γčod-pa* to examine closely, to investigate thoroughly. — *nyon-móṅs-kyi rtsá-ba γsum* are the three primary moral evils, viz. *ₒdod-čágs, že-sdáṅ, γti-mug*; *rtsa-brál* therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, **unlimited,** e.g. *snyíṅ-rje Glr., sems nyíd Mil.*; *dgé-bai rtsá-ba, dgé-rtsa* a virtuous deed, as a cause of future reward, *skyéd-pa, spyód-pa, byéd-pa* to perform such a deed; *rtsá-bai* . . . **the original, primary, principal** . . ., e.g. *don*, primitive or first meaning *Cs.*; *rtsá-bai nyon-móṅs-pa Cs.*: 'original sin', *Sch.*: 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; *rtsa* (*-bai*) *rgyud* an introductory treatise, giving a summary of the contents of a larger work, e.g. of the *rgyud-bži*, mentioned sub *brgyud*; also title of other works, *Ssk.* मूलतन्त्र, v. *Cs. Gram.*, chronol. table; whether *Sch.*'s translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; *rtsá-ba daṅ ₒgrél-ba Cs.* 'text and commentary'; in *rtsá-bai ma Thgy.* the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as *rtsá-bai raṅ-bžin* nature *Cs.*; *rtsá-bai blá-ma* seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to *brgyúd-pa*, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in *brgyúd-pa* and the variable spelling;

v. *rgyúd-pa* extr. — *rtsa-tór Sch.*: 'lower end and top' (?) (should perh. be *rtsa-tog*); *rtsa-mi Tar.* 191, 3 is rendered by *Schf.* with 'Haupt-Mann', principal man. — *rtsa-lág* (*Schr.*: root and branches) *Lex.* बन्धु relations, kindred; *rtsa-lag-čan* having relations, *rtsa-lag-med* without relations *Cs.* — *rtsa-šés Sch.*: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa* **vein.**

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtsá-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

རྩ་ལ་ *rtsá-la* v. *rtsá-ba* I, 2.

རྩང་ *rtsań* = *rtsá-ba* seldom, v. *rtsá-ba* I, 3.

རྩངས་པ་ *rtsáńs-pa* lizard, *brag-gi Lt.* (*W.* **gag-čig**).

རྩད་ *rtsad* = *rtsá-ba* **root,** *rtsád-nas yčód-pa Mil.* to root out, to eradicate; *rtsad yčód-pa*, = *rtsa-brdár yčód-pa*, = *tsar* and *ysar yčód-pa*, to search, investigate *Mil.*; *gar bžugs rtsad bčád-nas* to inquire, search for a person's place of abode *Pth.*

རྩབ་པ་, རྩབ་རྩབ་ *rtsab, rtsab-rtsab* v. *tsab-tsub.*

རྩབས་ *rtsabs* **ferment, barm, yeast,** prepared of barley-flour; *rtsabs-kur* a sweetish sort of bread, made up with it *Ld.*; *rtsábs-mo* a beverage brewed from roasted meal (*rtsám-pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called *btság-mo; žó-rtsabs Sch.* milk-brandy, not known to us.

རྩབས་རུ་ཚ་ *rtsabs-ru-tsa Lt.* n. of a medicine.

རྩམ་པ་ *rtsám-pa*, I. sbst. 1. **roast-flour,** flour from roasted grain, *ˌbras-rtsam* of rice, *gro-rtsam* of wheat, *nas-rtsam* of barley, this last the most common; stirred with water, beer, or tea into a pap, it is the usual food in *C.* — *rtsám-ˌbru* roast-flour and grain = victuals in gen. *Kun.* — *rtsám-rín* the price of flour *Sch.* — 2. **urine** *Lt.* *rtsam-mdóg* colour of urine.

II. vb. v. *rtsóm-pa.*

རྩར་ *rtsar* v. *rtsá-ba* I, 2.

རྩལ་ *rtsal* 1. **skill, dexterity, adroitness, accomplishment;** in the first place **physical skill,** *lag-rtsal-čan* of a skilful, practised hand *W.*; *sgyu-rtsál* id., *stobs dań sgyu-rtsál* strength and dexterity *Glr.*, skilfulness; *rtsal(dań) ldán(-pa)* skilful, expert, adroit, *rtsal-méd* the contrary; *rtsal ˌgran-pa* to vie in skill, *rtsal sbyóń-ba* to practise, or improve one's self in skill *Mil.*; *rtsal šor* all skill is gone, *rgud* id. *Sch.; stobs-(kyi) rtsal, Lex.* पराक्रम, strength, energy, *mtu-rtsál* and *rtsal-mtu* prob. id. *Dzl.*, *S.g.;* *rtsal-čé-ba* or *rtsal-po-čé* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. *Dzl.*; *rtsál-gyi mčońs* a gymnastic feat *Lex.*; *rtsal-sbyoń* bodily exercise, nimbleness, agility, *báń-rtsal-sbyoń* nimbleness in running, *yšóg-rtsal-sbyoń* agility in flying *Mil.*; *ču-rtsál* feats performed in the water; the art of swimming *Pth.*; vulgo *W.* also for natural, innate abilities: *míg-rtsal-mkan* keen-sighted, *míg-rtsal nyams* of a weak sight; *rtsal-tón Sch* 'skilful, masterly' (?) — 2. in later times used in a special sense of **skill, expertness in contemplation,** cf. *sgóm-pa;* so frq. with *Mil.; byań-čub-séms-kyi rtsal ysum*; *lam-ˌgag-méd-kyi rtsál-ka* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

རྩས་མ་ *rtsás-ma* v. *btsás-ma.*

རྩི་ *rtsi* 1. all fluids of a somewhat greater consistency, such as the **juice** of some fruits, **paints, varnish** etc., *rtsi-čan* **viscid, sticky, clammy;** **tsi gyág-pa** *C.*, **si gyáb-če, kú-če, táń-če** *W.* to colour, to paint, **tsi táń-wa** *C.* also to solder; *ldab-pa*(?) *Sch.* to lacker, to varnish; *sbráń-rtsi* **honey;** *nád-kyi rkyen rtsi* a medical draught, potion *Dzl.* ༢༦, 7, (another reading: *sman*); *bdúd-rtsi* nectar; *tsón-rtsi* painter's colour, *dkár-rtsi* white-wash, *nág-rtsi* black paint, *dmár-rtsi* red paint; **sér-tsi** *C.* gilding, **ńúl-tsi** silvering *C.* — 2. applied to external appearance: **dóń-si** *W.* **complexion;** even *spa rtsi ˌjam ka-dóg légs-pa de* this cane, as to its outside smooth, as to colour beautiful *Mil.* (unless *rtsi* be = shell, bark, rind?)

— *rtsi-tóg* juicy fruit; *rtsi-śiṅ* 1. **fruit-tree** *Pth.* 2. **tree,** in gen. *Glr.* and elsewh., frq. — *rtsi-gu* fruit-kernel, the kernel in a fruit-stone (not the latter itself *Sch.*); *W.* for **tsi-gu**, q.v.; *rtsi-gu-mar-nag* oil extracted from the stones of apricots; *rtsi-már Lt.* id.

རྩི་བ་ *rtsi-ba*, pf. *(b)rtsis,* fut. *brtsi*, imp. *(b)rtsi(s)* 1. **to count,** **sí-te bór-ce* W.* to pay down, money; cf. also *rtsis.* — 2. **to count, reckon, calculate,** *mi ré-la p̔ul re-rèi t̔ád-du* reckoning a handful to each *Dzl.; żag súm-ću-la zlá-ba γčig, zlá-ba bču-γnyis-la lor rtsí-ba* to reckon a month at 30 days, a year at 12 months *Thgy.; mi-lo-ltar rtsi-ba* to count by the years of a man *Thgy.; gaṅ bzaṅ rtsi-ba* to calculate which (day) be a propitious one *Glr.; dus rtsi-ba* to reckon up, to compute the time *Mil.*; **če-míṅ ḍál-la sí-ce* W.* to reckon among the adults; *yón-tan-la skyón-du rtsi-ba* to consider good qualities as faults, = *ltá-ba* I, 2; *brduṅ rtsi* he may be reckoned to strike, i.e. he is very likely to strike, threatens to strike *C.; brtsis zin* 1. **the account is closed,** the bill is ready. 2. **product, sum total.**

རྩིའུ་ *rtsiu* n. of a plant, = *pri-yáṅ-ku Wdṅ.*

རྩིག་པ་ *rtsig-pa* I. vb.,pf. *(b)rtsigs,* fut. *brtsig,* imp. *(b)rtsig(s),* 1. **to build,** whether of stone or of wood, *k̔áṅ-pa.* — 2. **to wall up,** *sgo* a door *Glr.* — II. sbst. **wall, masonry.**

Comp. *rtsig-skyábs Stg.* is said to be = *rtsig-rmáṅ.* — *rtsig-ṅós* side of a wall. — *rtsig-rdó* stone for building. — *rtsig-dpón* master-mason, architect. — *rtsig-p̔úr* a peg in a wall, wall-hook, to hang up things. — *rtsig-rmáṅ* fundament of a wall. — *rtsig-zúr* edge or ledge of a wall *Thgy.* — *rtsig-bzó-pa* brick-layer, mason. — *rtsig-γyóg* journeyman mason.

རྩིགས་ *rtsigs, Sch.*: '*rtsigs-čé* very gracious and well-affected' (?), prob. should be *rtsis-če* q. v. no. 3.

རྩིགས་མ་ *rtsígs-ma* **turbid matter, sediment, impurity,** = *tsígs-ma S.g.*

རྩིང་བ་ *rtsiṅ-ba* adj. and sbst., **coarse, clumsy, rough, rude; coarseness** etc., *B.*; *rtsiṅ-po B.* and *C.*, *rtsíṅ-ge C.*, *W.* id., but only adj.; *p̔ye* coarse meal, grits (opp. to *żib-po, ˳ǰám-po*); *spyód-pa rtsiṅ-ba* of rude manners *Glr.*

རྩིད་པ་ *rtsid-pa* **the long hair of the yak,** *rtsid-t̔ágs = re-t̔ágs* coarse cloth manufactured of it; *rtsid-stán* saddle-cloth *Mil.*; *rtsid-gúr* tent-covering made of it.

རྩིབ(ས)་མ་ *rtsib(s)-ma* 1. **rib,** *rtsib-mai bár-nas* from between the ribs *Glr.; rtsib-lógs γyas γyon* all the ribs of the right and left side *Dzl ; rtsib-logs ná-ba* pain about the ribs *Do.; rtsib-ríṅ* the upper ribs (?) — 2. **spoke** of a wheel, frq.; *rtsib-kyi mu-k̔yúd* fellies composing the rim of a wheel *Cs.;* in ornamental designs the *rtsib-ma* are often fanciful figures, supplying the radii of the circle; further: **the sticks** or **ribs** of a parasol, canopy etc. *Glr.*; **the spars** of a felt-tent, **the ribs** or **futtocks** of a boat *Schr.* — *rtsib-ri* n. of a mountain, = *śri-ri.*

རྩིས་ *rtsis* 1. **counting, numbering, numeration,** *rtsis-las ˳das-pa* innumerable *Mil.*; **bód si-la, món-si-la* W.* according to Tibetan, according to Indian counting or computation of time (is to-day the twentieth); **mí-si, ḍóṅ-si* W.* numbering of the people, of the domiciliated; **mág-si táṅ-ce* W.* to hold a numbering of military forces. — 2. **account,** *rtsis byéd-pa Glr.*, *˳débs-pa Mil.*, *γyáb-pa C.*, *W. *kor-ce, (l)ta-ce** **to calculate, to compute,** *rtsis-su sbyár-ba* to count together, to sum up *Dzl.;* **calculation, computation** (beforehand), **scheme;** **żag nyi-śu-la ˳gro- (or ča-rtsis yod)* W.* in about 20 days we calculate, i.e. we intend, to go; **śíṅ-ta gyúg-si yód-pe dus-tsód-la* Ld.* at the hour, when according to their calculation the carriage was to start; *rtsis-kyis* (or *rtsis byás-nas*) *ṅó-śes-pa* to find by computation *Glr.* — *skár-rtsis* **astrology, astronomy;** *dkár-rtsis, nág-rtsis,* acc. to *Cs.*: Indian and Chinese astronomy and chronology. — 3. **estimation, esteem,** *rtsis-po čén-po byéd-pa* to value, to make much of, *lús-kyi rtsis-po-če* one that makes much of his own body, by indulging and adorning it *Thgy.*; *rtsis-rtsis byéd-pa Sch.* id.; *dé-la bla-*

lhág-tu rtsís-su byed he respected her beyond measure *Tar.*, *Schf.* — **si-rúg** vulgo *W.* for *rtsis* in most of its significations.

རྩིས་པ་ *rtsís-pa* 1. also *rtsis-mk̓an* **mathematician, astronomer, soothsayer; accountant** *Cs.* — 2. n. pr. *rtsís-pa ȧ-mgrón* secular, *rtsís-pa mgron-ɣnyér* spiritual name of the late Resident of the Sikim government at Darjeeling, called by the English Cheboo Lama, † 1866, v. Hooker Journ. — *rtsís-dpon* a chief mathematician, chief accountant, receiver general *Cs.*

རྩུབ་པ་ *rtsúb-pa* I. vb. **to revile, abuse,** v. *ṅor rtsub-pa* sub *ṅo.*

II. adj., com. *rtsúb-po, rtsúb-mo Ssk.* परुष, **uneven, rough, rugged,** of the skin, cloth etc.; **coarse-grained,** powder; **rough, wild, dreary,** countries, *roṅ-rtsub* with wild ravines *Glr.;* **bristly,** hair; **harsh, tart, astringent,** of taste *Med.*; also applied to any thing of a highly **aromatic, pricking, pungent** or **acerb** taste, such as onions and similar vegetables, liable to cause both dietetic and religious scruples; *rtsub-zás* food of this description; in music: **strong, forte;** of sentiment and behaviour: **rude, unfeeling, regardless, callous** *S.g.*, *Glr.*

རྩེ་(མོ་) *rtse(-mo)* 1. **point, top, peak, summit,** *k̓aṅ-, gri-, ri-, šiṅ-rtse,* or *k̓aṅ-pai* etc., *rtsé-mo* **gable** of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: *dbú-rtse Glr.*; *lá-rtse, W.* **lár-se** (cf. *rtsá-ba* I, 2.) **lá-se** **summit** of a mountain-pass; *rtse daṅ logs-su* terminal and lateral *Wdṅ.*; *rtsé-sgro Glr.* flag-feather, pinion; *ža rtse-riṅ* hat with a high crown *Tar.*; *rtse ɣčil-ba Sch.:* to break off the point, to blunt; *rtse-reg-č̓é Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. **point, particular spot,** *rtse ɣčig-tu ltá-ba* to look at one point; also adv., to look **steadily, unremittingly,** as: *ráṅ-gi grib-ma-la rtse-ɣčig-tu ltá-ba Wdṅ.*, also *Tar.* frq.; *sems rtse ɣčig-tu byed-pa* to direct the mind to one point, frq.; *sems rtse-ɣčig-tu byás-pai tiṅ-ṅe-ˏdzín-la žúgs-te Dzl.;* aim, *t̓se ˏdii rtse ɣčig* as this life's only aim *Mil.*

རྩེ་བ་ *rtsé-ba*, pf. *rtses*, imp. *rtse(s)*, क्रीड्, (different from *brtsé-ba*) 1. **to play,** *mig-máṅ* at chess *Dzl.*; **to sport, to frolic,** used also of animals *Dzl.*; *rtse bro ɣtóṅ-ba* to run to and fro, playing and skipping, of deer *Mil.;* **to joke, to jest,** *rtsé-žiṅ dgá-ba, rtse-dgá spyád-pa* id.; **yáṅ(s)-pa sé-če** *W.* id.; **to enjoy, amuse, divert one's self, to take recreation,** *t̓sal-gyi naṅ-du rtser soṅ* they went on a pleasure party into the woods *Dzl.;* euphem. of cohabitation, *ˏdi daṅ rtsé-bar byao Pth.* I mean to enjoy her.

Comp. *rtsé-mk̓an* player, gambler, gamester. — *rtse-grógs, rtsed-grógs* play-mate. — *rtse-dgá* v. above. — *rtse-rgód* sport and laughter. — *rtsé-sa* play-ground, place of amusement. — *rtse-sems* a mind fond of play; *k̓yód-kyis rtsé-sems yin mod k̓yaṅ* though you may still relish pleasures *Pth.*

2. **to touch,** *W.* **lág-pa ma se** do not touch it with your hand. — 3. **to shudder** (cf. *spu*).

རྩེ་ཆུང་ *rtse-čúṅ* = *rtsa-čúṅ*, Vena jugularis externa.

རྩེག་པ་ *rtség-pa*, pf. *(b)rtsegs*, fut. *brtseg*, imp. *rtsog, W.* **ság-če(s)** 1. **to lay one thing on or over another, to pile up, stack up, build up,** wood, boards; to put slices of meat on bread; fig.: *ná-ro ɣnyis brtseg* two 'naro' one above the other, ‍ ཹ, *Gram.;* gen. **double;** *k̓aṅ-pa rtsegs-pa* 1. **'a house of two stories'** = a stately building, palace; by this word *Wdṅ.* explains *k̓aṅ-bzáṅ*, v. *bzáṅ-po.* 2. acc. to other *Lexx.*, **an apartment built on another,** an upper chamber; balcony on the roof of a house, कूटागार; *rgya-grám brtségs-pai mčód-rten* a chod-ten with a cross (v. *rgya-grám*) on the top *Pth.* — 2. **to tuck up,** clothes *Cs.* — 3. *dbugs rtségs-pa, gyén-du dbugs(-kyis) rtség-pa Med.*, **short-breathed, asthmatic, panting, gasping,** from fright etc., or as a sign of approaching death. — *dkon(-mčóg) brtségs(-pa);* रत्नकूट title of a book.

རྩེང་བ་ *rtseṅ-ba*, pf. *brtseṅs*, fut. *brtseṅ*, imp. *(b)rtsoṅ(s)* **to tuck up, truss up.**

རྩེད་པ་ *rtséd-pa* I. also *rtsén-pa*, = *rtsé-ba* **to play;** *rtsed rtsé-ba* id.; *rtséd-mo*

play, game, *dgá-bai rtséd-mo byed-pa Dzl.*; *glu gar rtséd-mo byéd-pa* to sing, dance and play *Glr.*; *rtséd-mo* toy, *byís-pai* children's toy *Mil.*; *rtséd-mo-čan* playful, sportive, merry *Cs.*; *rkyál-, gár-, grí-, čól-, mčóṅ-, rtá-rtsed* the sport of swimming, dancing, fencing, dicing, leaping, riding *Cs.*; *γyeṅ-rtséd* play, amusement, diversion; *rtsed-dgá* id. *Sch.*; *to-to-liṅ-líṅ rtsed* q.v.; *rtséd-ₒjo, rtsén-ₒjo, W.* **sén-jo** sport, public amusement, popular pleasure; *γžón-nu rtséd-ₒjoi tsógs-kyis bskór-nas* surrounded by a number of youthful playmates; **sén-jo táṅ-če** *W.* to arrange a sport.

II. to varnish (?).

རྩེད་མ་ *rtséd-ma* the disagreeable feeling in the teeth produced by acids *Sch.*; *rsed-ám* a shivering, cold shudder *Sch.* v. *rtsé-ba* 3.

རྩེད་མོ་, རྩེན་པ་ *rtséd-mo, rtsén-pa* v. *rtséd-pa.*

རྩེན་གོག་ *rtsen-góg Mil*, acc. to *Sch.*: calf of the leg.

རྩེས་ *rtses* v. *rtsé-ba.*

རྩོག(ས་)པ་ *rtsóg(s)-pa* v. *brtsóg-pa.*

རྩོད་ལྡན་ *rtsod-ldán* n. of a certain era or period of the world v. *dus* 6.

རྩོད་པ་ *rtsód-pa*, I. vb., pf. *brtsad* to contend, to fight with arms *Dzl.*; with words: to dispute, debate, wrangle, frq., *daṅ* with, *la* about; *rtsód-čiṅ mi-snyán rjód-pa* to speak evil words, to use bad language, in quarreling.

II. sbst. dispute, contention, quarrel; disputation *Glr.*; *rtsód-pa ₒgrán-pa* to compete in disputation *Glr.* — *tsád-mai rtsód-pa* a learned debate about words; *rtsód-pa-rnams* points of controversy *Tar.* 132,18, *Schf.* — *rtsod-γží* the subject of a disputation.

རྩོན(མ་) *rtsón(-ma) Pur.* nausea, vomiting, **rtson póg** he grows sick; **rtsón-čas** to be sick, to vomit.

རྩོམ་པ་ *rtsóm-pa* I. vb., pf. *(b)rtsams, rtsoms*, fut. *brtsam*, imp. *rtsom(s)* 1. to begin, commence a work, to be about, to set about an undertaking; *ₒbrós-par brtsáms-te* being about to run away *Dzl.*; *čós-las brtsáms-te rtsód-do* it was about religion that our dispute began *Tar.*; *ṅo-lóg brtsáms-pa-las* beginning, stirring up an insurrection *Glr.*; *dé-nas brtsáms-te* beginning at this place, from here, from that time (cf. *bzúṅs-te* sub *bzúṅ-ba*). — 2. to make, to accomplish, *γsó-bai las mi brtsám-mo* so he will not accomplish the business of healing; com. to compose, to draw up, in writing, *bstán-bčos rtsom-mí* author, writer, composer *Pth.*; *brtson-ₒgrús rtsóm-pa Dzl.* frq., to work diligently, carefully; to take pains, to exert one's self, *rtsóm-par*, or *rtsóm-pa-la mkás-pa* a clever writer, an elegant composer, which title in Tibet is applied to any one, that exhibits in his style high-sounding bombast with a flourish of religious phrases; *čad rtsod rtsom γsum-gyi bšad-gra Glr.* prob. a school, in which religion is taught and explained, combined with disputations and written compositions. —

II. sbt. beginning, commencement (आरंभ), *rtsóm-pa daṅ-po* the first beginning *Ld.-Glr.*; a doing, proceeding, undertaking, deed *Tar.*

རྩོལ་བ་ *rtsól-ba* 1. vb. to endeavour, to take pains, to give diligence; *rtsól-bar* adv. diligently, zealously; *kyód-kyis rtsól-bai dús-la bab* now you must use dispatch *Pth.*; *rtsol-méd* unsought, *rtsol-méd ₒgró-bai don byéd-pa* to seek the welfare of beings without their caring for it *Glr.*; *srog rtsól-ba Lex.* and *Mil.*, acc. to *Sch.*: to draw breath, to take fresh courage, which seems to be implied by *dbugs rtsól-ba Ma.*; *nyal-po rtsol drag(-na)* if cohabitation is immoderately indulged in *Med.* — 2. sbst. zeal, endeavour, exertion, *rtsól-ba skyéd-pa* to use diligence *Zam.*

སྩོལ་བ་ *stsól-ba*, pf. and fut. *stsol* (**sól-wa, sál-wa**), 1. to give, bestow, grant, when the person that gives is respectfully spoken to, much the same as *γnaṅ-ba* q.v.; *stsál-du γsol* please to give, to grant etc. *Dzl.*; *bdág-gi lám-rgyags stsol čig* pray, give me provisions (provender) for the journey *Dzl.*; to give back, to return what had been lent *Dzl.*; to grant, bestow, afford, give (as

a present); also for *ytóṅ-ba* **to send, to send out**, so at least in *W.*; further: *W.* **ja sal, šu-gu sal, deb-sal** please to give me some tea, to lend me some paper, pray, give me change; or more pressingly: **ja sal gos** I earnestly request you for some tea etc., I entreat you to . . .; **sal mi gos** I thank you, I do not want it; *bká-stsal-ba* v. sub *bka; dṅos-grúb stsól-ba* to bestow spiritual gifts (?). — 3. sometimes incorr. for *bsál-ba* (*sél-ba*) **to clean, to clear, to remove** *Dzl.*

བརྩད་པ་, བརྩམ་པ་ *brtsád-pa, brtsám-pa* v. *rtsód-pa, rtsóm-pa*, sometimes incorr. for *btsád-pa, btsám-pa.*

བརྩེ་བ་ *brtsé-ba* vb. **to love**, sbst. **love, affection, kindness**, nearly the same as *byáms-pa*, frq. preceded by *snyiṅ*, resp. *ťugs*, q. v.; *brtsé-bas* out of love, kindness, e. g. *ynáṅ-ba* to give something out of love; **with love, lovingly, kindly**, e. g. *skyóṅ-ba* to protect; *brtsé-bai ťsig* words of love, kind exhortations *Glr.*; *brtsé-bai ṕyag-bris* your very kind letter; *snyiṅ-brtse-ba*, resp. *ťúgs-brtse-ba* = *brtsé-ba; brtsé-ba-čan, brtse-ldán* **loving, affectionate, kind**; *brtse(-ba)-méd(-pa)* **unkind, unmerciful, ungracious**; *brse-ydúṅ* **love, affection**, *ṕa-má brtse-ydúṅ če yaṅ či žig bya* what could even parental love do? *Glr.; lha-ṕrúg yžón-nui brtse-ydúṅ de* this proof of love on the part of young goddesses towards me *Mil.*

བརྩོན་པ་ *brtsón-pa* 1. vb. with *la*, **to strive, to aim at, to exert one's self for**, *ťsógs-pa-la* an accumulation of merits, frq.; *brtsón-par byéd-pa*, or *ˌgyúr-ba*, also with *mṅón-par* preceding it; **to apply one's self**, *lás-la* to business, *ťugs-dám-la* to meditation *Dzl., Mil.* — 2. sbst. (*Ssk.* वीर्य; *virtus*). **endeavour, effort, care, exertion**, *byá-ba-la brtsón-pa* alacrity, readiness to act *Wdṅ.*; more frq. *brtson-ˌgrús* v. below. — 3. adj. = *brtsón-pa-čan, brtson-ldán Mil.*, **diligent, assiduos, studious**, *sgrúb(-pa)-la* eager to obtain power over demons *Mil.*; *brtsón-par* **on purpose, with intention, wilfully**; as sbst. mostly *brtson-ˌgrús*, with *skyéd-pa, byéd-pa, rtsóm-pa* to use diligence, to show energy, zeal etc.; *brtson-ˌgrús drág-po* intense application; *brtson-ˌgrus-čan* **assiduous, studious**, *brtson-ˌgrus nyáms-te Stg.* having lost one's energy.



ཚ 1. the letter *ťsa*, the aspirate of ཙ (cf. ཙ), sounded *ťs*. — 2. num. fig.: 18.

ཚ་ *ťsa*, 1. **hot**, v. *ťsa-ba.* — 2. **grandchild**, v. *ťsá-bo.* — 3. v. *ťsa-ťsa.* — 4. resp. **illness, complaint** *C.*

ཚྭ་ *ťswa* **salt**, *ťswa ˌdébs-pa* **to salt**, with *la*; **ťsa nyén-če* W.* to taste, to try, food prepared with salt; *ḱa-ru-ťswa* **alum** *Med.*; *rgya-ťswa* **sal-ammoniac** *Med.*; *lče-myaṅ-tswa* **alum** *Lt.*; *rdo-ťswa* **rock-salt** *Cs.*; *ba-ťswa* **impure soda**, v. *bá-mo.* — *bód-ťswa Lt.?* — *lán-ťswa* = *ťswa.* — *ťswa-ḱa* salt mine *Cs.* — **ťsa-(ḱu-)čan* W.* **saline, salinous.** — *ťswa-sgo* place where salt is found. — **ťsa-tsé** **sal-ammoniac** *C.* — **ťsa-ču** **salt-water, brine**; acc. to some, **vinegar** (?).

ཚ་སྐོར་ *ťsa-skór* v. *ťsá-bo.*

ཚ་ཁང་ *ťsa-ḱáṅ* v. *ťsa-ťsá.*

ཚ་འཁྲུ་ *ťsa-ˌḱrú* v. *ťsa-ba.*

ཚ་ག་འབུ་ *ťsá-ga-ˌbu*, also *čá-ga-ˌbu, ťsag-ťság* **grasshopper, locust** *C.*

ཚ་གཅིག་མ་ *ťsa-yčig-ma* **thick blanket, quilt** *C.*

ཚ་ཆུ་ *ťsa-ču* v. *ťsa-ba.*

ཚྭ་ཚུ་ tswa-ču v. tswa.

ཚ་དྲག་ tsa-drág **haste, hurry**, *tsa-ḍág ǰhe šig* C., *tsa-rág toṅ* W. make haste! — adv. tsa-drág-tu Sch. but also *mā tsa-rág šog* W. come quickly, without delay!

ཚ་སྣ་ tsá-sna **anxiety** about, **tender care** for a thing, ni.f.; *tsa-na-čan* W. **solicitous, careful, attached**, *tsa-na-méd-ḱan* W. **indifferent, unfeeling, callous**; ḱán-pe *tsá-na ḱúr-ḱan* W. one that has to care for the welfare of a household or community, superintendent etc.

ཚ་སྣག་ tsa-snág Sch. = snág-tsa **ink**.

ཚ་པན་ཙེ་ tsa-pan-tséC. **dresser, kitchen-table.**

ཚ་བིག་ tsá-big Ld. **a little.**

ཚ་བ་ tsá-ba I. vb. **to be hot**, só-ga-(la) nyí-mai ˏod-zér ráb-(tu-) tsá-bas as at the time of the Soga the rays of the sun are very hot.

II. sbst. 1. **heat**, tsá-bas ydúṅ-ba to be tormented by the heat S.g.; tsá-bai dus-su during the heat of the day, at noon, cf. dro Mil.; tsá-ba ni bsíl-bar gyúr-to the heat changed into coolness Dzl.; tsa yzér-ba the burning of the heat, or of the sun Sch.; tsá-bai nad Lt. the fever-stage in diseases; tsa sél-ba to cure an acute disease Sch.; tsá-bas rmyá-ba to lose one's appetite in consequence of great heat Sch. — 2. **warm food**, stér-ba, ₒdrén-pa Mil.; tsa-ycig-ma one that in twenty-four hours takes but one regular meal. — 3. **spice, condiment**, tsá-ba ysum त्रिकुटक, black pepper, long pepper, ginger.

III. adj. (vulgo *tsém-mo* C., *tsán-te* W.) 1. **hot, warm.** — 2. **sharp, biting, pungent**, of spices etc. — 3. **stinging, prickly, thorny** Pth. —

Comp. tsa-ₒḱru colic, gripes Lt. — tsa-góṅ forenoon Sch. — tsa-graṅ 1. hot and cold. 2. (relative) warmth. — *tsan-gyal* W. inflammatory fever. — tsa-lčib v. lčib. — *tsa-čú* 1. a hot spring C. 2. a warm bath C. — tsa-bra dinner Sch.(?) — tsa-mig red pepper Ld. — *tsém-mo C. hot, warm. — tsa-dmyál hot hell. — tsa-zér 'glowing ray', po. for sun. — *tsan-láṅ* W. hot, passionate, ardent; in the rut — tsa-lam Sch.: half a day's journey, a march before breakfast, = tsal-mai lam. — tsa-bsubs Lt.?

ཚ་བོ་ tsá-bo, resp. dbón-po B., sku-tsa C. 1. **grandchild, grandson**, Ld. *mē-mé-tsa-wo*. — 2. **nephew, brother's son** Dzl.; Ld.: *á-žáṅ-tsa-wo*. — bú-tsa v. bu; yáṅ-tsa **great-grandchild**, yúṅ-tsa **great-great-grandchild**, yží-tsa id. Sch. — tsa-skór grandchildren Sch. — tsá-mo 1. **granddaughter.** 2. **niece.** 3. **wife** Lh. — tsa-žáṅ nephew and uncle Mil. — tsa-yzúg nephews and nieces Sch. — tsa-yúg grandchildren, tsa-yúg máṅ-poi čó-lo the many grandchildren's tattling Mil.; offspring, in gen., bu-tsa-yúg id. W., C.; *tsá-wo tsa-yúg yáṅ-tsa yúṅ-tsa* W. children and children's children.

ཚ་མིག་ tsa-mig v. tsá-ba comp.

ཚ་མོ་ tsá-mo 1. v. tsá-ba. — 2. v. tsá-bo.

ཚ་ཚ་ tsá-tsa 1. little images of Buddha, and conical figures, moulded of clay and used at sacrifices Schl. 194,206; tsá-ḱaṅ place for keeping them Cs.; fig. ḱá-nas mé-yi tsá-tsa ₒpro from his mouth proceeded cones of fire Pth. — 2. Bal. for tsa-drág **hastily, quickly**; tsa-tsa-méd **slow, slowly.**

ཚ་གཞུག་ tsa-yžúg v. tsá-bo.

ཚ་ཟར་ tsá-zar v. tsá-dar.

ཚ་རག་ tsa-rág v. tsa-drág.

ཚ་རུ་ tsa-rú **lamb-skin**, *tsar-lág* W. coat made of lamb-skins.

ཚ་ལ་ tsá-la a kind of medicine Med., acc. to Wdṅ. = dar-tsúr.

ཚ་ལུ་ tsa-lú 1. also mtsa-lú(?) **cock**, bya(-po)-tsá-lu Wdṅ., C.; in W. applied only to red-breasted cocks, from mtsal vermilion (Sch. hen?). — 2. v. tsál-ba.

ཚ་ལུམ་པ་ tsa-lúm-pa C. **sweet orange**, frq. in Sik.

ཚ་ལེ་ tsá-le 1. Ssk. सुभग, Hd. सुहागा, Pers. تنکار, Ar. بورق, **borax**, tsá-lei skyúr-

rtsi boracic acid *Cs.*; *tsa-le byéd-pa* to solder *Sch.*(?). — 2. *tsá-le záṅ-po Lh.*, n. of a flower, *Hemerocallis fulva.*

ཚག་ *tsag*, 1. v. *tsags.* — 2. *tság-sgra* **an appalling tone** *Sch.*(?); **tsag gyab** *W.* a stinging pain is felt. — 3. **tsag-ṭúg, tsag-yá** *W.* **twins**; **tsag-lúg** twin-sheep.

ཚག་པ་ *tság-pa* (cf. *ₒtság-pa*), *mar tság-pa* **oil-miller** *Sch.* — *tság-ma* **sieve, filter,** also *tsags*, q. v. — **tsag-ré** bolting-cloth, bolter *C.*, *W.* — *tsag-ró* residuum after sifting, as bran etc.

ཚག་ཚིག་ *tsag-tsíg* **dark spots** or **speckles,** on wood etc. *Mil.*; **freckles** *C.*

ཚག་ཚེ་ *tsag-tse* **bruised barley** or **wheat** *Sch.*

ཚག་ཤ་ *tság-ša* **flesh of larger animals,** of cattle etc.

ཚགས་ *tsags* 1. **cap,** *gos-tságs* coat and cap *Dzl.* — 2. = *tság-ma, tsags-kyis, btsags Lex.*; *ko-tságs* a sieve made of leather, the one most in use; *krol-tságs* = *tság-ma Lex.*; *nya-tságs* **weel,** for catching fish *C.* — 3. **thin-split bamboo,** for making baskets *Sik.* — 4. *Sch.*: '**the right sort, a choice article,** *tsags-bzáṅ byás-nas* making a good choice'. — 5. **density**(?) **tság-čan, tsag-túg-mo** *W.* standing close together, e. g. trees, books; *tsags-dám* dense and strong, as stuffs *Sch.*; *so tsags-dam-žiṅ* the teeth standing close and firm *Glr.*; **tsag čó-te dug** sit close together! *Ld.*; *tsags-lhód* not dense or compact *Sch.*; relative density. — 6. *tsags byéd-pa* (*W.* **čó-če**), *tságs-su ₒjúg-pa* and *čúd-pa Mil.* **to save, spare, lay up** as provision for the future, *tse pyí-mai grabs či yaṅ tságs-su ma čud* I have not made any provision yet for the future life *Mil.*; **to economize, to be sparing,** *mé-la* of the fire; to be niggardly; *tságs-ₒdod-čan* **stingy, griping, avaricious.**

ཚང་ *tsaṅ* 1. **nest,** *byá-tsaṅ S.g.*; *tsaṅ bzó-ba* to build a nest *Sch.*; **den, hole, lair, kennel, burrow,** *stág-tsaṅ, wá-tsaṅ, pyi-tsaṅ* (cf. *pyí-ba*); **cell, honey-comb, hive,** *sbráṅ-tsaṅ Cs.* — 2. variously applied to human places of abode: *ynás-tsaṅ* **habitation, house;** *tsáṅ ₒčá-ba* to build a nest, to establish a household *Schr.*; *grwa-tsaṅ* v. *grwa*; **tab-tsáṅ** in *W.* the common word for **kitchen,** *ysól-kaṅ* being the resp. term for it; *tsáṅ-zla* perh. brothers and sisters, beside *pa-má Mil.* — 3. v. *ₒtsáṅ-ba.*

ཚང་ངུ་ *tsáṅ-ṅu* **cradle** *Sch.*

ཚང་བ་ *tsáṅ-ba* I. vb., pf. *tsaṅs,* **to be complete, full, entire,** *zlá-ba dgu tsáṅ-ba-na, tsáṅ-ba daṅ, tsáṅ(s)-nas* when the nine months were full, completed *Dzl.*, *zlá-ba tsáṅ-du nyé-bas* towards the end of the months of pregnancy *Dzl.*; **dá-wa tsaṅ soṅ* = *bud soṅ** *W.* the month is completed, is expired; *rgyál-po yčig* (also *yčig-gis*) *ma tsáṅ-ba-la* as one king was still wanting, the number not being yet complete *Dzl.*; *tsaṅ-nas yod* they are complete (in number) *Pth.* —

II. sbst. (seldom) **completeness, entireness,** *yin-min-gyi(s) ma-tsáṅ-ba byuṅ-na* when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. **complete, entire;** more frq.: 2. **having things complete,** *yón-tan dé-tso tsáṅ-bai bú-mo* a girl in full possession of all these qualities *Pth.*; *ka-dóg lṅa tsaṅ-ba* having all the five colours complete *Glr.*; *dbáṅ-po ma-tsáṅ-ba* one not in full possession of his five senses *Glr.* — *tsáṅ-ma* 1. **whole, entire, perfect** (the usual adjective form), *bya-prúg tsáṅ-ma žig* a perfect young bird, i. e. perfectly developed *Dzl.* — 2. esp. *W.* **all,** for *tams-čád.* — **tsáṅ-ka** *W.* **all together, in all,** with regard to smaller numbers. — *tsáṅ-po* forming a whole. — *tsaṅ-skám* **perfectly dry,** *tsaṅ-rlón* **perfectly wet;** *tsaṅ-ₒgrig* **all right,** frq., **tsaṅ-ḍíg jhé-pa* or *čó-če** *W.*

ཚང་ཚིང་ *tsaṅ-tsiṅ*, *Cs.*: **wood, grove, copse, thicket;** *Sch.*: a wild, dismal place; *tsaṅ-tsíṅ ₒkrígs-pa Sch.*: 'dense thicket; horrible and awful'; '*tsaṅ-tsíṅ srid-pai ynas* the horrible existence in the external world *Mil.*

ཚང་ཡ་ *tsáṅ-yá* **double-barreled gun** *C.* and *W.*

ཚང་ར་ *tsaṅ-ra* v. *ₒtsaṅ-ra.*

ཚངས་ *tsaṅs*, *W.* **kú-lig-gi tsaṅs**, key-hole, col. for *mtsams* (?).

ཚངས་པ་ *tsáṅs-pa* (evid. preterite of *ₒtsáṅ-ba*) 1. **purified, clean, pure, holy,** *tsáṅs-par ɣyur čig* prob. be clean! be forgiven! *Dzl.* ༧༣, 13; *ₒgyod-tsáṅs*, *mtol-tsáṅs*, v. the two; *tsáṅs-par spyód-pa*, *tsáṅs-pai spyód-pa spyód-pa*, *tsáṅs-par mtsúṅs-par spyód-pa* 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest, to belong to a holy order, and as sbst. priest, cleric; *mi-tsaṅs-par spyód-pa*, not to be clean, chaste etc., esp. with *bud-méd-la* to commit one's self with a woman *Mil.* — *tsaṅs-skúd*, *Sch.:* 'holy cord, the bond of spirits' (?) — *tsaṅs-tíg* **equator**, prob. of *Cs.'s* construction, cf. *dguṅ* extr. — 2. ब्रह्म, **Brahma**, an Indian deity transplanted into Buddhism; he is occasionally called *lha čén-po* (*Glr.*) and proverbial for his melodious voice, yet otherwise not of any consequence. — *tsáṅs-pai bú-ga* = *mtsóg-ma Med.*, *Pth.*

ཚད་ *tsad* (cf. *tsod*) 1. **measure,** a. in **a general** sense, **size:** *če-čúṅ-gi tsád-la* according to the size, in size *Glr.*; *mi-tsad* size of a (full-grown) man *Tar.*; *sku-tsád* stature, size of body, resp. *Glr.*; *zlá-bai dkyil-ₒkór-gyi tsad* the size of the moon's disk *Stg.*; *stobs gyad stóbs-po-čei tsád-du pyin-te* his strength was equal to that of a powerful athlete *Dzl.*; **ḍu súm-čui tsad čo gos** *W.* make it thirty cubits in size; *kam-tsád-du ɣčód-pa* to cut into bits piecemeal *Dzl.; ču-rgyún kyab-tsád-du* as far as the waters covered it *Tar.; ṅóm-tsad(-du) ₒtúṅ-ba* to drink one's fill; *ɣnás-tsad* seems to express chronology *Wdk.*; *mnan-tsad* direction how the pulse is to be felt (or pressed) *Med.; kyéd-rnams-kyi čós-bslab-tsad* according to your view of religious studies *Mil.*; *dró-tsad* thermometer, *graṅ-droi tsad* id.; *yaṅ-lčii tsad* barometer; *mto-dman-gyi tsad* scale for the rising and falling (of the barometer); all these appear to be proposals of *Cs.* for the respective physical terms; *pa-tsád* distance (v. sub *pa* II); *tsad-méd(-pa)* **unmeasured, immeasurable, innumerable,** e.g. *yón-tan Dzl.; tsad-med(-pa) bži* the four immeasurables (viz. merits): *byáms-pa*, *snyíṅ-rje*, *dká-ba* and *btaṅ-snyóm Dom.*, *spyod-pa* to practise them, *tob-pa* to attain to them *Dzl.*; *ṅa-bas mi tsad ɣžan yaṅ* an infinity of others besides me *Mil.*

b. **the full** measure, which is **not short** of the proper quantity, **standard**, *tsád-du pyin-pa*, *skyé-ba* (*Sch.* also *ₒkyól-ba*) to grow, so as to reach the proper measure; *tsád-du skyés-pa* grown up, full-sized, adj. *Dzl.*; **tsẹ' žág-pa** to set up a pattern, or as a pattern *C. tsad-ldán* right (as weight), about the same as 'gaged', just, fair, with regard to persons (ni f.) *C.*

c. **the right** measure, which does **not exceed** the proper quantity: *tsád-ɣčod-pa* to limit, *bed-čód* the enjoyment *Mil.*; *bza-btúṅ-la* to observe the proper measure in eating and drinking, **tsẹ' dzim-pa*, or *žág-pa** *C.* id.; *tsád-las ₒdá-ba*, *tál-ba* to exceed the proper measure frq.; *yid-pám-pa-la tsád-las ₒdás-pa yoṅ* the dejection increases to an excess *Mil.* — To 1, a. may be referred d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as *ɣdeṅs-tsád*, or *rtogs-tsád*, *Mil.* in several passages (cf. also *tsod*) further to 1, b may be reckoned e. the signification **all**, *dgé-ba byed tsad* all the pious *Pth.*, to which also *Tar.* 54, 15 may be referred; *sna-tsád* **of every kind, of all sorts** *Glr.;* **žẹ tsẹ' čụ'-du soṅ C.* all his eating agreed with him extremely well; *ₒdir ldóm-bu-ba byuṅ tsad* all the beggars that show themselves here *Mil.*; *mi yoṅs tsad* all the people that come; *snaṅ tsad čós-skur šar* all that happens appears as *čós-sku Glr.*; *ɣsuṅ tsad* all that is ordered, proclaimed *Sch.*; *tsogs tsád* all the people assembled *Sch.*; and f. **enough,** esp. with a negation: *ₒdra-ba mi tsad* not having enough of the comparisons, not resting satisfied with them; **ma tsád-de** *W.* = *ma zád-de B.* not only. — 2. a certain **definite measure,** in compounds: *dpag-tsád* a mile, *sor-tsád* an inch: also pleon. *kru-tsad* an ell *Cs.* = *kru.* — 3. **goal, mark,** the point to which racers run *C.*

— 4. *tsad rgyág-pa* **to guess, conjecture, suppose** *Sch.*, cf. *tsod.* — 5. sometimes for *tsád-pa* **heat**; for *tsad-ma* **logic**, *dbu-tsád* Madhyamika logic *Tar.* 179, 17, *Schf.*

ཚད་པ་ *tsád-pa* I. sbst. 1. **heat,** in gen.; *tsád-pa byuṅ-tse* when it grows hot *Glr.*; *tsád-pas ydúṅ-ba* to be tormented by the heat *Glr.*; *tsád-pas*, or vulg. *tsád-pa-nas*, *póg-pa* to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subtropical regions; *tsád-čan* hot, e.g. *yul*; *tsad-ldán* prob. id.; *me-búm tsád-čan, Lt.* a hot cupping-glass (?). 2. morbid heat of the body, **fever** (*W.* **tsan-zúg**); *tsad-pai nad* id., but also **dysentery,** v. above *Glr.*, *C.*; *tsad-pa žag-ynyís-ma* tertian fever *Schr.; gya-tsẹ' Sik.* Indian or jungle-fever; **roṅ-tsẹ'* Sik* common intermittent fever. — II. vb. *Cs.*: **to measure,** = *tsád-du byéd-pa, tsad ˳jál-ba.*

ཚད་འབུ་ *tsád-˳bu* **grasshopper, locust** *Sch.*

ཚད་མ་ *tsád-ma*, प्रमाण *Cs.*: **'measure, rule, model, proof, argument; logic'**; *tsád-ma-pa*, or *-mḱan, Cs.* logician, dialectitian; *tsád-mai bstan-bčós* a dialectical work *Pth.*; *tsad-ma yžuṅ* an original work on dialectics *Cs.*; *tsád-ma ˳grél-ba* commentary to it *Cs.; saṅs-rgyás-kyi bka tsád-mar bžág-pa* the words of Buddha reduced to a dogmatical system (?) *Pth.* — *tsád-ma kun-˳dús, tsád-ma sde bdun* titles of books mentioned by *Was.*

ཚན་ *tsan*, 1. a root = *tsa* in *tsá-ba* **hot, warm** *C.* and *B.*; *tsán-mo* (**tsẹ́m-mo**), *in W.* **tsán-te**, e.g. with *ču*, **ču tsẹ́m-mo* C.*, **ču-tsán* W.*, hot water *Dzl.*, warm water *Lt.*; *zan-drón tsán-mo* warm food *Lt.*; *ču-skól tsán-mo* boiling water *Mṅg.; *ša tsọ̈-pa tsẹ́m-mo** boiled meat, in Lhasa brought warm to the market; **tsẹn-˳di táṅ-wa* C.* to proceed capitally against, ni. f.; *tsán-te* **sharp, biting, pungent,** *W.* also sbst.: **spice,** esp. **red pepper.** — *tsan-žug W.* **fever.** — *tsan-ró* *Sch.*: **'hot,** the sensation of heat'. — 2. = *tsá-bo*: **pa-tsẹn** cousin by the father's, **ma-tsẹn** by the mother's side *C.*; *pa-tsán* also = *pa-spún*; *ḱu-tsán* v. *ḱú-bo.* — 3. **series, order, class,** *sde-tsán* id.; *bži-tsán* a class or collection of four things, tetrad *Gram.*; *drug-tsán-du sdébs-pa* to put together in classes of six *Mil.; don-tsán Tar.* 96, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *ynyen-tsán, nye-tsan* **kindred, relations,** *nye-tsán bdúd-kyi bšol-˳débs yin Mil.*; *blón-po-tsan lṅá-po* the five embassies, ni f. *Glr.* — 5. *náṅ-tsan* **part,** of a country, **district,** *Tar.* 90, 20. — 6. *čos-tsan* any treatise under **a distinct head** or **title** in a volume *Cs.* — 7. **difference** *Sch.*; *le-tsan* different divisions, sections, chapters. — 8. **much, large, copious, great,** **ḱa tsan čín-te* W.* much deep snow; *tsan-čé-ba, tsan-čen* **very much, a great deal,** *las ṅán ni tsan-čé* a great many bad actions *Thgr.*; *lo tsan-če-ba* a plentiful harvest, rich crop *Glr.*; hence *tsán-po* **a dignitary, grandee** *Pth.*; *ḱams-tsán*, 1. **prefect of a provincial association,** in large convents, such as Sera and others. 2. **association, club.**

ཚབ་ *tsab* (cf. *˳tsáb-pa*), **representative,** com. *tsáb-po C., W.*, **ḱó-la tsáb-po yod** he has got a representative, proxy; in reference to a thing: **equivalent, substitute,** *des tsab ruṅ* it may be replaced by this, *tsab ruṅ tsam-mo* this may perhaps be used as a substitute *Wdṅ.*; **táb-pii tsab čó-če* W.* to use as a mop; *ṅas tsab byao* I shall supply his place *Tar.*; *tsáb-tu* **instead of, in the place of,** *már-mei* instead of a lamp, for a lamp *Glr.*; in *W.* **tsáb-la** very common. Chiefly in compounds: *sku-tsáb* resp. = *tsáb-po* **representative of a superior,** hence, as may be the case, **vice-roy, delegate, commissioner, agent.** — *rgyal-tsáb* v. *rgyál-ba.* — *do-tsab Schr.* prob. = *tsáb-po* = *sku-tsáb.* — *rta-tsáb* a thing given as an equivalent for a horse *Cs.* — *nor-tsáb* goods serving as a compensation for something else. — *pa-tsáb* **guardian, trustee.** — *bla-tsáb* representative of a Lama, **Vice-Lama.** — *bu-tsáb* **adopted child, foster-child.** — *mi-tsáb Schr.* **negociator, mediator; hostage** (?).

ཚབ་ཚབ་ *tsab-tsáb*, *mig tsab-tsáb byéd-pa* **to blink** or **twinkle** with the eyes *C.*, also *W.*

ཚབས་ *tsabs* 1. mostly with *ce*, *cén-po*, **very great, very much**, *sdíg-pa tsabs-cé-bar dug* it proves a very great sin, *mgó-bo kor tsabs-cé-na* when much dizziness intervenes *Lt.*; **ṭim-dhan-gal tsab cém-po** *C.*, great, serious transgression; *gál-tsabs-can* sinning heinously. — 2. *tsábs-pa* and *-po Cs.*, who also designates it as resp., **peril, fear, sin** (rather questionable); **difficulty, trouble** (might perh. be more adequate); *búd-med ó-tsabs-la pan Wdn.* it is of use in milk-diseases of the women.

ཚམ་དམ་ *tsam-dám* **noisy, blustering, alarming** *Sch.*

ཚམ་ཚུམ་, ཚམ་ཚོམ་ *tsam-tsúm*, *tsam-tsóm* (cf. *tsóm-pa*, *té-tsom*) **doubt, hesitation, wavering**, *tsam-tsúm byéd-pa* **to doubt, hesitate, waver**; *tsam-tsúm-can*, *tsam-me-tsom-mé* **doubtful, wavering, undecided**, *pan-tsún pyág-la tsam-me-tsom-mér lús-pai tse* whilst both of them were uncertain as to saluting (who should salute first) *Pth.*

ཚའི་ཏའུ་ *tsai-tau* (Chinese) **chopping-knife** *C.*

ཚའི་སྐྱོགས་ *tsai-skyógs* **scoop, basting-ladle** *C.*

ཚར་ *tsar* 1. also *tser* **time** *Pth.* vulgo; *tsar-ycig* one time, once; *tsar ycig-la* also = *srib-ycig-la* in one moment; *tsar ysum* threefold, in three specimens, copies *Tar.*; *tsar bzi Dzl.* ༢༤, 8, in four divisions, sorts, qualities(?) — 2. also *tsar-tsar* **ends of threads, fringes**, in webs, *ka-tsár Ld.* also *ru-tsár* fringes at the beginning, *pon-tsar* at the end of a web *Cs.* — 3. **thin strips of cane**, for wicker-work, *tsar-zám* cane-bridge *C.* — 4. *tsar-slág* v. *tsa-ru.* — 5. v. *tsar-ba.*

ཚར་བོང་ *tsar-bon* officinal plant in *Lh.*, *Carduus nutans*, but not agreeing with the description in *Wdn.*

ཚར་མ་ *tsár-ma*, fem. *tsár-mo Bal.* **old.**

ཚར་ཚར་ *tsar-tsar* v *tsar* 2.

ཚལ་ *tsal* 1. provinc. also *tsol*, **wood, grove**, as a place for hunting and recreation, *tsal stúg-po Dzl.*; *nags-tsál* id.; **garden**, *mé-tog-gi* flower-garden *Ph.*; *tsal yan-tse(Chin.)* *C.* kitchen-garden. — 2. *smyu-gui-tsal* one kind of the fabulous food of man in the primitive world *Glr.*; also the 'unploughed rice' is called *bras sa-lu-tsal.* — 3. v. *mtsal.*

ཚལ་པ་ *tsál-pa* (*Sch. tsal-ba?*) 1. also *sin-tsal* **chip** (of wood), **splinter**, *nón-po* a sharp, piercing splinter *Dzl.*; **billet** *Glr.*; **thin board, veneer** etc.; **shiver, fragment**, *tsál-pa bdún-du gas Dzl.*; *tsál-bu* dimin., small chip or shiver *W.*: **tsál-bu ton son** a small piece is broken out. — 2. **bunch**, of flowers, of ears of corn etc , a lock of hair cut off *W.*

ཚལ་མ་ *tsál-ma* vulgo for *dro*, **breakfast**, *tsal-ma za-ba* **to breakfast**, *tsál-ma zá-ba-rnams* 'companions at a great man's table'(?) *Cs.*; *tsál-mai lam* = *tsa-lám* v. *tsá-ba* extr.; *tsal bóg-pa* = *dro btáb-pa* to make a morning-halt on a journey; *tsal-rtin* the time from breakfast till dinner, opp. to *sná-dro*, q. v.

ཚས་ *tsas* (*tsás-po Cs.*) 1. *W.* for *tsal* **garden**, *tsas-skór*, *tsás-kan* garden-bed, *tsás-mkan* gardener. — 2. of a woman in child-birth: *tsas-kyis yso*(?) *Med.*

ཚི་ *tsi* num. fig.: 48.

ཚི་ཀ་ *tsi-ka* (or *tsi-rka?*) *C.* **furrow** in a ploughed field.

ཚི་གུ་, ཚིག་གུ་ *tsi-gu*, *tsig-gu* 1. **kernel** or **nut** contained in the stone of a stone-fruit, *kám-bui* of an apricot *Lt.*, *C.* (*W.*: **rtsí-gu**). — 2. *Ld.* a large **muller** or **grinding-stone** = *ju-lúm*; **musket-ball, bullet.**

ཚི་བ་ *tsí-ba C.*, *W.* **tsi** **tough, viscous, sticky matter**, esp. **clammy dirt**, e.g. in the wool of sheep; *tsi dám-po* solid dirt, *bád-kan-gyi tsí-ba Med.* **tenacious slime**; *tsi(-ba)-can* **sticky, clammy, dirty**; **tsi-du* W.* **dirty, unclean, filthy**, esp. in a religious sense, = **kyug-dho* C.*; **ne zúg-po tsi-du son** says a girl euphemistically for: I have the menses.

ཚིག་ *tsig* 1. **word**, in its strict sense, '*bdé-bar ysegs-pa ni*' *bde-ba dan ysegs-pai tsig ynyis-las med*, *bde-bar ysegs-pa* are only

two words, viz. *bde-ba* and *γśegs-pa Lex.*; *ₒdri-bai ts̓ig* interrogative (word), such as *ĉi; ts̓ig sgrig-pa* to connect or arrange words; as a sbst.: **construction**, the order in which words are to be placed; **grammatical form**, *dá-ltar-gyi ts̓ig* form of the present tense; *ts̓ig-grógs*, *ts̓ig-grógs-kyi dbáṅ-gis Tar.; Schf.*: 'by the force of construction' (?) *ts̓ig-ₒgrél Tar.* **explanation of words**; *ts̓ig-ₒgrós Sch.:* '**course of speech**, connexion of words'; *ts̓ig-p̔rad*, *ts̓ig-rgyán* **particle**, a small word not inflected; *ts̓ig-ₒbrú Schr.*: **a separate word** or **syllable**, *ts̓ig-ₒbrú-γnyer-pa Sch.* 'linguist, philologist, purist'; *ts̓ig-ₒbru-lĉibs Lex.?* — 2. **word, saying, speech**, subject of a discourse, *ts̓ig-snyán(-pa)* kind word, friendly speech, *ts̓ig-ₒǰám* id., *brtse-bai ts̓ig* an affectionate word *Glr.*; **ts̓ig-súb* W.* hard, angry, bad words; **ts̓ig-ṅán*, *ts̓ig-zúr* W.* id.; *rtág-par ma mt̓óṅ-bai ts̓ig t̓os-nas* always receiving the answer, that (she who was sought) had not been seen; *ts̓ig-med-par ₒgyúr-ba* not being able to utter a word (from pain) *Dzl.; but k̔a-ts̓ig-méd-par γsól-ba ₒdébs-pa Mil.* prob. to pray without hypocrisy; *ts̓ig nyúṅ-la don ĉé-ba Mil.* saying much in few words; *ts̓ig-k̔yál-pa = kyal-ka Dzl.*; *γžán-gyi ts̓ig γĉod-pa* to interrupt one in his speech; *ts̓ig-γsal* **a clear word, perspicuous style** *Cs.*; *ts̓ig-ₒból* **easy** or **fluent style** *Cs.*; *ts̓ig-la mk̔as-pa* skilful in selecting words *Cs.*; *bdén-ts̓ig* v. *bdén-pa* extr.; *brdzún-ts̓ig* **falsehood, lie** *Cs.*

ཚིག་གུ་ *ts̓ig-gu* v. *ts̓í-gu.*

ཚིག་པ་ *ts̓ig-pa* 1. v. *ₒts̓ig-pa.* — 2. sbst., *W.* also *ts̓ig-po* **anger, indignation, vexation, provocation**, *ts̓ig-pa zá-ba* **to be angry** *Pth.*, frq.; **ts̓ig(-po) k̔ol* W.* his anger kindles.

ཚིག་པོ་ *ts̓ig-po* 1. = *ts̓ig Cs.* — 2. v. *ts̓ig-pa* 2.

ཚིགས་ *ts̓igs*, less frq. *ts̓igs-pa*, *ts̓igs-ma* 1. **member** between two joints, hence *ts̓igs-mtsáms* joint *S.g.*; **joint**, *sor-ts̓igs* the joints of the fingers, **knuckles** *Cs.*; *ts̓igs ₒbúd-pa Cs.*, **ṭúl-ĉe, bóg-ĉe* W.* to put out of joint, **to dislocate, to sprain**; *ts̓igs ₒǰúg-pa* to reduce a dislocated joint *Cs.*; *ts̓igs-nád, ts̓igs-zúg* articular disease, pain in the joints, gout; joint of the back-bone, **vertebra; spine**, also *sgal-ts̓igs*, vulgo *ts̓igs-rús*, hence **ts̓ig-gúr* W.* hump, hunch; **joint, knee, knot,** *sog-ts̓ígs* knot of a stalk of corn or straw, *smyug-ts̓ígs* knot of cane *Cs.;* member of a generation *Glr.*; **metrical division, verse,** *ts̓igs-su bĉád-de smrá-ba* to speak in verse, *ts̓igs (-su) bĉad(-pa)* **strophe, stanza,** *ts̓igs-bĉád byéd-pa* to compose verses, to speak in verse *Dzl.; dus-ts̓igs* **division of time,** e. g. season *Pth.* — 2. *ts̓igs-ma* **sediment, residuum, residue,** *smán-gyi* of a medicine *Dzl.; már-gyi Dzl.* olive-husks, oil-cake; *ts̓igs-ró* = *ts̓igs-ma.*

ཚིབ(ས)་ *ts̓ib(s)*, *ts̓ib-nad* **measles** *Sch.*

ཚིམ་པ་ *ts̓ím-pa* vb. **to be content**; gen. adj. **content, satisfied, satiated, consoled,** frq.: *yid ts̓ím-par gyur* he was satisfied, appeased, consoled; *ǰi ₒdód-pai yid tsím-ste* all her (their) wishes being satisfied *Glr.*; *dga-bdés ts̓im-par gyúr-ĉiṅ* being indeed over-happy *Pth.*; *ts̓ím-par byéd-pa* to satisfy, with the dat. or accus. of the person.

ཚིམ་ཚིམ་ *ts̓im-ts̓ím*, *mig ts̓im-ts̓im ₒdug C.* the eye is **dazzled.**

ཚིར་ *ts̓ir* **order, course, succession, turn,** prob. only col., **ṅá-la ts̓ir yoṅ* or *bab** it is my turn; **ṅá-so ts̓ír-la** succession by seniority; **gán-ts̓ir žón-ts̓ir** id.; **ts̓ír-la, ts̓ír-du, ts̓ir daṅ** by turns, every one in his turn or course, one thing after the other.

ཚིར་བ་ *ts̓ír-ba* v. *ₒts̓ír-ba.*

ཚིལ་ *ts̓il* **fat,** not melted, *ts̓íl-bu* id. *S.g.*; *lúg-ts̓il* **mutton fat,** *p̔ág-ts̓il* pork-fat, **bacon;** *k̔ál-ts̓il, k̔óg-ts̓il, gród-ts̓il* **suet, lard;** *sbó-ts̓il* **bacon;** *lóṅ-ts̓il* **intestinal fat.** — *spra-ts̓il* **wax** *B., C.* (*W.* **mum**); *ts̓íl-ku* liquid fat, in the living body, or melted fat *Pth.* — *ts̓íl-ĉan, ts̓il-ldán* **fat,** *ts̓il-méd* **lean.** — *ts̓il-ró* remains of lard after melting. — *ts̓il-śúbs* **1. straight-gut, rectum** *Med.* **2. sausage** *Cs.* —

ཚིལ་དིང་ *ts̓il-díṅ Ld.* **mortar and pestle.**

ཚིས་ *ts̓is Mil., T̔gy.* prob. secondary form of *rtsis.*

ཚུ་ *tsu* 1. num. fig.: 78. — 2. the contrary of *pa* II., root of the words signifying **hitherward, on this side**; *tsú-ka Cs.* (*tsúr-ka* q v.), more frq. *tsú-rol* **this side** (opp. to *pá-rol*), *tsú-rol-na* adv. **on this side**, postp. with genit. adj. **on this side**; *tsú-rol-tu*, this way, to this place; *tsú-rol-nas* from this side; *tsú-rol-pa* one on this side, one belonging to this (our) party *Stg.*; *tsu-bi* one of this side, *pa-bi* one of the other side *Cs.*, provinc. (?). Cf. *tsun*, *tsur*.

ཚུའུ་ *tsu-u*(?) *C.*, prob. Chinese, for the Tibetan *skyúr-ru*, acc. to some: **vinegar**, acc. to others: **a pulpy product**, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, as a condiment, which in India is called 'chutney'.

ཚུག་ *tsug* 1. *Sch.*: **'group, object'**(?); *tsúg-so W.* all the households or villages placed under one Gopa. — 2. rarely for *tsug*; thus *ji-tsug Glr.* 49, inst. of *ci-tsug*.

ཚུག་པ་(ལ་) *tsúg-pa*(*-la*) *W.* **to, up to, till,** *gaṅ tsúg-pa* **how far, how long?** **ṅa Nyúṅ-ti-ru čá-če tsúg-pa-la** until I go to Sultanpur; *gaṅ tsúg-pa . . . de tsúg-pa* **so far as.**

ཚུགས་པ་ *tsugs-pa* 1. v. *˳tsugs-pa.* — 2. **to do one harm, to hurt, to inflict,** mostly with a negative, *bar-čád ma tsúgs-par* without having hurt me *Mil.*; *ṅá-la mes, nad-kyis* etc. *mi tsugs* fire, disease etc. can do me no harm, *Glr., Mil.*, frq. — 3. sbst., also *tsúgs-kaṅ*, *W.* **tsug-sa**, **caravansary**, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for धर्मशाला, **hall of judgment; hospital.**

ཚུད་པ་ *tsud-pa* v. *˳tsud-pa.*

ཚུན་ *tsun* = *tsu* 2., gen. with *čad* or *cad* or *la*, signifying **within, by, not later than,** as postp. c. accus., *rabs bdun tsun-čád* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *sáṅ-gi nyi-ma-pyéd tsún-la* by to-morrow noon (it must be finished) *Glr.*; **dá-wa čé' tsun 'é leb** *C.* shall he come in less than half a month? *bu daṅ bú-mo tsun-čád* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *pan* and *tsun*, like *yan* and *man*(*-čad*), the significations given by *Cs.*: **from, from a certain place or time forward, till, until,** are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

ཚུབ་མ་ *tsúb-ma*, *˳tsúb-ma* **storm,** *tsub-čéb*, *rluṅ-tsúb* **gale, hurricane,** *ka-tsub* snow-storm; *bu-tsub* (*pu-tsub?*) gust of wind, (*lha*) *˳drei bu-tsub* whirlwind; fig. *prag-dóg-gi tsúb-ma Mil.* **a violent fit of envy;** *sems-tsúb* **trouble of mind** *Cs.*

ཚུར་ *tsur* **hither, to this place, hitherward** (cf. *par*), *tsur šog* (resp. *yšegs*, in later lit. *byon*) come hither, come here! also in an objective sense: *tsur ˳óṅ-ba* **to return home** *Pth., Tar.*; *˳di-nas tsur bšád-nas* speaking to me through this (tube) *Glr.*; almost pleon. in *tsúr-la nyon* listen to me! *Mil.* frq.; *tsúr-ka* **this side,** the this side river-bank, declivity, party etc., similarly: *tsúr-logs*, *tsúr-pyogs.*

ཚུར་(མོ་), མཚུར་(མོ་) *tsúr*(*-mo*), *mtsúr*(*-mo*) **colouring matter, pigment,** prob. = *sa-tsúr Stg.*, acc. to *Cs.* **mineral paint,** *nag-* black, *ser-* yellow, *dmar-tsúr* red-paint; for *nag tsúr Sch.* has: green vitriol; in *Zam.* also *rús-kyi tsur* is named.

ཚུལ་ *tsul* शील 1. **manner, way, form, character, nature,** *tsul ji-ltar . . . de bžin-du* as — so *Wdṅ.*, *zér-tsul*, *˳grúl-tsul*, *bsám-tsul* the way in which a person speaks, walks, thinks; *ynás-tsul* v. *ynás-pa*; *ynás-tsul* and *snáṅ-tsul* **being** and **appearing,** philosoph. terms for **reality** and **appearance** *Was.* (297); *ytóṅ-tsul* the way of giving, i.e. a certain quantity given, dose *Stg.*; *mi sdug-pai sna-tsógs-kyis* (to damage) in various vicious ways *Mil.*; *tsul de kó-nas* by that same way of proceeding *Tar.*; hence *tsúl-gyis* in consequence of, by means of *Pth.* and elsewhere; *snan smrás-pai tsul* the character of his last speech *Dzl.*; *rgya-bód-kyi ˳brél-tsul* the mode or kind of intercourse, the

relations between Tibet and China *Glr.*; *p̓yág-gi tsúl-du* in a way as if he were saluting *Mil.*; *gus-gús-kyi t̓súl(-du) byéd-pa* to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mk̓yén-pai t̓súl-du byás-t̓e* pretending not to know *Mil.*; (cf. *t̓súl-*ₒ*čos-pa* v. *čos-pa*); *dge-slón-gi t̓súl-du* in the guise of a monk *Tar.*; *mai t̓sul* ₒ*dzin-pa* to assume the mother's form, figure *Tar.*; *glaṅ-čén-gyi t̓súl-du*, (Buddha came down) in the shape of, or as, an elephant *Glr.*; *dád-pai t̓súl-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtág t̓súl-du γda* it exists in the way of transientness, it is of a transitory nature *Mil.*; *mdzád-pa bču-γnyis-kyi t̓súl-gyis* in the manner, in the order, of the twelve deeds *Glr.*; *šas čé-bai t̓súl-gyis* for the most part, *Tar.* 50, 15; **way of acting, conduct, deportment, course of life,** *sṅá-mai t̓sul* your former conduct *Mil.*; *dé-lta-bui dgé-bai t̓sul de t̓ós-nas* hearing such an example of virtue related. — 2. emphat.: **the right way**, good manners, order, rule; *t̓sul (daṅ) mt̓ún(-pa)* **orderly, regular, sensible, reasonable,** *brgyá-la t̓sul-mt̓ún re tsam* ₒ*byúṅ-na Mil.* if but once in a hundred cases something sensible is uttered; *t̓sul-ldán, t̓súl-čan* regular, methodical *Cs.*; also **just**, conformable to duty, *t̓súl-bžin-pa* adv. *t̓sul-bžin-du* id.; *t̓sul-méd, t̓sul-bžin-min* **irregular, unjust** *Cs.*; *srid-žui t̓sul spyód-čiṅ* fulfilling a child's duty; *t̓súl-las nyams* **growing remiss in one's duty,** neglecting, breaking one's duty; esp. *t̓súl-k̓rims* **religious or moral duty, moral law; monastic vows,** *t̓súl-k̓rims-čan* 1. being bound by such *Sch.*; 2. observing such *Cs.*; *t̓súl-k̓rims srúṅ-ba* to keep them, ₒ*ǰig-pa, nyáms-pa* to break them; *t̓súl-k̓rims,* as a personal name, is much in favour. — 3. **species, kind,** *nád-t̓sul* species or kind of disease, *zás-t̓sul* species of food *S.g.* (not frq.). — 4. joined to the root of a verb: *yóṅ t̓sul,* **when,** or **as,** he came, *W.*

ཚེ *tse* I. num. figure: 108.

II. sbst. 1. **time,** in a gen. sense, = *dus B.*; *yód(-pai) t̓se(-na),* **when** it is, **when** it was; *gáṅ(-gi) t̓se(-na), de(i) t̓se(-na)* **at which time, at that time, then,** frq. *t̓se-ré* all the time (?), *nyin-t̓se-ré* the whole day, *t̓san-t̓se-ré* the whole night *W.* — 2. **time of life,** **t̓se-ghaṅ-tsọn-čug** imprisonment for life *C.*; *t̓se γčig-gi drós-pai gos* v. *drós-pa*; **life,** *t̓se* ₒ*di* this, the present, life, *t̓se-p̓yi(-ma)* a future period of life (also merely: ₒ*di p̓yi,* without *t̓se*); *t̓se sṅá-ma* an earlier period of existence, relative to the transmigration of souls, yet *tse* ₒ*di* and *p̓yi* may also be used in a Christian sense; *t̓se ríṅ-ba* long life, *t̓sẹ t̓úṅ-ba* short life; *t̓se-ríṅ* is also a very common name both of men and women; *rgyál-ba daṅ t̓se-ríṅ-bar šóg-čig* happiness and long life (to the king)! *Dzl.*; *t̓se(-daṅ) -ldán(-pa),* आयुष्मान्, title or epithet of Bodhisattwas; *t̓se-dpag-méd* name of Buddha; **t̓se p̓íd-če* W.* to earn a livelihood; *t̓se* ₒ*k̓yér-žiṅ šór-ba* to come off with one's life, to have a narrow escape; *t̓se t̓ár-du* ₒ*ǰúg-pa* v. *t̓ár-ba*; *t̓se(-las)* ₒ*dás(-pa)* having died *Dzl.* — 3. *Bal.* **sex,** **p̓ó-t̓se, mó-t̓se**, male, female sex.

Comp. *t̓se-skábs* v. *skabs.* — *t̓se-čú* water of life *Glr.* — *t̓se-γnyis-pa* of an amphibious nature *Cs.* — *t̓se-ltógs* a poor, starving vagrant, beggar *W.* — *t̓se-mdáṅs Lt.* = *byad-mdaṅs* healthy appearance, a fine, fresh complexion. — *t̓se-tsád* duration of life. — *t̓se-mdzad, Wdk.* 457, an attribute of the gods, resembling a small plate with fruit. — *t̓se-rábs* period of existence, duration of a re-birth, a great many of which acc. to Buddhist doctrine every man has to pass through *Dzl.*; *t̓se-rábs-kyi blá-ma Mil.* a man that is always re-born as a Lama.

ཚེ་པད་ *t̓se-pád Ephedra saxatilis,* a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཚེ་རེ་ *t̓se-ré* 1. v. *t̓se.* — 2. v. *t̓sér-ka.*

ཚེག་ *t̓seg W.* **t̓sag** 1. **point, dot,** also *nag-t̓ség.* — 2. more particularly **the point separating syllables,** *bar-t̓ség,* id.; *p̓yi-t̓ség* likewise, in as far as it follows a letter *Gram.*; *t̓seg-bar* that which stands between two points or tsegs, **a syllable.**

ཚེགས་ *tsegs* **troublesome, difficult, hard,** *tsegs-če* very troublesome, *rkaṅ tsegs-čé Mil.* much (fruitless) running to and fro; *tsegs-méd* it is not difficult; *tsegs-méd(-par)* easily adv.; *tségs-pa* trouble, toil, difficulty *Sch.; p̔ran-tsegs* little troubles or difficulties *Cs.*

ཚེམ་(པོ་) *tsém(-po)*, **seam,** cf. *ₒtsém-pa; tsém-bzo-pa, tsém-pa* **tailor** *W.*; *tsém-po ₒgrol* the seam opens, comes loose; *tsem-méd* without a seam; *tsém-bu Lex., Sch.:* what has been stitched, darned, quilted.

ཚེམས་ *tsems,* resp. **tooth,** *tséms-šiṅ* toothpick *Dzl.*

ཚེམས་པ་ *tsems-pa* to have the disadvantage, to come off a loser, not receiving a full share *Sch.*

ཚེར་ *tser* 1. = *tsar* **time** vulgo; *tser-tsér, Mil.,* prob. **many times, repeatedly.** — 2. v. the following.

ཚེར་ཀ་ *tsér-ka W.* also *tse-ré, tse-rí* **sorrow, grief, pain, affliction,** **tse-ré čo mi go** do not grieve! **tser čúg-če** to afflict, to grieve (not in *B.*).

ཚེར་མ་ *tsér-ma, W. *tser-máṅ** 1. **thorn, prick, brier,** *Dzl. tser zug soṅ* I have run a thorn into (my hand, foot); *tser-mai mgo* a deer's head po. spoken of *Mil.; tsér-ma ₒdón-pa* to pull out a thorn; *nya-tsér* fishbone *Sch.*; *tsér-ma-čan* 1. thorny, prickly, briery. 2. like thorns, *Thgy.* — 2. **thorn-bush, bramble, brake** *tser-dkár, tser-stár,* buckthorn, *Hippophaë rhamnoïdes, *tser-tar-lú-lu* Ld.,* the berries of it (extremely sour). — *tser-ťágs* thorn-hedge (in Tibet gen. dead hedges). — *tser-lúm* yellow raspberry *Sik. tser-lhág* n. of a disease *Lt.*

ཚེས་ *tses* तिथि, 1. **day of the month,** *tses-gráṅs* **date,** always expressed by the cardinal number, *tses-γčig* etc., *tses-bčú* the tenth, in certain months a festival day, *tses-bču-mčód-pa* sacrifice and beer-drinking on that day; *tses-bčúi ₒčám-yig* programme of the religious dances performed on that occasion; *zlá-ba tsés-pa* and *tses-γsum-zlá-ba.* — 2. symb. num.: 15.

ཚོ་ *tso* 1. num. figure: 138. — 2. sbst. **troop, number, host,** yet hardly ever standing alone, or governing a genit. case, but like a termination affixed: *gróṅ-mi-tso* the peasants (of the village), *k̔yéd rnál-ₒbyor-pa-tso* ye saints! In some instances its substantive character is more apparent, thus in *tsóṅ-pa-tso, mk̔ás-pa-tso, bá-tso* it may be rendered by: a troop of merchants, a society of learned men (or the learned), a herd of cows (*Cs.*); but most frq. it stands (at least in later lit.) as plural termination of pronouns, so: *ṅéd-tso* **we,** *k̔oṅ-tso* **they,** *ₒdi-tso* **these,** or it is affixed to numerals: *ₒbum-tso* 100 000. — *yul-tso* v. *yul.* — 3. adj. **hot** *Bal.*

ཚོ་བ་ *tsó-ba* **fat, greasy,** *tso-k̔ú* fat gravy, *tso-ldír* unwieldy with fatness (*tso ₒdug mi ₒdug,* or *bud ma bud,* is it fat or not? being with young or not? *Sch.?*)

ཚོ་ལོ་ *tsó-lo W.* vulg. = *ₒp̔oṅs,* cf. *ₒp̔oṅ-tsos.*

ཚོགས་ *tsogs Ssk.* गण, (cf. *ₒtsógs-pa*) 1. **an assemblage** of men (implying, however, compared with *tso,* a larger number of individuals, not at once to be surveyed), *Cs.: tsogs sdú-ba* to call an assembly, *ₒgyéd-pa* to dismiss it; *tsogs ₒdu* an assembly meets, *ₒgye* it dissolves; *W.: *šol soṅ** it is adjourned, **tol soṅ** it is broken up; *dpuṅ(-gi), dmag (-gi)-tsogs* army frq.; *yul-tsogs* village community, country-parish, **yul-tsog nyi laṅ-te yod* W.* two parishes have set out; **human society,** *tsógs-kyi náṅ-nas ₒbyúṅ-ba Stg., *tsog dhaṅ gyé-wa* C.* to retire from society; *tsógs-naṅ mi ₒgró-ba* not mixing with society *Dó.; čós-tsogs* has been introduced by us, with the concurrence of our native Christians, as the word for **'congregation, church,** ἐκκλησία'. — 2. **accumulation, multitude,** of things, **šíṅ-tsog* W.* wood, thicket, copse, bush, shrub; *mé-tsogs* mass of fire, *Thgy.*; in a more special sense = *dgé-bai tsogs,* or *bsód-nams-kyi tsogs,* accumulation of merit acquired by virtue, *tsogs γsóg-pa* to accumulate such frq.; *tsogs ma bság-pai mi* almost the same as a wicked, godless person; *tsogs(-kyi) ₒk̔or(-lo),* गणचक्र, sacrificial offering, a quantity of victuals, trinkets, and other articles being disposed in

a circle as an oblation, *Mil.* and elsewh.; *ṫsogs-*₀*k̔ór skor-ba* prob., like *sóm-pa* to prepare such an offering; *ṫsogs ynyis Glr.* was explained by *bsod-nams-kyi ṫsogs daṅ ye-ṡes-kyi ṫsogs*; *sna-ṫsógs* of all kinds, merely signifies 'many'. — 3. *ṫsogs drug Mil.* and elsewh., *Was.* 290, **'kinds' of perception** by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

Comp. *ṫsogs-k̔áṅ* meeting-house *Cs.* — *ṫsogs-*₀*k̔ór* v. above. — *ṫsogs-grál Mil.* 1. row of people in an assembly 2. row of offerings, ni f. — *ṫsógs-čan-ma Sch.* 'songstress, prostitute'. — *ṫsogs-mčóg* a most splendid assemblage, *ṫsogs-mčog-dge-*₀*dún Thgy.* — *ṫsogs-ytám* speech addressed to a meeting *Cs.* — *ṫsogs-stón* a high sacrificial festival *Pth.* — *ṫsogs(-kyi)-bdág(-po)* गणेश, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *ṫsogs-dpón* president or chairman of a meeting *Cs.* — *ṫsogs-záṅs Sch.*: 'the meeting-kettle, the point of union or its symbol'. — *ṫsogs-sa* place of meeting *Cs.* — *ṫsogs-ysóg* accumulated merit, tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.*

ཚོང་ *ṫsoṅ* (*Cs.* = *zoṅ* merchandize, but more corr.:) **trade, traffic, commerce,** **p̔ag-ṫsóṅ* W.* smuggling-trade, **čó-če, táṅ-če**; *ṫsóṅ-gi k̔e* profit, gain, *gun* loss in trading; *tsoṅ byéd-pa Glr.*, **gyag-pa* C.*, **gyab-če* W.* (cf. above), to carry on trade; *ṫsoṅ brgyúd-pa* id. *Sch.*

Comp. *ṫsoṅ-skad* commercial language, business-like style, terms of trade. — *ṫsóṅ-k̔aṅ* store-house, magazine. — *ṫsoṅ-gru* trading-vessel, merchantman. — *ṫsóṅ-grogs* commercial friend, correspondent. — *ṫsoṅ-čaṅ* pledging in beer, after a bargain has been struck. — *ṫsóṅ-čad* bill of purchase, deed of sale. — *ṫsoṅ-mṫun* commercial intercourse. — *ṫsóṅ-*₀*dus* market people *Pth.* — *ṫsóṅ-*₀*dus-sa* market-place. — *ṫsóṅ-rdal* that quarter of a city which is chiefly inhabited by merchants. — *ṫsoṅ-pa* **merchant, trader, seller;** ₀*bru-ṫsoṅ-pa* corn-merchant, *čaṅ-ṫsoṅ-pa* dealer in wine and other liquors. — *yser-daṅ-dnul-(gyi) ṫsóṅ-pa* exchanger of gold and silver coins. — *ṫsóṅ-dpon, Hind. čaudhari*, head of a commercial establishment, the principal merchant in a city, under whose control all the rest, and the market in general, are standing; the chief leader of a caravan, to whom all that have joined in it are subordinate *Glr.* — *ṫsoṅ-spógs* proceeds of trade; *ṫsoṅ-spógs byéd-pa, ṫsoṅ-spógs-la* ₀*gró-ba* to engage in commercial speculations *Dzl.* — *ṫsoṅ-*₀*p̔rúl* commerce, *ṫsoṅ-*₀*p̔rúl-gyi ynas* market. — *ṫsoṅ-zán* (cf. *ṫsoṅ-čáṅ*) meal after settling a business. — *ṫsoṅ-zóṅ* goods, merchandize. — *ṫsóṅ-sa* commercial place, market.

ཚོང་ཚོང་ *ṫsoṅ-ṫsóṅ* 1. a kind of **ornament** *Cs.* 2. = *tsoṅ-tsóṅ*.

ཚོད་ *ṫsod* (prop. the same as *ṫsad*) 1. **measure, proportion,** in a general sense = **the right and just measure;** *ṫsod* ₀*dzin-pa,* (*bzúṅ-ba*) *W.* **zúm-če** 1. to take measure, to measure, to measure out, to survey, *yul* land, **yul-ṫsód-zum-k̔an** land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *raṅ-gi ṫsod mi* ₀*dzin* he overrates himself (his own powers) *Dzl.* 3. to observe the right measure, to be temperate, *zas-čáṅ-la* in eating and drinking *Glr.*; *zás-ṫsod ma zin čuṅs gyúr-na* when below the proper measure, i.e. when too little is eaten *Sg.* 4. to try, to tempt, to lead into temptation *W.*; *ṫsod-ltá-ba, lén-pa B.* and vulg., *Cs.* also *ṫsod bgám-pa* **to try, prove,** **ṫsod ma ltos** I have not tried it yet *W.*, **ṫig-ṫsód ma ltos** id., *ṫsod ltá-ba, len-pa* also **to sound, to sift, examine, spy out,** *ṫsód-len-pa* sbst., **spy;** *séms-kyi* or *nyáms-(kyi) ṫsod lén-pa* to examine, find out or sift another's thoughts or sentiments, also **k̔og-ṫsọ' lém-pa* C.*; *ṫsod* ₀*jal-ba* to measure; *ṫsod-ṡes-pa* **to keep measure,** and adj.: **observing due measure, temperate,** *ṫsod-mi-ṡés-pa* not keeping measure, intemperate. — *ṫsod-čan, ṫsod-ldan* 1. **moderate.** 2. **punctilious, strict, grave** *W.* — *ṫsod-méd* intemperate, immoderate, im-

pudent. — 2. **measure, instrument for measuring,** *ču-tsód* water-clock. — 3. **division, portion, quantity,** *tsod-čig* part, **nor tsod čig** part of the money, of the estate *W.*; esp. of time, **point of time,** certain hour, cf. *ču-tsod* and *dus-tsod; *duṅ pú- če tsód-la* W.* at the time when the signal with the trumpet is given; **tsam tsod* W.*, at which hour? — 4. **estimation, supposition, conjecture, guess;** *ṅai tsod-la* according to my estimation, *tsod ₒdzín-pa* v. above; **dha léb-pe tso' yo'** by this time he will have arrived, I guess *C.*; hence **tsod-če* W.* to guess; *tsód-šes, tsód-bya* **riddle** *Cs., tsód-šes smrá-ba* to propose a riddle, *mi-tsod* about men, *bem-tsód* about inanimate objects *Cs.*(?); **tsod-tsód* W.* at random *Sch.* — 5. *tsod* affixed to an adj. serves to form abstract nouns, thus: *rnyéd-par dká-tsód* the difficulty of obtaining, *ₒǰig-par slá-tsod* the facility of destroying, *p̀an-ₒdógs čé-tsod* the greatness of the advantage *Thgy.*

ཚོད་མ་ *tsód-ma* 1. **vegetables, greens,** *tsód-ma rgod-skyés Cs.:* wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, Eremurus etc.; *tsód-ma γyuṅ-skyés Cs.* cultivated vegetables. — 2. **boiled greens, vegetable-soup** *Mil.* and vulgo. — *sṅo-tsód* = *tsód-ma*; *nyuṅ-tsód* a dish of roots, turnips etc. *Cs.; ldum-tsód* a variety of roots *Cs.*(?) — *lo-tsód* all sorts of cabbage; *ša-tsód Cs.*, 'meat',(?) or more probably: prepared mushrooms. — *tsod-sdér* **plate, dish** *Sch.*

ཚོན་ *tson,* I. (cf. *tso-ba* and *tsos*) **colour,** 1. colouring matter, **paint,** = *tsón-rtsi*, or *rtsi-tsón*; *tsón-rtsi dkár-pos ₒbrí-ba* to mark with white paint; *ₒbyúg-pa* **to paint;** *tson lén-pa* to take, imbibe colour *Cs.; tson sbyór-ba* to mix, to prepare colours *Cs.*; *tsón-gyis btso-ba* **to colour, to dye;** *tson-skúd* dyed thread *Do.*; *tson-spél* a coloured strip *W.* — 2. **colour** = *mdog W.* — II. v. *mtson.*

ཚོན་པོ་ *tson-po* 1. **fat, plump, well-fed** *W., C.* 2. **resinous.**

ཚོན་མོ་སྟེང་ *tson-mo-steṅ* a metal (not known) *Stg.*

ཚོབ་ *tsob* for *tsab Sch.*

ཚོམ་པ་ *tsóm-pa* I. also *tsóm-po Cs.* **bundle, bunch,** *tsóm-bu* id., *mé-tog-gi tsóm-bu* bunch of flowers *Pth.*; *ṙṅá-ma nág-poi tsóm-pa btágs-pa Mil.*, a kind of collar, made of black yak's tail; *pra-tsóm* a border or trimming set with jewels or pearls. Acc. to our authorities, however, the word properly signifies a mixture or variety of colours, something **variegated, gay-coloured,** e.g. **dii náṅ-du tsom máṅ-po** there is much colouring in this, it is manycoloured, **tsom-tsóm** id. — II. vb. **to doubt, hesitate;** to be timid, bashful, shy; to be ashamed *C.;* sbst. **doubt, timidity** etc.; *tsom-tsóm, tsam-tsóm, te-tsóm* id.

ཚོམས་ *tsoms C., W.* 1. = *k̀yams*, also *tsoms-skór* **court-yard,** *k̀an-pai tsoms Lex.* — 2. **set, division, part, chapter** *Sch.*, so perh. in the title of a book, *čéd-du brǰód-pai tsoms Thgy.*; **kye-ča yu daṅ zii tsóm-čan* W.* a neck-lace or string of pearls in sets, divided by turkois-drops and *γzi.*

ཚོམས་ངམས་ *tsoms-ṙṅams* **noise, din, clatter** *Sch.*

ཚོར་བ་ *tsór-ba* 1. **to perceive,** sbst. **perception;** as one of the five skandhas = वेदना, a sensation, a feeling; **to perceive,** *γžán gyis ma tsór-bar* without any one perceiving it *Dzl.;* also without *γžán-gyis*: *ma tsór-bar rkú-ba* to steal unobserved, the contrary to robbing forcibly *Thgy.*; **žim-po tsor** he found it well-tasted; *sbrúm-pa tsór-nas* feeling herself to be with child *Pth.;* **yáṅ-mo tsor soṅ* W.* it felt light to the touch. — 2. **to hear,** for *t́ós-pa*, common in *W.* —

ཚོར་ལོ་ *tsór-lo* a (flying) **report, rumour.**

ཚོལ་བ་ *tsól-ba* v. *ₒtsól-ba.*

ཚོས་ *tsos* 1. **paint, dye, colouring matter;** *tsos rgyág-pa, rgyáb-pa* **to dye, to colour** *Sch.*; *tsos gyur* (or *log*) *soṅ* it has lost colour, it is faded; *tsós(-kyi) k̀u(-ba)* liquid paint, = *tsón-rtsi Glr.*; *tsós-mk̀an* dyer, *tsos-lu Sch.*: a cosmetic, wash(?); *rgyá-tsos* a red pigment from India, perh. kermes *Med.* — 2. **a medicament** *Med.* — 3. v. *k̀ur-tsos, ₒp̀oṅ-tsos.*

མཚའ་ལུ་ *mtsá-lu* 1. also *rtá-mtsa-lu Lex., Sch.*: a horse with white feet. — 2. v. *tsa-lu.*

མཚགས་ *mtsags Sch.* = *tsags* 4, *tsags-bzáṅ byéd-pa.*

མཚང་ *mtsaṅ* v. *ₒtsaṅ-ba.*

མཚན་ *mtsan* 1. resp. for *miṅ*, **name**, esp. the new name which every one receives that takes orders; *mtsan ɣsól-ba* 1. to give a name *Glr.* 2. to take, to assume, a name *Glr.*, title *W.* — 2. **mark, sign**, v. *mtsan-ma.* — 3. **night**, *mtsán-mo.*

མཚན་(མ་) *mtsán(-ma)* लक्षण, 1. **sign** (*rtags* and *ltas*), **mark, token, badge, symptom,** *dón-med-pai mtsán-ma yin* it is a sign that it would be fruitless *Wdṅ.*; *mtsán-ma ₒdébs-pa* to make a mark, to mark (e.g. with paint) *Glr.*; *btsún-mo-la ma ₒjígs-šig byás-pai mtsán-ma byín-nas* making a sign to the queen, signifying: do not fear! (that she had nothing to fear); *mtsán-mas mtsón-pa* to represent a thing by a sign or mark *Lex.*; *rgyal-poi mtsán-ma* (or *rtags*) *lṅá-po* (acc. to Indian notions) the five royal insignia, turban, parasol, sword, fly-flap and coloured sandals; **shape and peculiar characteristics of separate parts of the body,** *lus-kyi mtsan Dzl.* ๆ༄༅, 5, esp. as marks of beauty, *skyés-bu čén-poi mtsan sum-ču-rtsa-ɣnyís* cf. *skyés-bu*; *mtsan daṅ dbyibs* as to limbs and stature *Dzl.*; *mtsan(-ma) bzáṅ(-po)* and *ṅán(-pa)* good and evil signs, tokens, symptoms, prognostics, frq.; *bkra-šís-pai dge-mtsan* propitious signs *Glr.*, emphat., good, favourable sign, some special (good) quality, *mtsan daṅ ldan-pa* possessing such quality, **superior, excellent,** frq.; *mtsán-ma rtóg-pa* to prove, to examine, signs; *mtsán-mar sgóm-pa* to take as an omen *Sch.*, *mtsán-mar ma bzuṅ* do not regard it as an (evil) omen, be not surprised or alarmed *Sch.* — *mtsan(daṅ) bčás(-pa)*, and *mtsan-méd* having characteristics and having none, (v. also *Was.* 297), terms with which Buddhist speculation loves to play, cf. *Köpp.* I, 597. — 2. **genitals** *Med., Pth.*, gen. preceded by *po* or *mo*; *mtsan-dbye* prob. the genitals open themselves *Med.*; hence in Lhasa the word *tsan-zúg* (q. v.) might be misunderstood for painful affection of the genitals. — 3. *šín-tu mtsan čé-bar gyúr-te* is at one time applied to Buddha, at another to men, thus leaving the true meaning doubtful.

Comp. and deriv. *mtsán-mkan* soothsayer, astrologer, frq. — *mtsan-gráṅ* and *dgu-mtsan* prize, crown of victory *C.* — *mtsan-brjód* calling upon the name of a deity, enumerating its characteristics and attributes *Cs.*; *mtsan-dón* something similar(?). — *mtsan-nyíd* prop.: **'the sign'**, the essential characteristic, sometimes even implying the true, innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general; *čós-kyi mtsan-nyíd stón-pa, kóṅ-du čúd-pa* prob. to show the true essence of doctrine, to receive it into one's own mind *Dzl.*; *mtsan-nyíd-pa Mil.* n. of a philosophical school of the present day, stated to be the same as *bye-brág-pa;* it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — *ₒdus-byás-kyi mtsan-nyíd mi-rtág-pa yin* the essential property of all that is compounded is liability to decay *Glr.*; **property, quality** *Domaṅ*; **symptom, indication,** *nád-pa sós-pai mtsan-nyíd* an indication that the patient will recover *S.g.*; *mtsan-nyíd ɣsum* the three marks or characteristics in the doctrine of 'perception' of the Mahayanists, *kun-btágs, ɣžán-dbáṅ, yoṅs-grúb Was.* 291; *mtsan-nyíd bšád-pa Schr.*: **definition;** so it seems to be used in *Thgy.* — *mtsan-rtágs* = *mtsán-ma Wdk.* — *mtsán-pa* **marked,** *ₒkór-los* being marked with the figure of a wheel *Glr.* — *mtsán-dpe* for *mtsan daṅ dpe-byad Glr.* — *mtsan-ɣži Lex., Sch.*: 'the cause of a sign or symptom, an object' (?).

མཚན་མོ་ *mtsán-mo W.*, **tsan**, **night** **tsan ča dug**, *W.* night sets in; adv. **at**

night, by night, in the night time *Dzl.*, *W.*: **tsan-la**; *dei mtsán-mo Dzl.* in that night; *tsan gáṅ, tsan tog-tág*, *W.* also **tsan-tse-ri**, the whole night; also adv., all night; *mtsan-dkyil*, *mtsan-gúṅ*, *mtsan-pyéd* midnight; *mtsan-stód*, *mtsan-smád* the first, the second half of the night; *mtsan-stód-kyi rmi-lam* a dream before midnight *Med.* — *mtsan-dús* night time. — *mtsan-byi* (*W.* **tsan-bi**) bat. — *tsan-śiṅ W.* 1. chip of pine-wood, 2. pine-wood. 3. pine-tree. — *mtsan-só byéd-pa* to keep watch during the night *Sch.*

མཚམས་ *mtsams* 1. intermediate space, interstice, border, boundary-line, *rgya-gár daṅ bál-poi mtsáms-na*, *rgya-bál-gyi mtsáms-su* on the border between India and Nepal *Glr.*; *mtsáms-kyi nags-ḱród* boundary-forest *Glr.*; *sa-mtsáms* (vulgo *san-tsám*) frontier of the country *Glr.*; *dé-nas ͺdoms lṅa-brgyái mtsáms-nas* at a distance of 500 fathoms from that place; *bar-mtsams-na yod* it lies in the middle between; *ri taṅ mtsáms-su* where the mountains are contiguous to the plain; *byaṅ śar mtsáms-su* in the north-east (cf. no. 2 below); *ču ͺgram mtsáms-su* (between the water and the river's bank) close to the edge *Wdṅ.*; *dei mtsáms-su* (with regard to a royal dynasty) intervening, a usurper, interrupting the regular succession *Glr.*; *čés-pai tsig mtsáms-nas* when these words were uttered, at these words *Tar.* 127, 11; *sgo(i)-mtsáms* a narrow opening of the door, *sgo-mtsáms-nas sleb* (he or it) enters through the cleft of a door, equivalent to our 'through the key-hole'; **tsám-la čúg-če* W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *mtsams sbyor-ba* 1. to close interstices, to stitch up, to sew together (the separate parts of a shoe) *Mil.* 2. *Sch.*: to occupy a certain space, to enter a womb', to embody one's self in human flesh, so it seems to be used in *Thgr.* and *Mil.* 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like *ͺgód-pa*, cf. *sbyór-ba* I, 2; II, 2 *C.*, *W.* — *mtsams ͺbyé-ba* to split(?), *skra smin ɣsár-du mtsams-bye rtsub ͺkyil S.g.* the hair of the head and the eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alledged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; *Schr.* has: *skra mtsams ͺbyéd-pa* to part the hair on the top of the head. — *mtsams-med-pa* 1. adj., *Ssk. ānantarya*, without interstices, continuous, = *go-mtsams-med-pa* v. *go* 1, *Dzl.* 2. sbst., *Ssk. ānantarya*, *Was.* (240), 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted', a deadly, capital sin *Dzl.* and elsewh.; *mtsáms-med-pa lṅa*, i e. inexpiable sins, are: parricide and matricide, murder of an Arhat (*dgrá-bčom-pa*), or of a Tathāgata, likewise causing divisions among the priesthood. — *dus-mtsáms* intermediate time *Cs.* — *mtsams-sbyór* the Sanskrit diphthongs ē, ō, ai, au; *mtsams-sbyór-pa* and *-ma*, a bawd, *Cs.* — *mtsams(-kyi)-žu(-ba)*, also *ͺtsams-žu*, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. the points of the compass, *mtsams bži* the four cardinal points of the horizon; *mtsams brgyad* includes the intermediate points, south-east etc., *mtsams drug* denotes the four cardinal points together with the zenith and nadir. — 3. demarcation, partition, break, pause, stop, *mtsams ɣčod-pa* to make a stop or pause with the voice in reading *Gram.*; esp. to draw a line of demarcation about one's own person, whether it be by a magic circle (*Dom.*), or by retiring to a solitary house, either for the sake of private study (*Zam.*), or which is most frq. the case, for religious meditation, (**tsám-la dád-če* W.*) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the

sincere belief, that they will acquire thereby higher gifts and abilities, by others merely to increase their odour of sanctity. *mtsams sdóm-pa Mil.* has a similar signification. — *spyad-mtsáms* **rules, instructions,** defining the extent and limits of a person's duties. — 4. symb. num.: 6, v. *mtsams drug* above.

མཚར་བ་ *mtsár-ba* 1. **fair, fine, beautiful,** = *mdzés-pa Zam., Glr.* frq., *mtsar sdug dan ldán-pa* id., e.g. *bú-mo Glr.;* also of flowers; **bright, shining,** of metals *Stg.*; **nyám-tsar-wa, ló-tsar-wa** admirably fair, wonderfully fine. — 2. **wondrous, wonderful, marvelous,** gen. with *ṅo, ṅó-mtsar-čan žig* a wonderful, distinguished, eminent man *Mil.*; *rten ṅo-mtsar-čan* a wonderful image (of some deity) *Glr.,* in both instances equivalent to **wonder-working, miraculous;** *ṅo-mtsar-mčód-pa* a marvelous, extremely rich offering *Mil.;* more frq. *ṅo-mtsar-čé-ba* e.g. marvelous things, events, miracles *Dzl.; mi srid ṅo-mtsar-če* impossible! most wonderful! *Glr.*; *ṅo-mtsar-čé-ba ma yin* that is not so very wonderful *Dzl.*; **strange, ridiculous,** *ytam šin-tu ṅo-mtsar-čé Glr.* — 3. *ṅo-mtsár* **wonder, surprise, astonishment,** *ṅo-mtsár skyé-ba, ṅo-mtsár-du ₒgyur-ba* or *ₒdzín-pa, ṅo-mtsar-rmád-du ₒgyúr-ba* to wonder, to be surprised. — 4. *ṅo-mtar-čé* an expression of thanks, = *bka-drin-če, dé-ltar yin-na kyed ynyís-ka ṅo-mtsar-čé* if that is so, then both of you receive my best thanks! *Mil.*; *yóṅs-pa ṅo-mtsar-čé* thanks to you for your coming! *Mil.*

མཚལ་ *mtsal Cs.* also *tsal* **vermilion,** used (among the rest) inst. of red ink for writing; *mtsal-pár* a printing with red ink *Cs.*; *mtsal-lčógs-pa*(?) *Sch.:* 'clear vermilion'(?); *sku-mtsál* resp. for *krag* blood *Cs.*

མཚུངས་པ་ *mtsuṅs-pa* (*W.* *tsogs*) **similar, like, equal,** *ka-dog* as to colour *S.O., sṅa-ma dan* like the former, *bdud-rtsir* like nectar *S.g.*; *bdud dan mtsuṅs* you are to me like a satan, you are a satan to me *Pth.; lhai sdug-bsṅál dan ča-mtsúṅs-pai stéṅ-du* besides their sharing all the imperfections of the gods *Thgy.*; *dús-mtsuṅs-pa* **a contemporary** *Mil.*; *mtsuṅs-méd, mtsuṅs-brál,* **without an equal, matchless, incomparable;** *sems dan mtsuṅs ldán-pa* explained by *Was.* (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

མཚུན་ *mtsun* (*Zam.* = *Ssk.* क्रव्य, raw flesh) 1. *Cs.:* **meat for the manes of the dead,** *ytóṅ-ba* to bring an offering to the dead, *skyel-ba* to send one; *mtsun-ytór* explained in *Wdṅ.* by *ši-bai dón-du ytór-ma ytóṅ-ba*; *mtsun-ytór stér-ba Wdṅ.* — 2. *Sch.:* **tutelar deities, household-gods,** or rather **the souls of ancestors;** so *Dzl.* ༢༠, 16 (another reading is *btsun*); also in *mtsun-ytor,* if *mtsun* be taken as a dat., it may have this signification; *mes-mtsún* household-gods of the Shamans *Sch.*

མཚུར་ *mtsur* v. *tsúr-mo.*

མཚུལ་པ་ *mtsúl-pa* **the lower part of the face,** nose and mouth, **the muzzle** of animals *Mil.;* **bill, beak** *Sch.; W. *nám-tsul** **nose;** *mtsúl-pa ₒgag* the effect of the gall entering the nose(?) *Mṅg.*; *ka-mtsúl* (*W.* *kam-tsúl*) **face,** seldom in *B.*

མཚེ་སྐྱོང་ *mtse-skyóṅ Wdṅ.?*

མཚེ་ལྡུམ་ *mtse-ldúm* n. of a medicinal herb *S.g.*

མཚེ་མ་ *mtsé-ma* (*W.* *tsag-túg*) **twins,** *bu mtse-ma ynyis dus yčig-na ₒkruṅs-so Pth.* two twin-sons were born simultaneously; *mtsé-ma ysúm-po* three-twin-child, trigemini *Wdṅ.*

མཚེད་ *mtsed, Sch.*: *dur-mtséd,* **place for burning the dead.**

མཚེའུ་ *mtseu* **a small lake,** *mtso dan mtseu* lakes and lakelets *Pth.*

མཚེར་བ་ *mtser-ba* = *ₒtser-ba.*

མཚོ་ *mtso* 1. **lake,** frq. — 2. for *rgya-mtso* sea, rarely. — 3. symb. num.: 4. — **Comp.** *mtso-dkyíl, mtso-dbús* the middle of a lake. — *mtso-ₒkór* an assemblage of many lakes *Cs.* — *mtso-ₒkyóms* v. *ₒkyoms.* — *mtso-ₒgrám, mtso-mtá* border of a lake. — *mtso-sṅón Glr.,* *sóg-po tso-ṅón* *C.* the blue lake, Kokonor, in Mongolia. — *mtso-čú* water,

mtso-rlúṅs vapours, *mtso-rlábs* waves of a lake. — **tso-lág* C.* **inlet, creek, cove.** — **to-lag-ḍél* C.* **strait, channel.**

མཚོག་པ་ *mtsóg-pa* v. *₀tsóg-pa.*

མཚོག་མ་ *mtsóg-ma Lt.*, also *mtsog-yséṅ Cs.*, 'spot or tender part of the head', vacancy in the infant cranium, = *tsáṅs-pai bú-ga.*

མཚོགས་ *mtsogs* adv., **tsógs-se** adj., *W.* for *mtsuṅs* or *₀dra*, **similar, like, equal;** **aṅ-ré-zi tsogs rgyál-la mi dug** they are not so good as the English; **ko daṅ ṅá-la dug-ṅál tsóg-se yod** with him and with me there is the like disaster, misfortune visits us equally.

མཚོན་ *mtson*, 1. also *mtsón-ča*, any **pointed or cutting instrument**, *mtsón-čas ytúb-pa* to cut to pieces with such an instrument *Dzl.*; **weapon, arms;** *mtson togs-pa* to seize a sword, to take up arms *Dzl.*; *mtsón-gyis ₀jig-pa* to destroy, to conquer, with the sword *Ma.*; *mtsón-ča rnám-pa bži Stg.*: sword, spear, dart, arrow; *go-mtsón* armory and arms; *ru-mtsón* v. *ru*; *mtson-krág* blood drawn by cuts or stabs (used for sorceries) *Lt.* — *mtsoṅ-gyi dru-bu* an attribute of the gods, resembling a coil or ball of thread *Wdṅ.*; *mtson-skúd sgríl-ma Thgr.* id. (?). — 2. also *tson* **fore-finger,** *mtsón-rtsa* the pulse to be felt with the fore-finger; *mtson gaṅ* a finger's breadth; *mtson gaṅ mar* a finger's breadth lower *Med.*; *mtsón-pa* a four-fingers' pinch(?); *šiṅ mtsón-pa žig* a handful of sticks *Mil.*

མཚོན་པ་ *mtson-pa* 1. v. *mtson.* — 2. vb. **to set forth, bring forward, adduce, state, quote, exhibit,** examples of grammatical forms etc. *Gram.*; *₀dis mtsón-nas* illustrating it by this, setting this up as an example *Gram.*; *des kyaṅ sgyú-mai dpe čig mtson* also in this may be seen an instance of deception *Mil.*; *dpes mtsón-pa* to illustrate by parables *Mil.*; *mtsán-mas* by a sign *Gram.*; so prob. also: *ằm-ban ynyis dei mtsón-pai dmág-mi* the soldiers brought forward by the two Chinese officials; it is also alledged to stand for **to make, to prepare** *C.* — *rnám-mka mtsón-pai rnál-₀byor-pa* prob.: the saint that represents the heavens, that resembles the heavenly space *Mil.*

འཚའ་ལུ་ *₀tsa-lu* v. *mtsa-lu.*

འཚག་པ་ *₀tsag-pa* 1. vb., pf. *tsags*, *btsags*, fut. *btsag*, imp. *tsog* (trans. to *₀dzag-pa*), **to cause to trickle, to strain, filter, sift, squeeze, press out,** *₀bru-már tság-pa* (partic.) oil-miller *Dzl.*; **to draw off,** *dmú-ču* to tap (a dropsical person) *S.g.* Cf. *tság-ma*, *tsags.* — 2. adj. **thick, fat, obese** *Lex.*

འཚང་, མཚང་ *₀tsaṅ, mtsaṅ* **fault, error, offence, sin,** *de ₀tsáṅ-du če* that is very wicked, a great offence; *mii* or *mi-la ₀tsaṅ brú-ba* or *drú-ba* 1. **to spy out another's faults, to upbraid him with them,** to accuse him *Do., C., W.*; **tsaṅ ₒog ḍhú-wa* C.* id. — 2. **to irritate, provoke, make angry** *C.*

འཚང་བ་ *₀tsáṅ-ba*, vb. I. pf. *tsaṅs*, fut. *btsaṅ*(?) 1. **to press into, to stuff** *Sch.*, *₀tsáṅ-ka byéd-pa* id. *Sch.*; *náṅ-du ₀tsáṅs-pa Lexx.* prob. pressed into, stuffed inside, so *Sch.*: *kri naṅ tsáṅs-čan* a stuffed seat; *dbugs kar ₀tsáṅs-pa* out of breath, panting (in the heat of pursuit) *Mil.*; *dbugs stod-du ₀tsaṅs-nas skad mi ton Mil.* I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-₀tsáṅs, rluṅ-₀tsáṅs, ₀tsáṅs-la pan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. **sú-la tsáṅs-se yóṅ-če* Ld.* to attack a person with open violence, opp. to a stealthy attack. — II. pf. *saṅs*, which verb, however, occurs only in *₀tsaṅ-rgyá-bar ₀gyúr-ba* to become Buddha *Dzl.* frq., *₀tsaṅ rgyá-bar ₀dód-pa* to aim at Buddhaship, and *saṅs-rgyás* (having become) Buddha. Besides this form, there exists also a verb *sáṅ-ba*, pf. (*b*)*saṅs*, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume, that the form *₀tsaṅ-ba* for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root *saṅ* is now used as present tense in the following significations: 1. **to remove** (impurities) — like *₀dág-pa* — **to make clean,**

daṅ sáṅ-te med W. (the soot) having yesterday been removed, there is none just now; *saṅ dug, saṅ čos* W. it is cleansed, swept clean, *ₒbag saṅ, nyé-pa saṅ* the contamination, the sin, has been removed, done away with C.; *snyun saṅs* the disease is removed Pth.; *skyo-sáṅs byéd-pa* to remove melancholy, to recreate or amuse one's self; to comfort others; *skyo-sáṅs-la ₒgró-ba, skyo-sáṅs byéd-pa* to take a walk, to take a ride Pth., C.; *mya-ṅáṅ sáṅ-ba* **to comfort** *Pth.*, **to console one's self;** esp. 2. **to recover, to come again to one's senses,** *ra-ro-ba-las* from intoxication *Dzl.*; *ɣzím-pa-las* from a deep sleep *Dzl.*; also construed as before: *bzi Glr.*, *ra* W. from a drunken fit, and this agrees with a sufficiently authenticated signification of the *Ssk.* root *budh*, so that *saṅs-rgyás* would after all be the literal translation of बुद्ध (contrary to *Burn.* I, 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That *saṅs-rgyás* be the same as **perfect, holy,** seems to be a mere etymological conjecture of *Cs.* — 3. **to take away, to take off,** *k̔eb sáṅ-wa* C. to uncover. — 4. **to be spoiled, to become unfit, useless,** *wó-ma saṅ soṅ* C. the milk is spoiled, *zom saṅ ₒdug = šaṅ ₒdug* the casks are leaky, are running out.

འཚང་ར་ *ₒtsaṅ-ra Sch.*: the neck of the thigh-bone; *tsáṅ-rai tsil* the fat attached to it *C.*

འཚབ་པ་ *ₒtsáb-pa*, pf. *tsabs, bsabs*, fut. *bsab*, imp. *tsob*, **to pay back, repay, refund,** *skyin-pa* a loan *Lex.*; cf. *tsab.*

འཚབ་འཚུབ་ *ₒtsab-ₒtsub* **hurry, confusion, perplexity, fear** *Sch.*; also: *ₒtsab-ₒtsáb-mor ɣnás-pa* to tarry in fear, to hesitate in apprehensions *Tar.*

འཚབས་པ་ *ₒtsábs-pa*, pf. *tsabs*, imp. *tsobs Sch.*: resp. **to be afraid;** *Lex. blo-ₒtsábs* id. (?).

འཚམ(ས)་པ་ *ₒtsám(s)-pa* 1. = *ₒčam-pa*(?) **fit, suitable, in accordance to, in conformity with,** *de daṅ ₒtsám-par S.g.*; *so-sói ₒbyór-pa daṅ ₒtsám-par Tar.* according to their ability, in proportion to their property. — 2. frq. and mostly erron. for *mtsáms-pa.*

འཚར་བ་ *ₒtsár-ba*, pf. *tsar* 1. **to be finished, completed, terminated,** *sṅón-la tsár-ro Glr.* it was the first that was finished; **to be at an end, consumed, spent,** *nor tsár-te soṅ* W. the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature *zin* stands), in later books with the termin. inf., *yóṅs-su rdzógs-par tsár-te* when ... was completely finished *Glr.*; vulgo the mere root is used, esp. in W., *tsog tsar-ra ma tsar* are they assembled, has the meeting begun already? *lam-la žug tsar, soṅ tsar, kal tsar* he is on the way, he is gone, it is dispatched; *tsár-ba byéd-pa, tsár-du ₒjúg-pa Cs.*, *tsar čug-če* W. **to bring to a close, to finish, to terminate.** — *tsár-ɣčod-pa* 1. **to destroy, annihilate,** e. g. diabolic influences, infernal powers *Pth.*; **to defeat, overcome,** in disputation *Mil.*; **to excel, surpass,** *sgyu-rtsál-gyis Glr.*; **to punish** *Tar.* 2. for *ɣsár-ɣčod-pa Pth.* — 2. **to grow, grow up, thrive,** of little children W.; *ₒtsar-skyéd* growth *Mil.*

འཚལ་ *ₒtsal, sgro-bai-ₒtsal-gyi k̔a-brgyan Mil.?*

འཚལ་བ་ *ₒtsál-ba*, imp. *ₒtsol* eleg. 1. **to want, wish, desire, ask;** when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, *yab daṅ mjal ₒtsál-lo* I have a mind to go to see my father *Dzl.*; *bltás-par ₒtsál-te* wishing to see *Dzl.*; *túgs-la bžag ₒtsal* I wish it may be borne in mind *Glr.*; *ɣsuṅ ₒtsal* I beg you to speak *Mil.*, *bzuṅ ₒtsal* please take *Pth.*; pleon. *ₒk̔rid-par žu ₒtsal Glr.*; esp. as an intimation of willingness, *dé-ltar ₒtsál-lo* yes, we will do that *Mil.*, or like our: very well! Further: *p̔á-la nor ma ₒtsál-tam* has he not asked the money from his father? *Dzl.*; *gum yaṅ či ₒtsál* why does (the king) want to kill me? *Dzl.*; *deï don mi ₒtsal* the profit of it I do not desire *Glr.* — 2. **to eat,** *btsan-dúg*

poison *Dzl.; byi-bas ˳tsál-te* eaten by mice *Dzl.*; *ydon mi ˳tsál-bar* eleg. for *ydon mi zá-bar* without doubt *Dzl.* — 3. **to know** *Cs.*; so *no-˳tsál-ba* appears to be used for *no-ses-pa*, and in a passage of *S.O.* it seems to imply **to understand.** — 4. in certain phrases: *˳bad ˳tsál-ba* **to use diligence** *Thgy.*; *bro ˳tsál-ba* 1. **to swear** *Pth.*(?), 2. **to have a cold** *Mil.*; *pyag ˳tsál-ba* **to greet, salute,** v. *pyag.*

འཚལ་མ་ *˳tsál-ma Cs.* = *tsál-ma.*

འཚིག་པ་ *˳tsig-pa*, pf. *tsig*, **to burn, to destroy by fire,** *gron-kyer mi dan bcas-pa* (he burned) the town with its inhabitants *Pth.*; *mes, mer*, vulgo **mé-la** with fire; *rnám-par* entirely, completely *Dzl.*; more loosely: *tsig son* he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; *˳tsig-gam* am I burning? (thinks one suffering of fever) *Med.*; of inflammation, v. *mig-˳tsig*; of any violent pain *Dom.;* **to be glowing,** of the evening-sky *W.*; **tsig ˳jug ˳dug** *C.* **to be in the rut,** the copulating of larger animals.

འཚིང་ and འཚིངས་པ་ *˳tsin* and *˳tsins-pa Mng.?*

འཚིར་བ་ *˳tsír-ba*, pf. *tsir, btsir*, fut. *ytsir, btsir*, imp. *tsir W.* **btsir-ce** **to press,** *mig* with the finger on the eye *Med.*; *nán-gyis* to press hard *Stg.*; **to press out,** an ulcer; **to wring,** a wet cloth; **to crush out,** *til-már* sesame-oil *Lex.*; *˳o-ma ˳tsír-ba* **to milk;** **tsir tag jhé-pa*, or *tán-wa** *C.* **to press hard, to examine closely, to hold a rigorous inquest;** *btsún-mo-la yan tugs ytsir cún-bar gyúr-to Pth.* also the queen's mind was much depressed.

འཚུགས་པ་ *˳tsúgs-pa*, pf. *tsugs* (intrs. of *˳dzúg-pa*), 1. **to go into** (more frq. *˳tsúd-pa*), **to enter upon, begin, commence,** *stód-pa ˳búl-ba-la tsugs* he began to praise, to flatter. — 2. **to penetrate by boring,** v. *pur-pa*; **to take root, to establish one's self, to settle,** *rtsá-ba ma tsugs* it has not struck root; *˳brog ˳tsúgs-su ye ma-˳dod Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtán-gyi skyíd-mgo dé-nas tsugs* this was the beginning of my lasting happiness *Mil.*; most frq. *tsúgs-pa* as partic. or adj.: **firm, steady,** *rkan-lág ma tsúgs-te sá-la ˳gyél-to* his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; **kán-pa tsúg-kyin dug** sit quiet with your feet! *Ld.*; *˳dug mi tsúgs-pa Med.*, *sa ycig-tu mi tsugs-pa Pth.*, **dö-tsug mé-pa** *C.*, **dád-du mi tsúg-kan** *W.* not being able to sit still; not stationary, **unsettled, roving, restless, volatile, flighty, inattentive,** *spyód-pas skád-cig kyan mi tsúgs-pa Glr.* id.; **tsúg-la dod** *W.*, be attentive! **to be able** *C.*

འཚུད་པ་ *˳tsúd-pa*, pf. *tsud* (intrs. to *˳dzúd-pa*) **to be put into** (a hole), to prison *Glr.;* **to go into, to enter, to get into** (a good and wholesome way), **to go to** (hell); *kón-du* v. *kon ˳tsud-pa.*

འཚུབ་པ་ *˳tsub-pa*, pf. *tsubs*, 1. **to whirl,** of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewh. — 2. **to be choked,** esp. **to be drowned,** *nya cab-la ˳pyo-ba ˳tsub mi srid* the fish swimming in the water cannot be drowned *Mil.*; *cus ˳tsúb-pa Mil.*; **tsub-te si** *W.* he has been drowned. — 3. *spyód-pa ˳tsúb-pa* **pugnacity,** of fowl *Glr.*

འཚེ་བ་ *˳tse-ba* 1. vb. pf. *btses*, fut. *btse, ytse* (*Dzl.*) **to hurt, damage, injure, persecute, torment,** *mí-la ˳tsé-zin ynód-pa byéd-pa*, or *ynód-cin ˳tsé-bar byéd-pa* id.; also sbst., **enemy, persecutor** *Mil.; ycan-zán-la sógs-pai ˳tsé-ba dan bcás-pa* (a place) haunted by beasts of prey or any other noxious creatures *Thgy.;* the term is also applied to horses that bite each other. — 2. sbst. (spelling uncertain) **psalterium,** the third stomach of ruminating animals *W.*

འཚེག་པ་ *˳tség-pa*, pf. *tsegs*, imp. *tseg(s)*, **to repay** *Cs.*

འཚེང་བ་ *˳tsén-ba*, pf. prob. *˳tsens*, 1. **to increase, improve, thrive,** opp. to *˳pún ba W.* — 2. **to be content, happy** *Mil.*

འཚེད་པ་ *˳tséd-pa* 1. v. *˳tsód-pa.* — 2. v. *bséd-pa.*

འཚེམ་པ་ *˳tsém-pa* pf. *tsems, btsems*, fut. *btsem*, imp. *tsems, W.* **tsém-ce** **to sew,** **gos tsém-cei ras** materials for a gar-

ment; ₒtsem-skúd **thread** for sewing; ₒtsem-kʻáb **needle.** — ₒtsem-drúb **needle-work** *Cs.* — ₒtsem-srúb *W.* **seam.** — ₒtsem-méd without a seam; *Sch.* also: without interruption.

འཚེར་བ་ ₒtsér-ba, I. vb. **to neigh** *Pth.* and vulgo. — II. also *mtsér-ba* 1. vb. **to grieve, to sorrow,** and sbst. **grief, sorrow,** resp. *tʻugs-ₒtsér*, cf. *tsér-ka*; ₒ*tsér-čan* **sorrowful, anxious,** ₒ*tser-méd* **free from sorrow, easy.** — 2. **to be afraid, to fear** *C., Mil.* — 3. **to shine, to glitter,** and sbst. **lustre, brightness, splendour, brilliancy,** of light *Lex.*, of jewels *Dzl.*; *dkár-žiṅ* (or *dkár-la*) ₒ*tsér-ba* to be of a shining white *Mil.*

འཚེར་ས་, མཚེར་ས་ ₒtsér-sa, mtsér-sa 1. *Sch.*: **cause of uneasiness, source of care.** — 2. an old deserted settlement or dwelling; ₒ*tser-rnyiṅ* id. *Sch.*

འཚོ་བ་ ₒtsó-ba, I. vb. a. intrs, pf. and imp. *sos*, 1. **to live,** *riṅ-du* a long time, *lo brgya* a hundred years *Med.*; *nam* (or *ji-srid*) ₒ*tsoï bár-du* **for life, life-long,** *čʻós-kyis, rig-pas, rṅón-pas* to gain a livelihood by religion, science, hunting *Cs.*, or: to lead the life of a cleric, scholar, hunter; *srid* ₒ*tsó-ba* to pass life, **to continue** in a state, **to exist,** frq.; ₒ*dú-*ₒ*dzii náṅ-du* ₒ*tso mi pʻód-do* in the throng of the world I cannot exist *Dzl.* (*W.* **són-če* and *tse pʻid-če**). — 2. **to remain alive,** to be maintained in life, ₒ*di ma byás-na mi* ₒ*tsoo* else we shall not remain alive, we shall not be able to live *Dzl.*; **to revive, to recover,** from sickness etc. *Dzl.*; *sós-par* ₒ*gyúr-ba* id, frq.; *ši-ba-las* to be rescued from peril of death *Dzl.* — 3. **to last, to be durable,** of clothes etc., *W.*: **máṅ-po tsó-če** to last long, to be very durable; ₒ*tsó-žiṅ sdód-pa* to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. **to feed, to graze.** — b. trs., pf. (*b*)*sos*, fut. *yso*, 1. **to nourish,** *lus* the body; to sustain, *srog* life; **to pasture, to feed,** *pʻyugs* ₒ*tsó-ba-la kyér-ba* to lead the cattle to pasture *Pth.*, *pʻyugs* ₒ*tsor pʻyin-pa* id. — 2. **to heal, to cure,** *nad Lt.*; in this sense the fut. form is used as a vb. for itself, q.v.; ₒ*tso-byéd, tso-mdzád* **'life-giver'**, i.e. physician, medicine.

II. sbst., also ₒ*tso*, 1. **life,** *mi žig-gi* ₒ*tsó-ba bsól-ba* to prolong life *Dzl.*; ₒ*ó-čag* ₒ*tsoï rje* the lord of our lives, viz. the king *Glr.*; ₒ*tso skyóṅ-ba* to spare, preserve, protect another's life; **to rear, bring up, educate.** — 2. **livelihood, sustenance, nourishment, entertainment,** *zlá-ba ysúm-gyi bár-du* ₒ*tsó-ba sbyór-ba* to board a person for three months *Dzl.*; ₒ*tsó-ba-la ma bltá-ste* not caring for the entertainment *Dzl.*; ₒ*tsó-bab záṅ-po* good eating and drinking *Mil.*

འཚོག་ཆས་ ₒtsog-čʻas **goods, effects, chattels, tools, necessaries,** =*yo-byad Lex.*; also **provisions, provender.**

འཚོག་པ་ ₒtsóg-pa, pf. *btsags*, fut. *btsog*, imp. *tsʻog*, *W.* **tsóg-če** 1. **to hew, chop, cut, pierce; to inoculate, vaccinate,** *brúm-pa* the small-pox. — 2. **to cudgel,** ₒ*tsóg-čiṅ rdúṅ-ba Pth.*, *brdóg-*ₒ*tsog-pa* id. *Dzl.* — 3. also *mtsóg-pa* **to find fault with, to blame, censure, carp at, teaze** *Sch.*

འཚོག་མ་, འཚོགས་མ་ ₒtsóg-ma, ₒtsógs-ma = *mtsóg-ma.*

འཚོགས་པ་ ₒtsogs-pa, pf. and imp. *tsogs*, **to assemble, to gather, to meet,** frq.; *kʻyed* ₒ*dir tsogs*, ye, that are here assembled *Mil.*; *mi máṅ-po tsógs-pai mdún-du* before many assembled people *Dzl.*; ₒ*byúṅ-ba lṅa tsógs-pa* the five elements meeting *S.g.*; ₒ*tsogs rtén-gyi zas-čʻáṅ* food and drink to entertain the people assembled *Glr.*; **to unite, to join** in doing something, **to associate,** to make common cause; examples v. *lugs.*

འཚོང་བ་ ₒtsóṅ-ba, pf. *btsoṅs*, fut. *btsoṅ*, imp. *tsoṅ*, *W.* **tsóṅ-če**, **to sell,** *dri* ₒ*tsóṅ-bai ynas* place where perfumes are sold *Stg.*; **daṅ gón-če tsóṅ-kʻan-ni mi** *W.* the man that yesterday had a coat to sell.

འཚོད་པ་, འཚེད་པ་ ₒtsód-pa, ₒtséd-pa, (*Cs.* ₒ*tsó-ba?*) pf. *btsos*, fut. *btso*, imp. *tsos*, *tsod*, *W.* **tsó-če**, 1. **to cook, to dress,** in boiling water, meat, vegetables; **čʻu-tsós** *W.* 'water-boiled', dumplings, = **čʻú-ta-gir**. — 2. **to bake** provinc. — 3. **to dye,** *gos* a garment. — 4. *tsós-pa*, **tsós-mkʻan** *W.** **ripe,** **tsos soṅ** is ripe; **ldád-pa ma tsos** *Ld.*, he is a green-horn.

འཚོབ(ས)་པ་ *ₒtsób(s)-pa* **to be a deputy, representative, substitute** *Cs.*; *rigs ₒtsób-pa* to be the first-born male in a family, the support of a family *Dzl.*; *ₒtsób-par byéd-pa* **to substitute**, to put in the place of another *Dzl.*; *ydun-ₒtsób-po* resp. for **first-born** *Dzl.*

འཚོལ་བ་ *ₒtsól-ba*, pf. and fut. *btsol*, imp. *tsol*, *W.* **tsál-ce**, 1. **to seek, to search, to make research**; *tabs* **to think upon means.** — 2. **to try to obtain**, *zas*; **to procure, acquire** *Mil.*; **to fetch** *Thg.*

ཛ

ཛ *dza* 1. the letter sounding **dz**; cf. the observations to ཙ *tsa*. — 2. numerical figure: 19.

ཛ་ *dza* 1. v. *dza-ti*. — 2. *dzá-brdun-ba* **to break through** *Sch.*

ཛ་ཏི་ *dzá-ti*, prop. ཛཱ་ཏཱི་, *Ssk.* जाती, **nutmeg** *Lt.* and vulgo; sometimes *dza* for it, po. *Lt.*

ཛ་བོ་ཤིང་ *dza-bo-śin Lex.* **a hollow tree** *Sch.*

ཛ་ཡ་ *dzá-ya* 1. *Sch.*: '**muddy deposit**, green slime in the water'. — 2. *C.* **the markings of wood**, speckled and variegated, in consequence of a disease of the tree, cf. *lbá-ba*. — 3. n. of an ancient king of China *Glr.*

ཛ་ལནྡ་ *dza-lantra*, more accur. ཛ་ལནྡྷ་ར་ *dza-lán-dha-ra*, n. of a province in the Punjâb, now 'Jellundur'.

ཛ་ལུ་ཀ་ *dzá-lu-ka*, *cui dza-lu-ka Sch.* '**water-spider**'; in *Ssk.* however: **leech.**

ཛབ་ར་ *dzáb-ra*, prob. to be spelt *rdza-bra* q.v.

ཛམ་བུ་ *dzám-bu*, gen. *ₒdzám-bu*, जम्बु, **the rose apple-tree**, *Eugenia*, which figures also in mythology; *dzám-bui glin*, *dzam-bu-glin*, *dzam-glin*, जम्बुद्वीप, acc. to the ancient geography of India and Tibet, that part of the world which comprizes these countries, the triangular peninsula of Hindostan, occasionally including the immediate border-lands; but as in Brahman and Buddhist literature all that does not belong to these two religions is considered as not existing, or at least as hardly human, *ₒdzam-bu-glin* is simply used for **earth, world**, and *ₒdzam-bu-glin-pa*, for inhabitant of the world, **man.**

ཛམ་བྷ་ལ་ *dzám-bha-la*, also *dzám-bha*, *Glr.* the Tibetan **Plutcs, god of riches,** = *rnam-tos-srás*, also *rmugs-ₒdzin Lex.*, *ynod-ₒdzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *ynód-pa-can*; *dzam-sér* this god painted yellow, *dzam-nág* painted black *Cs.*

ཛི་ *dzi*, num. figure: 49.

ཛི་ན་མི་ཏྲ་ *dzi-na-mi-tra Ssk.* n. of a Buddhist scholar.

ཛུ་ *dzu*, num. figure: 79.

ཛུ་ཏ་ *dzu-ta Hindi*: **shoe** *C.*, *W.*

ཛུབ་ཛུབ་ *dzub-dzúb C.* **dhsub-dhsúb jhé-pa** **to wag, to whisk** the tail, of horses and cattle.

ཛེ་ *dze*, num. figure: 109.

ཛེ་ཙེ་ *dze-tse C.* **dhse-tse**, vent-hole for the smoke, **chimney.**

ཛོ་ *dzo* num. figure: 139.

ཛོ་ཀི་, ཛོ་ཀྭི་ *dzó-ki*, *dzwo-ki Mil.*, *Wdn.*, vulg. for *yó-gi*, v. *rnál-ₒbyor-pa.*

མཛའ་བ་ *mdzá-ba* (*Lex.* = *mtún-pa*) **to love,** as friends or kinsmen do, *kyo-śúg*

mdzá-ba-rnams a loving married couple *Dzl.*; *mdza-žiṅ sdúg-par ˳gyúr-ba* loving each other, e.g. like brothers or sisters, *Dzl.*; *mi-mdzá-ba ťams-čád* any hostile, malignant (creatures or powers) *Dom.*; *mi-mdzá-ba-rnams sdúm-pa* to reconcile those that are at variance *Thgy.*; *brám-ze mdzá-žiṅ šés-pa žig yód-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-bšés* **friend**, frq. in conjunction with *nyé-du* or *ǩyím-mťses Glr.*; *mdzá-bo* id. *Dzl.* etc. and vulgo, rarely *mdzao Thgy.*; still more vulg. *Ts.*: **dzán-te, dzá-mo** fem.; **dzá-wo ǰhḗ-pa*, C.*, = *mdzá-ba*; *mdza-grógs* intimate friend *Sch.*; *C.*: husband, wife.

མཛངས་པ་ *mdzaṅs-pa* (*Ssk.* पण्डित) 1. **wise, learned**, frq.; *mǩás-šiṅ mdzáṅs-pa, ytsug-lag-če-žiṅ mdzáṅs-pa*; *mdzaṅs-blun* the wise man and the fool, a relig. composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; *mdzáṅs-ma* a wise woman *Glr.* — 2. **gentle, noble**, distinguished as to rank, *ya-rábs mdzáṅs-kyi bu Glr.* po. — (The spelling *˳dzáṅs-pa* is not of unfrequent occurrence, but seems to be objectionable.)

མཛད་པ་ *mdzád-pa*, imp. *mdzod* (*W.* also **dzad**), **to do, to act**, resp. for *byéd-pa* in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: **či dzad dug* W.* what is your honour doing? also together with *byed-pa, grogs byéd-par mdzód čig* pray, help me! further as a sbst.: **the act of doing, the thing done, the deed,** *mdzád-pa bču-gnyís* the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i.e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes even hundred (or rather 125) such deeds are enumerated *Cs.* —

Comp. and deriv. *mdzád(-pa)-po* a maker, composer etc.; also to be used for creator. — *mdzad-spyód* resp. deed, action *Mil.*; deportment, conduct, like *spyód-lam Mil.*; course of life, way of acting, e.g. of a heretical king *Pth.*

མཛར་ར་མཛེར་རེ་ *mdzár-ra-mdzer-ré Ld.* pitted with the small-pox, **pock-marked; warty, blotchy**, v. *mdzér-pa.*

མཛུབ་མོ་, vulgo མཛུག་གུ་ *mdzúb-mo, mdzúg-gu*, 1. **finger**, esp. **fore-finger**; *ťams-čád ǩar mdzúb-mo čúg-la sdod Glr.* now sit down and put your finger into your mouth (for our: put your finger upon your mouth), i.e. be silent, as becomes the vanquished; **dzúg-gu ťṳ̈-pa* C.* a kind of covenanting, the two parties wetting their fingers with saliva and then striking them against one another, which ceremony is considered more stringent than that of **do čóg-pa**, v. *rdo.* The different fingers are: *(m)ťé-bo, (m̤)ťéb-mo* **thumb**; *mdzúb-mo B.*, **dzúg-gu** vulgo, *ston-byéd Cs.*, *mťsod Med.* **fore-finger**; *srin-lád, bar-mdzúb Cs.*, **gúṅ-dzug* C.*, *kán-ma Med.* **middle-finger**; *srin-mdzub Cs.*, **srín-dzug** vulgo, *miṅ-méd* (*Cs.*, acc. to *Ssk.*) *čad Med.* **the fourth finger**; *(m)ťe(-ba)* or *ťeu-čúṅ*, **dzug-čúṅ* C.* **the little finger.** — 2. **toe.** — 3. **claw.**

Comp. *mdzub-kér, -kyér* or *-kyáṅ Cs.* a stiff finger. — *mdzub-brkyáṅs Cs.* an extended finger. — *mdzub-skyis* finger-ring (= *ser-ydub*) *Lew.* — *mdzub-ǩrid* a pointing with the finger, hint, intimation, direction, *blo-ťé-ťsom sél-bai mdzub-ǩrid byas* he made an intimation that removed every scruple of the mind *Glr.* — **dzug-gáṅ* W.* a span, measured with thumb and fore-finger. — *mdzub-gúg* a crooked finger *Cs.* — **mdzub-rtén** vulgo, thimble — *mdzub-mťó* 'a span measured with the thumb and middle-finger' *Sch.* prob. = *mdzug-gaṅ.* — *mdzub-rdúb* a mutilated finger *Cs.* — *mdzub-brdá* a hint or sign given with a finger *Cs.* — *mdzub-rtsé* tip of a finger *Cs.* — *mdzub-ťsígs* joint of

a finger *Cs.* — *mdzub-ża* thimble *Cs.* — **dzug-ri* W.* = *mdzub-brdá*, **dzug-ri-táṅ-ċe** to beckon. — *mdzub-śúbs* a fingered glove *Sch*

མཛེ་ *mdze*, *Ssk.* कुष्ठ, **leprosy** (not cancer, yet infectious, the skin growing white and chapped) *Glr.*, *Med.*; *mdzé-ċan* **leprous.**

མཛེར་པ་, འཛེར་པ་ *mdzer-pa*, *ₒdzér-pa* **knot, excrescence** of the skin, **wart** etc. *Med.*; *rus-mdzér S.g.* bony excrescence, exostosis (?); **knag, knot,** in wood *Dzl*,; *mdzer-mál* knot-hole, in boards.

མཛེས་པ་ *mdzés-pa* **fair, handsome, beautiful,** *mdzés-pai* or *-mai bú-mo Glr.*; *bú-mo mdzés-pa* as a tender address to a daughter *Glr.*; *ri-bo nags-ťsál dú-mas mdzés-pa* a mountain beautified by numerous woods; *mdzés-par byá-bai p̓yir* for show, serving as finery, ornament *Stg.*; fig.: *spyód-lam mdzés-pa* a deportment outwardly unblamable *Dzl.*; *lus-mdzés* a well-made body, *ydoṅ-mdzés* a handsome face, *mig-mdzes* a beautiful eye *Cs.*; *mdzes-mdzés* **pomp, extravagance, profusion, debauchery** *Sch.* — *ynod-mdzés* name of the *rig-sṅágs-kyi rgyál-po*(?) *Dom.*, *Lex.*

མཛོ་ *mdzo* mongrel-breed of the yak-bull and common cow *Lt.*, whilst *ₒbri-mdzo* (*W. *brim-dzo**) is the hybrid of a common bull and a yak-cow, *mdzó-p̓o* a male, *mdzó-mo* a female animal of the kind, both valued as domestic cattle; *mdzó-mo-k̓yu* a herd of such animals; *mdzo-rgód* wild cattle; *mdzo-p̓rúg* calf of such cattle; *mdzo-kó* leather, *mdzo-már* butter from a bastard cow, *mdzo-sgál* load for the same *Cs.*; *mdzo-ťsá Wdṅ.* n. of a medicine (cf. *ba-ťsá?*).

མཛོ་མོ་ *mdzó-mo*, 1. v. *mdzo.* — 2. **oats** *Sch.*

མཛོད་ *mdzod*, *Ssk.* कोष, 1. sbst. **store-house, magazine, depository, strong-box,** *mdzód-du ₒjúg-pa, sbéd-pa* to secure, to hide a thing in a depository, *mdzód-nas ₒdón-pa* to fetch forth from it; *dkor-mdzód*, *yter-mdzód Glr.* treasury; *baṅ-mdzód* corn-magazine, granary; *dbyig-mdzód* a safe for valuables, *yser-mdzód* for gold; *p̓yag-mdzód* (*Cs.* also *mdzód-pa*) **treasurer,** with kings, in large monasteries; *míṅ-gi mdzod* a treasury of words, **dictionary.** — *mdzod-k̓aṅ* store-room, larder. — *mdzod-srúṅ* treasurer *Dzl.* — 2. vb. v. *mdzád-pa.*

མཛོད་སྤུ་ *mdzód-spu*, *Ssk.* ऊर्णा, *smin-mtsams-kyi mdzód-spu Glr.*, acc. to *Cs.* **a single hair,** acc. to the majority, **a circle of hair,** between the eye-brows, in the middle of the forehead, one of the particular marks of a Buddha, from which, e.g., he is able to send forth magic or divine rays of light.

མཛོལ་བུ་ *mdzól-bu Lex.*; *Sch.*: **'grief, dejection; a snare, a trap'**(?).

འཛའ་ *ₒdza* 1. **exchange, agio** *C.* — 2. **interest** or **premium** paid for the use of money borrowed *Lh.*

འཛའ་བ་ *ₒdzá-ba*, prob. only in the word *ċúd-ₒdza-ba* **to be expended in vain** *Cs.* (?).

འཛག་པ་ *ₒdzág-pa*, pf. (*y*)*zags*, fut. *yzag*, (intrs. to *ₒťsag-pa*), **to drop, drip, trickle,** *sna-k̓rág*, *sna-ċu dzag* blood, water, dripping from the nose *Med.*; **ňal-ťag zág-ċe** the menstrual flow of females (plain expression for it) *W.*; *mċí-ma Dzl.*; *ₒó-ma ₒdzág-pa dé-las ₒbyuṅ* milk is trickling from it *Wdṅ.*; *ₒdzag-ₒdzág-pa* to trickle constantly *Sch.*; in a more gen. sense: **to flow out** spouting; *k̓rag yzágs-pa* the blood that has been shed *Dzl.*; *mťso żábs-nas zágs-te méd-par soṅ* flowing off at the bottom, the lake dwindled away *Mil.*; **k̓á-ċu zag dug* W.* he foams (with rage); *bżin zags-te* the face dripping (with perspiration); **śú-gu zags soṅ* W.* the paper runs, blots; sometimes used transitively: *kún-la snyiṅ-btse mċí-ma yzag* he is shedding tears of universal pity *Dzl.* ?? , 16; *sor bar-nas ₒdzág-nas* letting (the ashes) fall through between his fingers *Mil.*

འཛག་འཛོག་ *ₒdzag-ₒdzóg* **mixed, mingled, promiscuously, pell-mell** *Lex.* = *ₒk̓rúgs-pa.*

འཛང་འཛོང་ *ₒdzaṅ-ₒdzóṅ* = *ytsaṅ-ytsóṅ.*

འཛངས་པ་ *ₒdzaṅs-pa*, *Lex.* = *zád-pa* **spent, consumed, exhausted,** construed with *nor*, of rare occurrence.

འཛད་པ་ ₒ*dzád-pa*, pf. *zad* 1. **to be on the decline**, pf. **to be consumed, spent**, frq., *bságs-pai nor ₒdzad* the gathered wealth goes to an end *Pth.*; *snúm-zad-kyi már-me* a lamp the oil of which is exhausted *Glr.*; *k̔yód-kyi bsód-nams zád-pai ts̔óṅ-p̔rug-rnams* ye (poor) partners in trade, whose stored-up merits are now at an end (whilst the speaker by the strength of his virtue is saved from the danger in which the others perish) *Glr.*; *rgyágs-la zad* that has been spent for provisions *Mil.*; *brlai ša zad kyaṅ yaṅ-ṅo* the flesh of the upper part of the thigh, even after it had been used (after all had been laid on the scales), was nevertheless lighter than .... *Dzl.*; *t̔abs-zád* helpless *Glr.*; *ts̔e-yóṅs-su zád-pa-las* whilst life is consuming itself *Do.*; *ts̔e-zád-kar Do.*, prob. the same as ₒ*č̔i-k̔ar*, at the hour of death; frq. referred to sin: ₒ*dod-č̔ágs-kyi sems, drí-ma kun, nyés-pai skyon t̔ams-č̔ád*, ₒ*dód-pa kun yóṅs-su zád-de* sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug lṅai lás-la zád-pa med* the effects of the five poisons (q.v.) never cease; ₒ*dré-la zad-pa med* of devils there is an infinite number *Mil.*; *zad (-pa) méd(-pa), zad-mi-šes-pa* incessant, endless, everlasting — 2. ₒ*dis zad* **with this it is done**, i.e. a. this is **the only thing**, besides which no second is existing; ₒ*dis don-ɣnyer-žiṅ* ₒ*ts̔ó-bar zád-na* as this is our **only means** of making a living *Dzl.*; *bu ni k̔yod ɣčig-pur zád-de* as thou art **our only son** *Dzl.*; *mt̔óṅ-ba k̔ó-mo k̔ó-nar zád-de* as I am **the only person** that has seen .... *Tar.*; *mts̔óṅ-bar zád-de* this is limited to seeing, this refers **only** to sight *Dzl.* ༢༥, 12; *ɣnyis ni miṅ ɣčig-pa tsám-du zád-pas* as the two have **only one name** *Tar.*; hence the frequent *ma zád-de* with the termin. case, **not only**, *srog* ₒ*dór-ba* ₒ*di* ₒ*bá-žig-tu ma zád-de* having lost his life not only this time (but often so before) *Dzl.* ༢༣, 13; *der ma zad(-kyi)* not enough with that, still more, further, yea even *Thgy.* — b. **it is decided, settled, unquestionable**, *nor rgyál-pos bžés-par zád-na* as the fortune unquestionably falls to the king.

འཛབ་ ₒ*dzab* **magic sentence**, *bzlá-ba* to pronounce one *Lex.*

འཛབ(ས)་པ་ ₒ*dzáb(s)-pa* **to strive, endeavour; to be studious, to give diligence** *Sch.*

འཛམ་བུ་ ₒ*dzám-bu* v. *dzám-bu.*

འཛམ་བུར་ ₒ*dzam-búr*, **gun, cannon**, **gyáb-pa* *C.* to discharge.

འཛར་ ₒ*dzar* **bob, tassel, tuft** *Lex.*

འཛར་བ་ ₒ*dzár-ba Cs.:* **'to hang down'**; yet it is evidently the prop. present-form to the pf. *bzar* and the fut. *ɣzar*, which frq. are used without regard to tense: **to hang up**, clothes on a line *Dzl.*; **to hang** or **throw over**, the toga over one's shoulder *Dzl.* and elsewh.

འཛི་བ་ ₒ*dzí-ba* **to abstain from, to be abstinent, temperate** *Sch.*

འཛིང་བ་ ₒ*dziṅ-ba* **to quarrel, contend, fight**, *mč̔e-, sder-, rwa-ₒdziṅ byéd-pa* to fight with tusks, claws, horns *Cs.*; ₒ*dziṅ-mo* **quarrel, contention, dispute.**

འཛིངས་པ་, གཟིང་བ་ ₒ*dziṅs-pa, ɣziṅ-ba*, gen. with *skra*, rarely with *mgo Glr.*, **bristly, rugged, shaggy**, of beggars *Dzl*, infernal monsters *Dzl.* — *sprin-sna* ₒ*dziṅs-mt̔iṅ-nág Mil.?*

འཛིན་ ₒ*dzin* 1. **the act of seizing, seizure, grasp, gripe**, v. ₒ*dzín-pa*, e.g. *nyi-ₒdzín* eclipse of the sun, *zla-ₒdzín* lunar eclipse, (the heavenly bodies being seized by the dragon Rāhula, v. *sgra-ɣčan*), *ril-ₒdzín* total, *č̔a-ₒdzín* partial eclipse *Wdk.* — 2. **he that seizes, holds fast, a holder, keeper; receptacle**; *rdo-rje-ₒdzín* v. *rdó-rje*; *č̔u-ₒdzín* po. cloud, *ro-ₒdzin* po. tongue *Lex.*; **adherent**, e.g. in *srol-ₒdzín.* — 3. **bond, obligation, certificate**, e.g. *p̔rod-ₒdzín* **receipt, acquittance.** — 4. **contract, agreement, treaty**, **žág-pa* *C.*, **táṅ-č̔e* *W.*, to conclude, make, a bargain, a treaty; *yig-ₒdzín* **a written agreement.**

འཛིན་ཅན་ ₒ*dzín-čan W.* **sticky, glutinous** (?).

འཛིན་པ་ ₒ*dzín-pa* I. vb. pf. *(b)zuṅ*, fut. *ɣzuṅ*, imp. *zuṅ(s)*, also *ɣzúṅ-ba, bzúṅ-ba* and *zín-pa* in all tenses, *W.* **zúm-č̔e*, Bal.* **zún-č̔as*, 1. **to take hold of, to seize, grasp,**

lág-pa-nas to grasp a person's hand *Mil.*; *mgó-nas* taking hold of a skull *Dzl.* ༢༦, 6; *gós-kyi mtá-ma* to seize the coat-tail *Dzl.*; *mi* a man, = to catch, frq.; *čúṅ-mar ₒdzín-pa* to take wives *Glr.*; **to hold**, *lág-na rál-gri* to hold a sword in one's hand *Glr.*; **kyi zum toṅ** *W.*, **kyí dzin* (or *zin*) *rog ǰhe̥** *C.*, hold the dog fast! **to catch**, a ball, rain-water etc.; *bzuṅ-bas mi zin capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdág-gi γduṅ-brgyúd ₒdzín-pai rgyál-bu* a prince upholding my race *Glr.*; **to hold, support**, a certain doctrine; **to embrace**, another religion *Glr.*, v. below; to take upon one's self, some religious duty. — 2. **to get, receive, obtain.** — 3. **to occupy, to take possession of**, hold in possession, a country *Ma.*, *rgyál-sa* the throne; **to be seized**, *nád-kyis zín-pa* seized with a malady *Mil.*, — 4. intellectually: **to take in, comprehend, grasp, conceive**, by the faculty of perception or imagination: *dbáṅ-po-rnams-kyi nús-pa zad-pas yul mi ₒdzin-pa-am γžán-du ₒdzin-pa* to perceive things not as they are, or not at all, in consequence of weakened senses *Thgy.*; with reference to mind or memory: *séms-la, yid-la, bló-la B.* and *col.*; **to be taken in, affected, seized, captivated**, *sdíg-pas zín-pa* to be affected, taken, by sin *Mil.*; *túgs-rǰes zín-pa* to be kindly, graciously, affected towards a person; *tugs-ma zín-pa* to be not graciously inclined *Mil. nt.*; *bú-mos zín-pa* taken in love with a girl *Pth.*; *ₒdzín-pa tams-čád* all that captivates me; **to choose, to follow**, *ri-kród* to choose the solitude of mountains *Mil.*, *dmán-sa* to follow humility, to choose lowliness *Mil.* and elsewh.; **to embrace**, another religion, v. above; **to take for, to consider, esteem**, *ṅa-la dgrar* taking me for an enemy *Dzl.*; *mi* or *mí-la γčés-par* or *sdúg-par* to value, esteem, love, a person, v. *γčés-pa*; *par*, *mar* to esteem, respect one, as a father, as a mother *Stg.*; *méd-pa-la yód-par* to consider the not existing as existing *Thgr.*; *γnyis-su* to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf. *γnyis-ₒdzín*; also absolutely, without an object being mentioned: *dṅós-por ₒdzín-pa* to believe in the reality (of a thing) *Mil.* — 5. *rǰés-su ₒdzín-pa* v. *rǰes*.

II. sbst. 1. **he that seizes, holds, occupies**, *rigs-sṅags ₒdzín-pa* the holder of a magic sentence; **adherent, keeper** etc. — 2. **that which affects, captivates**, in an intellectual sense, v. above *ₒdzín-pa tams-čád*; the being seized or affected with, or as we should say, **taking an interest in**, v. sub *spóṅ-ba*; also cf. *γzuṅ-ₒdzin*. — *ₒdzin-skyóṅ*, *po-bráṅ ₒdii ₒdzin-skyóṅ gyis* occupy this palace and take care of it *Glr.* — *ₒdzín-pa* **the earth**, as a receptacle of beings *Sch.*

འཛིམ་པ་ *ₒdzím-pa Lt.?* acc. to one *Lex.* = *ₒdzin-pa*.

འཛིར་བ་ *ₒdzír-ba*, = འཛག་པ *dzág-pa* **to drop, to drip** *Lex.*

འཛུ་བ་ *ₒdzu-ba*, pf. *ₒdzus*, **to enter** *Sch.*

འཛུགས་པ་ and **ཟུག་པ་** *ₒdzugs-pa* and *zug-pa*, pf. *btsugs*, *zugs*, fut. *γzugs*, imp. *zug(s)*, (trs. to *ₒtsugs-pa*) 1. **to prick** or **stick into, to set**, to prick a stick, to set a plant, into the ground, **to plant**, frq.; **to run, thrust, pierce**, to run one's self a splinter into the flesh etc. *W.*; **to erect**, a pillar, **to raise**, a standard. — 2. **to put down, to place**, a kettle *Dzl.*; to place before, *mi-la pór-pa* to place a drinking-bowl before a person (more genteel than *bžag-pa*) *Glr.*; **to put or place on, to touch with**, *mdzúb-mo* the finger; esp. *pús-mo(-i lha-ṅá) sá-la* to place the knee on the ground, to kneel down, v. *pús-mo*; *žábs-ₒdzugs-kyi dga-ston* feast given, when a little child begins to walk *Glr.* — 3. **to lay out**, a garden, **to found**, a town, a convent; **to institute**, a sacrificial festival *Glr.*; **to introduce**, *srol* a custom *Lex.*, hence in a general sense, **to begin, commence**, any business, with or without *mgo*; **ku-rím tsúg-sa ma tsugs** *W.* has the ceremony already begun? is it a going? *rgól-ba ₒdzúgs-pa* to offer resistance *Pth.* — 4. **to prick, sting, pierce**, *mdas* with arrows *Dzl.*, fig. *mí-ka zúg-pa* hurting by malicious words *Do.*;

tsig kún-tu zúg-pa a sarcastic, offensive speech *Stg.* — 5. intrs., **to bore or force itself into, to penetrate, to take hold, to stick to,** mostly fig., e.g. *sman ma zug* the medicine has not taken hold yet, does not work *Thgy.*; *zlá-la k̔yéd-kyis mi zug* you do not cling or stick to a companion *Mil.*; **dé-la sem zúg-pa* C.* to be attached to, to be pleased with a thing; **zúg-pa* C.*, attached. — 6. **to sting,** like nettles, **to prick,** *ts̔er ltar* like a thorn *Mil.*; *ló-ma zúg-par byed* the leaves sting *Wdṅ.*; *zug-rgyu-méd-pa* not smarting *Wdṅ.*

འཛུད་པ་ *ₒdzúd-pa*, pf. *btsud*, *Sch.* also *zud*, imp. *ts̔ud* (trs. to *ₒts̔úd-pa*, synon. to *ₒǰúg-pa*), **to put, to lay,** into a box, into the grave; **to lead, to guide,** into the right way, to virtue, to religion = to convert; to reduce, to despair, *sdig-pa-la* to seduce to sin *Pth.*; **to prompt** one to do a thing *Gyatch.*; *ₒdzúd-ₒdzud-pa* to put into *Sch.*

འཛུབ་མོ་ *ₒdzub-mo*, sometimes erron. for *mdzúb-mo*.

འཛུམ་ *ₒdzum* **smile,** *byáms-pai ₒdzúm-γyis* with a friendly smile; *ₒdzum byéd-pa* **to smile;** *ₒdzum daṅ ldan* **smiling** *Pth.*; *ₒdzum skyóṅ-ba* to preserve a friendly countenance, to be always mild and gentle; *ₒdzum-skyoṅ* in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., **an engaging appearance,** *rí-mo ₒdzúm-gyis ma bslús-par* not to be deceived by an enticing appearance of colour *Mil.*; *ṅo-ₒdzúm*, **smile,** in a relative sense, *ǎ-nei ṅo-ₒdzúm dkar nag bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *ṅo-ₒdzúm nág-ste* looking sad *Dzl.*

འཛུམ་པ་ *ₒdzum-pa*, pf. *btsum*, *zum*, fut. *γzum*, imp. *ts̔um* 1. **to close, to shut,** yet only in certain applications, more esp. **to close one's eyes, to shut one's mouth,** *mig mi-ₒdzúm-par ltá-žiṅ* to have one's eyes immovably fixed upon *Dzl.*; also *pád-mai k̔a zum bžin S.g.* just as the lotus-flower closes; *má-k̔a mi zúm-žiṅ Wdṅ.* if the wound will not close; *k̔a zum* the orifice (of the urethra) is closed *Mṅg.* — 2. **to wink,** prob. only **dzum-dzúm ǰhê-pa* and *čó-če**. — 3. **to smile,** *ráb-tu* to look very friendly *Glr.*; sbst. **the smile,** *bčom-ldan-ₒdás-kyi žal ₒdzúm-pa daṅ bčás-pai sgó-nas* from the portals of Buddha's countenance graced with a smile *Glr.*; *žal-ₒdzúm mdzád-pa* resp. to smile *Glr.*; *bžin-gyi ₒdzum* the smile of the countenance; adj. **smiling; sweet, beautiful** *Mil.*

Comp. *ₒdzúm-k̔a* a smiling mouth; *lha-mo ₒdzúm-k̔a-mo* a smiling goddess *Mil.* — *ₒdzúm-bag-čan* (of a child) sweetly smiling *Mil.* — *ₒdzum-ltag-dgyé Cs.*: 'a smile between the teeth, a sardonic smile, a grin'; *ₒdzum-mdáṅs* a smiling air *Cs.* — *ₒdzum-múl* or *-dmúl* a smile; *dzum-múl-gyis šor* a smile escaped him *Glr.*; *ₒdzum-(d)múl-ba* to smile. — *ₒdzum-méd* frowning, austere *Cs.* — *ₒdzum-ₒdzúm* 1. the winking. 2. the smiling; *ₒdzum-waṅ-wáṅ Cs.*: smiling look.

འཛུར་ *ₒdzur*, 1. sup. of *ₒdzu-ba*. 2. v. the following.

འཛུར་བ་ *ₒdzur-ba*, pf. *bzur*, fut. *γzur*, imp. *zur*, *Cs.* **zúr-wa** **to give** or **make way,** *lam(-nas)* to step aside; **to keep aloof** *Mil.*; *lás-la ₒdzúr-ba* to shun work, to evade labour *Lex.*

འཛུལ་བ་ *ₒdzúl-ba* 1. vb. **to slip in,** *rtsa-γséb-tu* between the grass *Thgy.*, *sgor* through the door *Lex.*; *č̔ú-la*, *č̔ur* into the water, i.e. to dive. — 2. sbst. *Sch.*: **'a tippler'.**

འཛུས་ *ₒdzus* v. *ₒdzú-ba*.

འཛེག་པ་ *ₒdzég-pa*, pf. *ₒdzegs*, imp. *ₒdzog*, **to ascend,** *rí-la* frq.; *šiṅ-sdoṅ-po-la Glr.*

འཛེང་ *ₒdzeṅ*, *ₒdzeṅ-rdo* **whsettone, hone** *Lex.*

འཛེང་བ་ *ₒdzéṅ-ba* **to stick** or **jut out, to project, to be prominent** *Sch.*

འཛེད་པ་ *ₒdzéd-pa*, pf. *bzed*, fut. *γzed*, vulgo *bzéd-pa*, **zé-pa* C.*, **zéd-če* W.*, **to hold out** or **forth,** *k̔ud* the coat-tail, *snod* a vessel *Dzl.* (The significations given by *Cs.*: **to receive,** and by *Sch.*: **to meet with,** seem not to be sufficiently warranted.)

འཛེམ་པ་ *ₒdzém-pa* **to shrink,** *la*, from, **to shun, avoid,** *mi-dgé-ba-la Glr.*, *sdig-*

pa-la frq.; *nó-ťsa-la mi ₒdzém-pa Cs.* **insensible to shame, shameless**; *nád-rigs-la-mi ₒdzém-na* unless one is on his guard against the several diseases; also **to feel ashamed**, **ńe'-nam-la mi ₒdzem-mam* C.* do you not feel abashed in our presence? *ₒdzém-pa-ċan ₒdzém-bag-ċan* **bashful, modest, temperate** *Cs.*; *ₒdzém(-pa)-med(-pa)* the contrary; *ḱrel-ₒdzém* **modesty** *Cs.*

འཛེར་པ་ *ₒdzér-pa* v. *mdzér-pa.*

འཛེར་བ་ *ₒdzér-ba* 1. **to say**, to speak, *Stg.* ཁུ་ 57, 6, obs., v. *zér-ba.* — 2. **to be hoarse**, *ₒdzér-po* hoarse, *skad Dzl., Med.; skad ₒdzer-ₒdzér-du ńú-ba* to weep with a very hoarse voice *Pth.* — 3. **to solder** *Sch.*

འཛོ་སྒྲེལ་ *ₒdzo-sgrél Mil.?*

འཛོག་པ་ *ₒdzóg-pa*, pf. *btsogs*, fut. *btsog* **to heap together, to jumble, to throw disorderly together** *Cs.*

འཛོང་འཛོང་ *ₒdzoń-ₒdzóń Ts.* **ₒdzog-ₒdzóg** 1. **jagged, pointed, conical.** — 2. **oblong, cylindrical** *C.*

འཛོམ(ས)་པ་ *ₒdzóm(s)-pa* **to come together, to meet**, **dzom ťsár-ra ma ťsar** are they already assembled? *dág-pa mńón-dgai žiń-ḱams der ˬó-skol ₒdzóm-par ɣdon mi za* that we shall meet again in the realms of pure bliss, that is certain *Mil.*; *tses bċo-lṅá dań ₒdzóms-pas* as it just fell upon the 15th. *Glr.*; **dzom mi dzom* W.* they do not agree with each other; *dé-rnams rnyéd-par dká-ste mi ₒdzom* as it is difficult to obtain these things, we shall not be able to get all of them together *Glr.*; **dzóm-pa mé'-pa ċig kyań me'* C.* there is nothing that does not find its way there, that is not to be had there; **to be plentiful** *Mil.*; as partic. with termin. case: **rich in, abounding** *Mil.* — *dál-ₒbyor ₒdzóm-pai lus Mil.* v. *dál-ba.* — *ḱun-ₒdzóm* 'where all meet', name of mountain-passes, e. g. between *Lh.* and *Sp.*, and of females; in a similar manner *gań-ₒdzóm* and *ₒbyor-ₒdzóm* ('conflux of goods'). — *ₒdzóm-po* rich in *C.*, *rtsa-ču ₒdzóm-po* abounding in grass and water, fertile *C.*; *mťun-rkyén ₒdzóm-po* fortunate, successful, through a favourable concurrence of circumstances; *ťsos-sna-ₒdzóm-po* variegated, many-coloured.

འཛོལ་པ་ *ₒdzól-pa* **fault, error, mistake,** *dé-la ₒdzól-pa ɣsum byuń* he fell into three mistakes, committed three errors *Glr.*

འཛོལ་བ་ *ₒdzól-ba* **to shake about, to stir** or **shake up**, e. g. a feather-bed; **to confound, to confuse**, *ṕrin goń-ˬog ₒdzol-ba* to deliver a message confusedly, making a mess of it *Glr.*; *W.: *zol-zól ċo-ċe*.* — **ₒdzól-ťso* C., *zol-zól* W.* **difference.**

རྫ་ *rdza, W. *za**, 1. **clay**, gen. *rdzá-sa.* — 2. in comp. for *rdzá-ma*, e.g. *čáń-rdza* **beer-jug**, *čú-rdza* **water-pitcher** *Cs.* —

Comp. and deriv. *rdza-ḱór* earthen bowl, little dish. — *rdza-ḱáń* pottery *Schr.* — *rdza-ḱúń* clay-pit. — *rdza-mḱán* potter, *rdza-mḱán-gyi ₒḱór-lo skór-ba* to turn the potter's wheel *Dom.* — *rdza-rṅá* kettle-drum of burnt clay. — *rdza-čág* potsherd. — *rdza-čú*, or more refined *rdza-čáb*, water issuing from clay-slate rocks *Mil.* and elsewh. — *rdza-čén* a large, *rdza-čúń* a little pot, v. *rdzá-ma.* — *rdza-snód, rdza-spyád* earthen vessel. — *rdza-pág* tile, (Dutch) tile for stoves. — *rdza-ṕór C.* = *rdza-ḱór.* — *rdza-búm* 1. **pitcher, jar, bottle**, formed of clay. 2. **jar**, in gen., *lċágs-kyi rdza-búm* iron jar *Stg.* — *rdzá-bo* an earthen vessel *Cs.* — *rdzá-ma* **pot** (unglazed, urn-shaped, bellied vessels of various size, not for cooking, but only for holding water, butter and the like). — *rdza-ɣžóń* earthen basin. — *rdza-ri* mountain consisting of clay-slate. — *rdza-sá* argillaceous earth, clay. — *dza-brá, C. *dzab-ra*, W. *zab-ra** a mole-like animal.

རྫ་ཀི་ *rdzá-ki Mil.*, for *dzó-gi, yó-gi.*

རྫང་ *rdzań* **chest, box**, for various store = *báń-ba Thgy.*

རྫང་བ་ *rdzáń-ba* v. *rdzóń-ba.*

རྫབ་ *rdzab, ₒdam-rdzáb,* **mud, mire** (*Cs.* **clay**); *rdzab-dóń* **sink, slough.**

རྫབ་རྫུབ་ *rdzab-rdzúb* **sham, emptiness, falsehood**, *rmi-lam rdzab-rdzúb-ċan* an empty dream *Cs.*

རྫས་ *rdzas* 1. **thing, matter, object** (= *dṅós-po Lex.*), *rdzas dkar sér-por mtʼoṅ* white objects appear yellow *Lt.*; *rdzas kʼa-sáṅ yód-pa dé-riṅ med* the thing of yesterday is to-day no more *Mil.*; *mi-γtsáṅ-bai rdzas* something impure *Pth.*; natural bodies, **substances**, from which e.g. medicines are prepared *S.g.*; **materials, requisites**, *dei rdzas* requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with **magic agency** *Wdṅ.*; **remedy**, *smyo-byéd-kyi* narcotic, soporific *Glr.*; **ointment**, v. *rkáṅ-pa* and *bábs*; *rdzás-las ˳byúṅ-bai bsód-nams Tar.* 20, 9, not: merits arising 'from works or any material causes', but: the good, the blessing accruing from a right application of *rdzas*, wonder-working medicines, and consisting in long life etc., with which also *Trigl.* fol. 20, b is in unison, if the Sanskrit word is read *dzaiwatrikam*; *srog-rdzás* **provisions, victuals** *Pth.*; in the context *rdzas* is also found standing alone in the same sense, where it perh. would be more correct to read *zas*; *mé-mdai rdzas*, *me-rdzás*, also *rdzas* alone, **gun-powder**, **dze-kʼúg* C.* cartridge-box, **dze-mé** (a gun) not loaded *C.*; **goods, property**, *rdzas gaṅ yód-pa-rnams* all his property *Mil.*; *nor (daṅ) rdzas* money and money's worth *Mil.* and elsewh.; **treasures, jewels, valuable productions**, *rgya-gár-gyi Glr.* — 2. in philosophy: **matter** *Was.*; **real substance, realities** *Was.*

རྫི་ *rdzi*, *W.* **zi**, 1. **wind**, *rdzi-rlúṅ* id., also *bsér-bui*, *rlúṅ-gi rdzi Do.*; *pʼu-rdzi*, or *stod-rdzí* a wind blowing down the valley, *luṅ-* or *mdo-rdzí* blowing up the valley; *drí-rdzi ldaṅ* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; **śár-zi yóṅ-ṅa rag* W.* I perceive an east-wind is setting in; *rdzi-čár* heavy rain with wind, *rdzi-čár drág-po* rain-storm *Tar.* and elsewh.; **zi núm-ce* or *tsór-ce* W.* **to smell, sniff, snuffle**, of dogs. — 2. in comp. for *rdzí-bo*, *rdzí-ma*. — 3. v. *zi*.

རྫི་བ་ *rdzí-ba*, pf. *(b)rdzis*, fut. *brdzi*, imp. *(b)rdzi(s)*, *W.*, **zí-ce**, *Pur.* **dzí-čas** **to press, to knead**, dough; **to tread, to beat** (clay, *gyaṅ* q.v.); *gál-te tsér-ma brdzís-na* if I should tread into a thorn *Dzl.*; **to crush**, a worm; **to oppress, to distress**; *rdzi-méd Lex., Sch.*: 'powerless', but *stóbs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

རྫི་བོ་ *rdzí-bo* **herdsman, shepherd, keeper**, frq.; also *rdziu Dzl.*; *rdzi-pʼo* a male, *rdzí-mo* a female keeper; *pʼyúgs-rdzi* herdsman, *γnág-rdzi* neat-herd, *gláṅ-rdzi* cow-keeper; *rá-rdzi* (**rár-zi* W.*) goat-herd; *kʼyí-rdzi* dog-feeder, *byá-rdzi* person attending to the poultry; *mí-rdzi* 'guarder of man, a god' *Cs.* yet a king might also be thus designated; *rdzi-skór* shepherd's hut = *pu-lu. Sch.* has besides: *dpe-rdzi* **index, register.**

རྫི་མ་ *rdzí-ma* (vulgo **zi-ma**) **eye-lashes** (the eye-lashes of Buddha are sometimes compared to those of a cow).

རྫིག་རྫིག་ *rdzig-rdzíg*, with **taṅ-wa* C.*, **to address harshly, to fly at.**

རྫིང་ *rdziṅ* **pond**, gen. *rdziṅ-bu* e.g. for bathing *Dzl.*; v. also *skyíl-ba*; *rdzíṅ-po* or *-čén* a large pond *Cs.*

རྫིངས་ *rdziṅs*, *gru-rdzíṅs Lt.*, gen. *γziṅs* **ship, ferry.**

རྫིའུ་ *rdziu* 1. for *rdzi-bo*. — 2. **fin of a fish** *Sch.*

རྫུ་བ་ *rdzú-ba*, pf. *(b)rdzus*, fut. *brdzu*, imp. *(b)rdzu(s)* **to give a deceptive representation**, to make a thing appear different from what it is (cf. *sprúl-ba*), with termin. case **to change into**, also **to change** (one's self), **to be changed**, *srín-por* to change into a Rakshasa *Zam.*; **to disguise** one's self, *rnál-byor-par* as a mendicant friar; *rdzús-te skyé-ba* v. *skyé-ba*; *yíg-rdzu* a letter filled with falsehoods, a lying epistle *Mil. nt.*; *śá-ru rdzú-bai rgyú-ma* entrails feigning to be flesh, looking like flesh *Mil.*; *rdzu-˳pʼrúl* (*Ssk.* ऋद्धि) **delusion, miraculous appearances, transformations**, *stón-pa* to produce such, *˳jíg-pa* to destroy the illusion, e.g. by seeing through it *Mil.*; *rdzu-˳pʼrúl-gyi mtʼu*, or *stobs* **witchcraft, magic**; *rdzu-˳pʼrul-čan* gifted with magic power *Thgy.* *rdzu-˳pʼrul* is the highest manifestation of the acquired moral

perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from *čo-ₒṕrul*, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu-ₒṕrúl*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term *čo-ₒṕrul* is also often used in connection with *rdzu-ₒṕrúl*, and as identical with it; v. *Dzl.* ༢༥ and ༡༦.

རྫུན་ *rdzun*, *C.* **dzun**, *W.* **zun**, *Pur.* **rdzun**, also *brdzun* **untruthful speech, falsehood, lie, fiction, fable;** *rdzun-ṫsig*, id.; *mi-bden rdzún* that is falsehood and not truth *Glr.*; *rdzun-smrá-ba*, resp. *γsúṅ-ba B.*, *byéd-pa B.*, *C.*, **zér-če* W.* **to lie,** *rgyál-ba-rnams-kyis rdzun γsúṅ-ba mi srid* it is impossible that Buddhas should lie; **to tell tales, to make believe, to impose upon;** **zun yin* W.* you are not in earnest, you only want to quiz me; **zun gyáb-če* W.* to lie, to act the hypocrite; **mi še zun gyab* W.* to feign, to pretend ignorance, to disown a person or thing, **mi ṫsor zun gyab* W.* he pretends not to hear it. — *rdzun-ₒḱráb Sch.*: 'an adroit liar and deceiver'. — *rdzún-ma* 1. = *rdzun Dzl.* 2. **liar** *Mil.* — **zún-yag-čan* W.* **clown, buffoon, merry Andrew.**

རྫུབ་ *rdzub* **deceit, imposture** *Lex.*, *byéd-pa* **to make a false assertion** *Tar.*; cf. *rdzab-rdzub.*

རྫུས་མ་ *rdzús-ma* something **counterfeit, feigned, dissembled,** *rdzús-mai spráṅ-po* a disguised beggar *Glr.*

རྫེ་བ་ *rdzé-ba* pf. *(b)rdzes*, fut. *brdze*, imp. *(b)rdze(s) W.* **zé-če**, 1. **to tuck up, truss up,** clothes; **to cock,** a hat; **to turn up,** the upper-lip *Wdṅ.*; *skra γyén-du brdzés-pa* the hair bristling *Do.*; **so or čé-wa zé-če* W.* to show one's teeth, to grin. — 2. **to threaten** *Cs.*

རྫེའུ་ *rdzéu* dimin. of *rdzá-ma*, **a small pot, pipkin.**

རྫོག(ས)་ *rdzog(s)?* **fist,** also **dzog-ril* C.*

རྫོགས་པ་ *rdzogs-pa* 1. vb. **to be finished, to be at an end, to terminate** (*Lex.* = *zín-pa*), *lam rdzógs-pai mṫsáms-su* just where the road terminates *Mil.*; **dá-wa zóg-ne̜* W.* as the month has expired; **ʹi-ru pí-ti yúl-ṫso zog soṅ* W.* here the villages of Spiti have an end; *mdzád-pa yóṅs-su rdzógs-nas* having accomplished all his deeds *Glr.*; *ǰí-ltar smón-pa bžín-du yoṅs rdzógs-pas* all prayers and wishes being fully realized *Dzl.*; *yóṅs-su rdzógs-par ṫsár-te* when the whole (of the building) was completed *Glr.* — 2. adj. **perfect, complete, blameless,** **gó-lo zog dug* W.* the body (of this horse) is without fault; *stón-pa dág-par rdzógs-pai saṅs-rgyás* the most perfect teacher, Buddha *Glr.*; so in a similar manner *rdzogs(-pa)-čén(-po)*; also *yé-šes yóṅs-su rdzógs-pa* is an appellation of Buddha. — *rdzógs-par* adv. **perfectly, completely, fully** (cf. *lhúg-par*), *bsnyád-pa* to report circumstantially *Dzl.*, *γdams-ṅág γnáṅ-ba* to counsel well *Mil.*; *rdzógs-par šés-pa žig* one thoroughly conversant *Mil.*; *rdzógs-par bsláb-pa* to learn thoroughly *Mil.* — *bsnyén-par rdzógs-pa* or *bsnyen-rdzógs mdzád-pa* to ordain, v. *bsnyén-pa.* —

Comp. *rdzogs-ldán* v. *dus* 6. — *rdzogs-ṫsig* v. *slár-sdu-ba.* — **dzog-yél* C.* obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd-pa.*

རྫོང(ས)་ *rdzoṅ(s)*, 1. (*C.* vulgo **dzum**) **castle, fortress;** *rdzóṅ-dpon* lord or governor of a castle, commander of a fortress; **dzoṅ-kyél* C.*, **zoṅ-lén* W.* letter-post from one nobleman's seat to another. — 2. **the act of accompanying, escorting,** *ₒdebs-pa* **to accompany, to escort** *Dzl.*, **fee for safe-conduct,** travelling-present; **dowry,** *byéd-pa* to bestow.

རྫོང་བ་ *rdzóṅ-ba* pf. *(b)rdzaṅ(s)*, fut. *(b)rdzaṅ* **to send, to dispatch,** presents, ambassadors; **to expedite, send off, dismiss; to give to take along with.** — *dbugs rdzóṅ-ba* **shortness of breath, asthma** *Thgy.* and elsewh.

རྫོབ་པོ་, མོ་ *rdzób-po*, *-mo*, 1. **vain, empty, spurious, void;** *kun-rdzób* v. *kun.* — 2. **vain, fond of dress** *W.*

ཝ

ཝ *wa* 1. the letter **w**, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the *Ssk.* व being gen. represented by བ, and as second constituent of a double consonant denoted by ྭ (called *wa-zúr* angular or small *wa*); the pronunciation in general is the same as that of the English w. — 2. num. fig.: 20.

ཝ་ *wa* 1. **water-channel, gutter,** gen. of wood (*Cs.* also: trough); *wa-ḱa Lex.* id., *Cs.; wa-mču* **spout, lip,** or **beak** of vessels. — 2. **fox** (the name corresponding to the sound of barking) *Dzl.*, vulgo *wa-tsé; wa brgyal* the fox yelps *Sch.* The fox is the riding-beast of the goblins; whenever his barking is heard, it is in consequence of his receiving lashes from his rider. — *wa-skyés* fox-born *Cs.* — *wa-gró* a bluish fox, *gro-gró* a gray fox *Sch.* — *wa-rgán* **an old fox, a knave** *Cs.* — *wa-ldéb* fox-trap *W.* — *wa-nág* a blackish fox *Sch.* — *wa-lpágs* fox's skin. — *wa-spyaṅ Mil*, *wá-ma-spyaṅ Cs.* **jackall.** — *wa-ṕrúg* young fox, cub. — *wá-mo* she-fox. — *wa-ťsaṅ* fox-hole. — *wa-róg* black fox *Sch.* — *wa-ťswá* a kind of salt *S.g.* — 3. n. of **a lunar mansion**, v. *rgyu-skár.* — 4. *wa-lóg-pa* **to perform somersets** *Sch.* — 5. *W.* **ho!** calling for one.

ཝ་ར་ཎ་སི་, or སེ་, བ་ར་ཎ་སི་ *wa-ra-ṇa-sí* or *sé*, *ba-ra-na-sí* **Banaras**, a city in the valley of the Ganges, frq. mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

ཝ་ལེ་, ཝལ་ལེ་, ཝལ་ལེ་བ་ *wa-lé*, *wal-lé*, *wal-lé-ba* **clear, distinct, plain,** *wa-lér drán-pa* to recollect distinctly *Cs.*; *yid-la* floating distinctly before one's mind *Lex.; don wa-lé gyis* try to gain a clear understanding of the sense of it *Mil.*; also *skad-wál* = स्पष्टशब्द(?).

ཝ་སི་ *wa-si* a kind of apples *Sch.*

ཝི་ *wi* num fig.: 50.

ཝུ་ *wu* num fig.: 80.

ཝུ་རྡོ་ *wu-rdo* **pumice stone** *Sch.*

ཝེ་ *we* num. fig.: 110.

ཝོ་ *wo* num. fig.: 140.

ཞ

ཞ *ža*, 1. a letter of the alphabet, represented by *ž*, originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like *j* in French, or like the English s in leisure, (*zh*), (still more accurately like the Polish *ż* in *żima*); in *C.* it differs now from ཤ only by the following vowel being deep-toned. — 2. numerical figure: 21.

ཞྭ་, ཞྭ་མོ་ *žwa, žwa-mo,* resp. *dbu-žwa,* a covering of the head, **hat, cap;** fig. *ṅa yig sá-yi žwá-čan* the letter ང having ས for a cap: སྔ *Zam.*; *žwa gón-pa, gyón-pa* to put the cap on, *ḃúd-pa* to take it off

(in *Ts.* by way of salutation); *rgya-*, *bod-*, *sog-žwa* Chinese, Tibetan, Mongolian cap; *dgun-žwa* winter-cap, *dbyar-žwa* summer-hat (light felt-hats adapted to the warmer season); *ṗyiṅ-žwa* hat or cap made of felt; *wa-žwa* cap made of the fur of a fox. — *žwa-dkár*, *-nág*, *-dmár*, *-sér* white, black, red, yellow cap, denoting occasionally also **the wearers** of such caps, esp. **red-caps** and **yellow-caps**, as belonging to different Lama-sects. — *žwa-ḱébs* the covering of a hat *Cs.* — *žwa-ťog* top ornament of a hat *Cs.*, prob. a button, v. *ťog.* — *žwa-ɤžól* brim, *žwa-rí* crown of a hat *Cs.*, in *Ld.* however *ri* denotes the brim or flap. — *Schl.* p. 171 calls a low conical cap of the Chief Lama *ná-ťon-ža.*

ཞ་ཉེ་ or ཞ་ནེ་ *žá-nye* or *žá-ne*, also *rá-nye Cs.*, **lead**, *žá-nyei ɤtiṅ-rdo* **sounding-lead, plummet** *Pth.*; *ža-nye-rdó* **lead-ore** *Cs.*; *žá-nyei čus sbyár-ba* to fill up (a groove or juncture) with molten lead *Glr.*; *žá-nye dkár-po C.*, **tin**, also *ža-dkár*, *ɤša-* or *bša-dkár*; *žá-nye nág-po* lead, (*Cs.'s* 'white lead and black lead' seem to be a mere conjecture); *ža-šóg* (**tin-foil** *Sch.* (?)), thin plates of lead.

ཞ་བ་ *žá-ba* **lame**; **lameness**; gen. *žá-bo* **lame, halting**; a lame person, **cripple**, *B.* and col.; *žá-mo* fem.; **žá-wo čo dug* W.* he is lame, he limps; *rkáṅ-* or *lág-ža-čan* having a lame foot or hand.

ཞ་འབྲིང་ *ža-ₒbriṅ* v. *žabs* extr.

ཞ་ལ་ *žá-la Glr.* and vulgo, v. *žál-ba.*

ཞ་ལུ་ *žá-lu* **cup, bowl,** = *ṗor-pa*, *ko-re Cs.*

ཞ་ལུ་པ་ *žá-lu-pa*, *žá-lu lóts-ťsa-ba* or *lo-čén* n. of the author of a little glossary, called **Zamatog.**

ཞག་ *žag* 1. *žág-pa* (only *Schr.*, *Cs.*), **žág-po* W*, **žág-ma* Lt.*, *W.*, resp. *dguṅ-žág* **a day**, the time from one sun-rise to another (cf. on the other hand *nyí-ma* 2); *žag čig* **a day**, and adv : **once day, once**; **žag čig-gi žág-la* W.* is also used of a future day: **žag čig de dus leb yin* W.* once the time will come; *žag ₒga-nas* after a few days *Mil.*; *žag dú-ma lón-par* after many days *Dzl.*; *ṅa di-riṅ ná-niṅ léb-žag* W.* this is the day of our arrival a year ago; **dé-žag* W.* **lately**, the other day, a short time ago; **dáṅ-žag* W.* **yesterday**; **recently**, **dáṅ-zag za-nyi-ma* W.* last sunday; **nán-žag* W.* some time ago, **nán-žag stón-ka* W.* last autumn; **ḱár-saṅ-žag* W.* **the day before yesterday**; *žág-nas žág-tu* **from day to day**; **žág-daṅ(-žag)* W.* **every day, always**; *žag bdun* seven days, *žag-bdun-ṗrág* **a week**, *žag-bdun-ṗrág že-brgyád* forty-eight weeks *Thgy.* — *žag-gráṅs* **the date**, **žag-ḍáṅ gyáb-če* W.* **to date.** — *žag-mál* **a station, day's journey, quarters** *Cs.*, *žág-sa* id. *Cs.* — **žag-záṅ* W.* **holiday.** — 2. **fat, grease**, in a liquid state, = *ťsíl-ḱu S.g.*; also melted and congealed again *W.*; fig. **the fat of the country, fertility**, *yúl-la žag med* the country is barren *Ma.*; *žág-čan* greasy, oily, *žag-méd* lean; *žag-ṗór* a cup, vessel, for grease *Cs.* — 3. **fog, smoke, dry vapour**, filling the atmosphere in autumn.

ཞགས་པ་ *žágs-pa* **leash**, rope with a noose, e.g. for catching wild horses, *žags-ťág Cs*, *žags-dbyúg Sch.* id., *rgyáb-pa Cs.*, *ṗen pa Sch.* to throw the noose; *žags-pas*, *žags-ťag-gis ₒdzín-pa* frq. fig., as *Schl.* 213; *sbrul-žágs* noose consisting of a serpent, for catching any hurtful creature *Glr.*; frq. as an attribute of the gods.

ཞང་(པོ) *žáṅ(-po)*, vulgo *á-žaṅ*, **uncle** by the mother's side, **mother's brother**; *žaṅ-brgyúd* his offspring *Cs.*; *žaṅ - nyén* in a gen. sense, relations by the mother's side *Dom.*; *žaṅ-ťsá* sister's son. — *ťsa-žáṅ*, resp. *dbon-žáṅ* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. **son-in-law** and **brother-in-law** *Glr.*

ཞང་བློན་ *žaṅ-blón Glr.* seems to be a kind of **title** given to a minister (or magistrate).

ཞང་ཞུང་ *žaṅ-žúṅ* ancient n. of the province of **Guge** *Glr.*

ཞན་པ་ *žán-pa* **weak, feeble**, frq., the opp. to *drág-po; ṅa ji-ltar žan yaṅ* as weak, as miserable as I am (says a cripple) *Pth.*;

ḱams žán-pa Mil. of a weak body, of delicate health; also applied **to sounds, accent** and the like; cf. *ńá-ro*; **ugly** opp. to *légs-pa*, v. *skye-sgo*.

ཞབས་ *žabs* 1. **bottom** of a lake, of a vessel *Dzl.*, *Mil.*; lower end of a staff *Mil.*; for **under** in compounds, as *mńa-žábs* q.v. — 2. resp. for *rkáń-pa* **foot**, *mi žig-gi žábs-la* *ₒdúd-pa Cs.*, *mgó-bos btúg-pa S.b.*, *₍o byéd-pa Cs.* to bow down at another person's feet, to touch them with one's head, to kiss them; *žabs drúń-du* c. genit **to the feet of . . .**, for **to . . .**, in directions of letters; *žabs rǰén-par* **barefooted**, e.g. *γšégs-pa Mil.*; *žabs ₒdegs-pa Sch.* to help, prob. = *žabs-tóg byéd-pa* v. below; *žabs ₒčág-pa* = *ₒčág-pa* II. —

Comp. For the most part they are the same as those of *rkáń-pa;* there are to be mentioned more especially: *žábs-kyu* 1. **spur** *Cs.* (?). 2. n. of the vowel-sign ུ for u *Gram.* — *žábs-mgo Tar.* point of the foot *Schf.* — *žabs-sgróg* garter *Cs.* — *žabs-bčágs Sch.*, 1. partic. of *žabs-ₒčag-pa*. 2. = *žábs-čágs*. 3. **grounds, territory.** — *žabs-čág(s)*, *-ṕyágs*, resp. shoe, boot. — *žabs-t́óg* 1. **service** rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; *ₒt́só-bai žabs-tóg* or *žabs-tog* alone: distribution of victuals, *žabs-tóg bzáń-po ṕul* he placed dainty food before him *Mil.*; *žabs-tóg ₍o mi brgyál-ba ₒbul* we shall provide you with every thing, so that you shall not suffer want *Mil.*; *žabs-tóg byéd-pa* a. **to render such services** b. **to feed, treat, provide,** offer, *Glr.* and elsewh. 2. = *žabs-tóg-pa* 1. **servant,** regularly employed in monasteries, by Lamas etc., **an official,** *rgyál-poi sku-γsuń-túgs-kyi žabs-tóg* royal page, *Glr.* 2. **dispenser, benefactor** *žabs-tóg-ma* fem. — *žabs-rtín* **heel.** — *žabs-rtén* 1. **foot-stool** *Cs.* 2. **boot** *Sch.* — *žabs-ₒdrén* **shame, disgrace,** from *mii žabs ₒdrén-pa* to bring shame upon another, to be a disgrace to him, e.g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. *Thgy. žabs-rdul* dust on one's feet *Cs.* — *žabs-pád* lit.: 'a padma below the foot', seems to be an attribute of divine persons, but sometimes nothing more than a high-sounding complimental expression for 'foot'; *byin-pa 'e-na-ya ₒdra žabs-pad ₒbur* his leg displays a calf like that of Enaya *Pth.*; *žabs-pad-la*, *Zam.* init., seems to stand like *žabs druń-du*, so also *žabs-pád ḱri drúń-du*, in letters; *mii žabs-pad stén-pa Tar.*, fig. for *žabs-tóg byéd-pa* **to serve; to be a scholar, pupil** *Schf.* — *žábs-ṕyi* **servant** (male or female), in the widest sense of the word, servant to an individual, as well as a minister of the state or the church, only that the latter service is always referred by an Asiatic to the 'person' of the king or priest; collectively: **retinue**; occasionally also to be understood as **an attending, a waiting on,** thus: *rǰé-yi žábs-ṕyi ₒgran*, we will vie with one another in our attending the lord *Glr.*; *žábs-ṕyir ₒbráń-ba*, *žábs-ₒbrań-ba* or *ₒbriń-ba* to follow as a servant, *žam-ₒbriń(-pa) Do.*, *žam-riń Cs.*, *ža-ₒbriń Sch.* servant. — *žabs-bró*, *žabs-bró mdzád-pa* **to dance** *Sch.* — *žabs-ma* drawers, under-petticoat. — *žabs-sén* nail of the toe *Sch.* — *žabs-bsíl* water for washing an honoured person's feet. — *žabs-lhám* = *žabs-čág*.

ཞམ་ཅུ་ *žám-ču Sch.*: 'the scum left by the evaporation of water' (?); **žám-če* W.* to take off, *lbú-ba* the froth, scum; yet cf. *γžám-pa*.

ཞམ་མེ་བ་ *žám-me-ba* **being plentiful, abounding in** *Mil.*

ཞར་བ་ *žár-ba*, fem. *ma*, 1. = *yan lag ma t́sań* being not in full possession of one's members, *mig-žár* **one-eyed, half or totally blind;** *lag-žár* having only one hand, being lame in one or both hands; so in a similar manner *rkań-žár*. — 2. (= *mig-žár*) *C.*, *W.* **blind,** rarely in *B.* — **žar-tẹ** (*žar-ltas*) the winking with one eye *C.*

ཞར་ལ་ *žar-la*, *Schr.* **'following, succeeding',** prob. = *žór-la*, q.v.

ཞལ་ *žal* resp. for *ḱa* 1. **mouth** 2. **face, countenance** *žál-du γsól-ba*, *W. *žál-la rág-če**, to eat, to drink; **t́sá-big žál-la rag** or **žal-rág dzod** please to take some . . .!

rgyal-poi žál-nas ysuṅs the king spoke *Glr.* frq.; *žál-gyi sgo* the door of the face, the mouth (cf. also *˳dzúm-pa*); *žál-la mi nyáṅ-pa Glr.* to be disobedient; *žál-gyis bžés-pa Glr.* or *˳čé-ba Sch.* to promise, and other significations of *k̔as lén-pa,* e.g. to accept *Tar.* 126, 10; *žal bgrád-pa* and *ydáṅ-ba* **to gape** *Sch.*, *˳byéd-pa* to open the mouth, *žal ˳dzúm-pa* to smile; with *ltá-ba* 1. *žál-la ltá-ba,* e.g. *čos smrá-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gús-pai séms-kyis ňá-yi žál-la lta Pth.* 2. *žal ltá-ba, žál-lta byéd-pa* **to serve** (v. *žál-ta*), *žal yaṅ k̔yéd-la lta mčód-pa yaṅ k̔yéd-la ˳bul* they serve you and honour you *Glr.; žál-lta-ru byuṅ* he came to serve him *Mil.; žal ydáms-pa* **to bid, order, exhort** *Glr.; žal dón-pa* **to pronounce, to deliver, state, report**; *žal mjál-ba Mil.* **to visit, to come to see**; *žal mt̔óṅ-ba* to see a person's face *Tar.;* 'in order to attain the highest *dňos-grúb,* one must *séms-kyi raṅ-žál mt̔óṅ-ba,* and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus *Mil.* teaches a Bonpa; *p̔yis žal mt̔óṅ-bao* afterwards his face was seen, he made his appearance *Tar.*; *žal-yzigs-pa* v. sbst. *žal-yzig.*

Comp. For the most part expressions of civility: *žal-kár,* resp. for *kar-yól* plates and drinking-vessels. — *žal-dkyil* face *Cs.* — *žal-bkód* order, ordinance *Sch.*(?). — *žal-skóm, žal-skyéms* drink. — *žal-skyin Glr.* countenance. — *žal-skyógs* cup, goblet *Mil.* — *žal-k̔ébs* cover of an image of Buddha *Sch.* — *žal-k̔rid* oral or personal instruction *Mil.* — *žal-˳k̔aṅ* biting words of a superior (*Sch.* prob. not quite correct). — **žal-gyá** (*rgya? brgya*) **jhé-pa* or *žē-pa** to promise *C.* — *žal-rgyán* mustaches *C.* — *žal-ňó* 1. = *ňo, žal-ňó nág-par bžugs* he was sitting there with a mournful face *Glr.* 2. *ts̔ogs-čen-žal-ňó* title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. *Sch.*: '*žal-ňo* or *ňor*(?), noble sons, princes'(?) — *žal-dňós* **bodily**, in one's own body or person, *saṅs-rgyás žal-dňós-kyi ˳k̔rúṅs-yul Pth.,* the place where Buddha was born bodily; *žal-dňós-su mjál-bar yod Glr.* he is bodily to be seen. — *žal-sňa Cs.* = *spyan-sňa.* — *žal-čol* resp. for *'ar-čól* handkerchief, napkin *C.* — *žal-čád* v. *k̔a-čád.* — *žal-ču, žal-čáb Schr., Cs.* spittle, saliva. — *žal-mčú* lip, v. *k̔a-mčú.* — *žal-čé* **judgment, decision**; *des ˳ú-bu-čag-yi žal-čé yčád-do* he shall pass sentence on us *Dzl.* ༢༥༢, 15, and elsewh. (the text of *Sch.* is not quite correct); *žal-čé bču-drúg-pa* and *bču-ysúm-pa* '(the code) with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *C.* of standard authority; *žal-čé-pa* judge *Dzl.* — *žal-čéms* v. *čems* 2. — *žal-nyód* favourite dish *Sch.* — *žál-ta* 1. also *žál-lta* a. **service, turn.** b. **inspection, visitation, revision**; *žál-ta byéd-pa* a. **to serve,** b. **to inspect, review, superintend; to visit,** the poor, the sick and to take care of them; **to guard,** *žiṅ-la* the field. 2. resp. for *k̔á-ta, k̔a-ydáms* **direction, instruction, counsel, advice,** *žál-ta žib-rgyás žú-ba* to ask for accurate and detailed instructions *Mil.*; *žál-ta-pa* = *sku-mdún-pa, žábs-p̔yi* waiting-man, valet-de-chambre *C.*, *Tar.* 56,2: servant in a convent; more frq. fem., *žál-ta-ma* waiting-woman, lady's maid, chamber-maid. — *žal-ydáms* **instruction, advice,** *jig-rtén-la dgós-pai žal-ydáms ysúṅs-so* he imparted to her useful maxims *Glr.;* **order, command** *Glr.* (v. above); also, *žal-ydáms bris-mk̔an* **author,** in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *žal-ydóṅ* **countenance.** — *žal-bdág* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *žal-˳débs* **a free-will offering or present** *Cs.* — *žal-lpágs* **lip.** — *žal-p̔yís* resp. **napkin.** — *žal-bád* (or *pad?*) *C.* **chief overseer, superintendent.** — *žal-byáṅ* **title, superscription, inscription.** — *žal-ts̔óm* (for *ág-ts̔óm*) *Pth.* **beard.** — *žal-tsós Sch.* (*Cs. žal-ts̔us*) = *žal-zás Dzl.* **food.** — *žal-zág* **tobacco-pipe,** v. *gaṅ-zag.* — *žal-yzigs* 1. **looking with the face,** *lhor,* southward *Glr.* 2. **apparition,** *žal-yzigs t̔ób-pa* to see an ap-

parition, *bžúgs-par žal-yzígs-šiṅ* appearing in a sitting posture *Mil. nt.* (cf. *spyan-rás*). — *žal-bsró Tar.* 76, 12, *Schf.*: **the act of consecrating**, e.g. a temple.

ཞལ་བ་ *žál-ba* I. sbst., also *žal, žá-la, žál-rtsa* or *-rdza Sch.* **clay, lime-floor**, *Lex.: žál-ba = skyáṅ-núl*; *mṫíl-gyi žá-la Glr.* **clay, cement of a floor**, cf. *ǎr-ga*; **plastering, rough-cast**, *sgó-la žal bgyís-te* plastering the door with clay *Glr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. **to serve up food, to spread a repast** *Sch.*

ཞི་ *ži* num. fig.: 51.

ཞི་གིལ་ *ži-gil* **chaff** and other impurities removed from the grain by washing.

ཞི་བ་ *ží-ba*, *Ssk.* शम्, **to become quiet, calm, to abate, to subside; to settle**, of a swelling *W.;* **to be allayed**, of passion, malice etc. *Glr.*; **to be appeased, relieved, to cease**, of pain, quarrels, intoxication, maladies etc. *Glr.* and elsewh.; **to be atoned, blotted out**, of sins *Tar.*; *ží-bar ˳gyúr-ba B.*, **ži čá-če** *W.*, id.; **ra, šro ži soṅ** *W.* the drunken fit, the paroxysm of passion has passed over; *ží - la soṅ* (the hobgoblins) became quiet, held their peace *Mil.*; *ží-bar byéd-pa* **to still, sooth, appease, mitigate**, **ži čúg-če** *W.*; *ži-byed* a composing draught, संशमन *Wise* 130; more particularly with reference to the affections: **to be dispassionate**, not subject to any mental emotion, *ží-ba čén-por ˳gyur* he is getting very free from passion *Do.*, v. below *ži-ynás;* also sbst. **tranquillity, calmness,** and adj. **tranquil, calm,** *ží-ba daṅ bde-légs-su ˳gyúr-bar mdzád-du ysol* permit us to attain to peace and happiness *Dom.*; *ži-bai ťábs-kyis* **amicably, in a fair way** *Glr.*; so also *ží-bai ytam smrá-ba Glr.; ží-bas mi ťul drág-pos ˳dul dgos ˳dug Pth.* if he will not submit by fair means, he must be converted or subdued by force; *ži-bai žal Pth.* the expression of calmness about his mouth, his peaceful countenance; *ží - bar yšégs-pa* to go to rest, to die *Cs.*; *ží-bai* or *lóṅs-skui lha-ťsogs žé-ynyís Thgr.* the good, the peaceable deities, opp. to those called *ḱró-bo;* differently again the word is used in: *ží-ba daṅ ḱró-ba daṅ ži-ma-ḱro Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. *Cs.* moreover mentions *ži-ba* or *rtag-ži-ba*, as 'a name or epithet of Iswara and certain Buddhas', so that *ži-ba* would be equal in sound as well as in meaning to शिव, *ži-ba-pa* and *-ma* being his male and female disciples. A good deal of obscurity attaches, further, to the frequent mention of the *ži-rgyas-dbaṅ-drag*, as the characteristic properties of the four parts of the world (v. *gliṅ*), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same fourfold sense, v. *Schl.* 250. Finally, in mysticism the term *ži-ba* acts a prominent part: *ži(-bar) ynás(-pa)* and *lhag(-par) mťoṅ(-ba)*, शमथ and विपश्यन, shortened *ži-lhág*, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as *rten*, (v. *rten* 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without *rten*, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to *dṅos-grub*, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranātha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. *smyón-pa.*

ཞི་མ་ *ži-ma* **sieve,** of cane or wood *Ts.*

ཞི་མི་ *ži-mi Schr.* and *Wts.* (where *ši-mi* stands), gen. *žim-bu Glr.*, or *žum-bu* **cat**, *C.*

ཞིག་ *žig* 1. = *čig*. — 2. v. *jig-pa* I., 2, *žig-rál-ba* **demolished, ruined** *Mil.*

ཞིག་མེར་ *žig-mér* (sbst. or adj.?) **dense throng**, or **crowded together** in a mass *W.*

ཞིང་ *žiṅ*, I. sbst. (*Cs.*: *žiṅ-ma*, *žiṅ-po*, *žiṅ-bu*, perh. provincialisms), 1. **field, ground, soil, arable land**; *táṅ-žiṅ* fields in a plain, level land, *rí-žiṅ* fields on a mountain, hill-land; *túl-žiṅ W.* (ni f.) cultivated land; *žiṅ-k'a* = *žiṅ*, *žiṅ-k'ai bú-mo* the girls in the field *Mil.*; *žiṅ rmó-ba* frq., to plough a field; to carry on agriculture; *débs-pa* to till, to sow a field, *mi yčig-gis btáb-pai* a field that has been sowed by one man *Glr.*; *žiṅ čú-ba* to irrigate a field (?) *Cs.*; *rná-ba* to mow, to reap, a field, *žiṅ-mk'an* **reaper**; **žiṅ bád-če* W.* to pursue husbandry; *žiṅ bgód-pa* to divide or distribute land *Cs.* — 2. fig., cf. *žiṅ-k'ams*, *bsód-nams-kyi žiṅ daṅ p'rád-pa* to enter the field of merit, to turn into the path of virtue *Dzl.*; *ydúl-byai žiṅ-du yzígs-te Pth.* seeing him in the land of conversion (yet v. also 3, a.); **region**, *žiṅ bču* (*Sch.*: 'the ten regions') is said to signify something like: the reign of Evil.— 3. equivalent to *saṅs-rgyás-kyi žiṅ* the kingdom of Buddha, a. in an earthly sense: **a holy land, a land of salvation**, where Buddha resides, or at least where Buddhism prevails; so also *dúl-bai žiṅ* land of conversion *Glr.*; acc. to *Wts.* it is a name of the earthly seat of Buddha, the residence of the Dalai Lama at Lhasa; b. supernaturally: **heaven, paradise, Elysium** i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwāna; *žiṅ-la p'éb-pa* = *bdé-bar yšégs-pa* **to die**. — 4. **body**, v. *žiṅ-čén*, *žiṅ-lpágs*. —

Comp. and deriv. *žiṅ-bkód* map *C.*, *W.*, *žiṅ-gi bkód-pa* v. *Asiat. Res.* XX., 425. — *žiṅ-k'aṅ* 1. summer-house, pleasure-house, pavilion *W.* 2. field and house, the whole estate or property *W.* (= *yul-yžis*) — *žiṅ-k'áms* = *žiṅ* 2 and 3, frq. — *žiṅ-k'rúṅs*, *žiṅ-gi k'rúṅs-pa* or *-ma* the produce of the field *Cs.* — *žiṅ-k'ród* many fields together *Cs.* — *žiṅ-rgód* rough, uncultivated ground *Sch.* — *žiṅ-čén* and *-čúṅ* a large and a small field; also: a large and a small body or corpse *Thgr.* — *žiṅ-mčóg* paradise, a most delightful country, an Eden, an Eldorado *Pth.* — *žiṅ-bdág* proprietor of a field, land-owner. — *žiṅ-pa* husbandman, farmer *Dzl.* — *žiṅ-lpags* a skin (pulled off), hide. — *žiṅ-mu* boundary of a field, landmark. — *žiṅ-bzáṅ* good land, productive soil *Cs.* — *žiṅ-yšin* dead, arid, burnt soil *Cs.* — *žiṅ-sa* 1. ground, soil, arable land *Cs.* 2. province *Sch.*

II. gerundial termin. = *čiṅ*, q.v,

ཞིབ་ *žib*, resp. **fine flour**, also **flour in general**, *žib-k'úg* bag, *žib-p'ór* box, for flour *Cs.*

ཞིབ་པ་ *žib-pa*, *B.*, *žib-po Cs.*, *žib-mo C.*, *W.* 1. **fine**, of powder and similar things, *žib-rtsiṅ* fine and coarse *Zam.*; *žib-par byéd-pa*, *B.* *žib-mo čó-če* W.*, to make fine, to pound, to reduce to powder. — 2. **accurate, exact, strict, precise**, *ltá-ba yáṅs-šiṅ spyód-lam žib-par mdzod* be wide in your views, but strict in your actions *Glr.*; so *Sch.* understands also *žib-žib yod*, *žib-po med*, *žib-rgyu med*, which ought however to be translated: 'I have accurate information, I have no precise information, I have no particulars to communicate'; *žib-mo šés-pa* to know accurately; more frq. adv. *žib-par*, *žib-tu B.*, **žib-ča* *vulg., **exactly, precisely, thoroughly** *žib-tu ysól-ba*, *ytam žib-tu byéd-pa* to report accurately *Dzl.* (the former resp.); *žib-par bšád-pa Glr.* id.; *žib-par* (*šes-*) *dód-na* if you wish to know it accurately *Glr.*; *bka žib-tu bgros-pa* resp., to consult carefully *Pth.*; *bka-mčid ysuṅ-glén žib-tu bgyid* gentlemen, discourse as freely as you please! *Mil.*; *las-rgyu-bras žib-tu mi rtsí-na* if one does not strictly regard the doctrine of retaliation *Mil.*; **žib-ča ltos* (or *to*) *W.* look at it well, carefully; **žib-ča zer* W.* pronounce it accurately; **žib-ča čo'-pa* C.* to examine closely; **žib-sál* W.* accurately and distinctly.

ཞིམ་ཏོག་ལེ་ *žim-tog-le* n. of a medicinal herb *Med.*

ཞིམ་པ་ *žim-pa*, gen. *žim-po*, **well-tasted, sweet-scented**, **žim-po rag* W.* I find the

taste or smell of it agreeable; *ša ₒdi lhág-par žím-na* this meat being of a better taste *Dzl.*; *žím-rgyui zas* food prepared of savoury things *Zam.*; *dri-žím, dri-ɣsúṅ žím-po* pleasant odour *Dzl.*; *dri mi žim-pa* disagreeable smell *Glr.*; **žim-ze** also **žim-žim* C.*, **žim-zag* W.* sweet-meats, confectionery; **žim-zag-tsóṅ-k̔aṅ* W.* confectioner; **žim-lto-čan* W.* dainty-mouthed, a sweet-tooth.

ཞིམ་བུ་ *žím-bu* v. *ží-mi.*

ཞུ་ *žu*, 1. num. figure: 81. — 2. v. *žú-ba.*

ཞུ་དག་ *žu-dág*, ཞུས་དག་ *žus-dág* **amendment, improvement, correction**; the word is also added at the end of written books, e.g. of Taranātha, as an attestation of a careful revision; *žu-dág byéd-pa* **to mend, improve, correct**; *raṅ-rgyúd žu-dág byéd-pa* to examine and reform one's self *Cs.* *žu-dag-mk̔an* **reviser, corrector, censor** *Cs.*, *žu-čén-gyi lóts-tsa-ba* a great corrector or commentator (of *Ssk.* writings), seems to have become a current title.

ཞུ་བ་ *žú-ba* I. vb., pf. *žus* (esp. in later writings and vulgo, in ancient literature gen. *ɣsól-bar* for it) signifies 1. every kind of speaking to a person of higher rank, therefore **to request, to prefer a suit or petition, to make a report, to put a question** etc., *žú-žiṅ ɣsól-ba-la ₒgró-bai tse* when I have to bring in a petition *Dzl.*; *'mnál-lam de ɣžán-la mi ɣsúṅ-bar žu' žús-so* 'pray, do not relate the dream to others', he begged *Glr.*; *ɣnáṅ-bar žu byás-pas* saying, 'I beg you will permit', *Glr.*; *sṅar mt̔óṅ-bai dṅós-po dé-dag žuo* I will ask him about the things lately seen, I shall request an explanation of him *Dzl.*; *ṅá-la gáṅ-dag žú-ba de légs-so* it is very right of you, thus to ask me about every thing *Do.*; *rgyál-poi drúṅ-du rmí-lam žús-pa* he related the dream before the king *Pth.*; *ston-pa žu* (*pa* col. for *par*) I request (you) to explain *Mil.*; *der ₒbyón-pa žu* 'thither to come I request' *Mil.*; *dé-la mk̔án-po žus* they besought him to be their abbot *Glr.*; *ɣnáṅ-ba žú-ba* to ask permission *Cs.* — 2. In *W.* this *žu* has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our 'with your permission' or 'if you please', e.g. **žan či méd-na ṅa do yin žu** if you have nothing further (to say), I shall go, with your permission; **k̔o leb soṅ žu** he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence **žu zér-če**, resp. **žu žú-če**, to make or give one's compliments, **ǎ-pa-ne žu máṅ-po žu dug** my father's best respects (cf. *p̔yag*). Inst. of *žu*, *ju* is also frq. heard (vulgo), e.g. **ju sab ju!** good day, Sir, good day! which prob. is only an intensation of sound, and not to be referred to the Indian जी. — **či-la žu* W.* **why, well then, mind!** **či-la žu, nyi-ráṅ ṅe tsar ma kyód-pa yun-riṅ kyod** well, I have not seen you this age! — The word is also used as a sbst., for **request, wish, question,** **žú-wa ₒbúl-ba* C.*, **púl-če* W.*, *ɣtóṅ-ba Glr.* to make a request, to put a question; *ɣdan-ₒdrén-pai žú-ba nán-čan p̔úl-bas Mil.* assailing him with pressing invitations.

II. (prop. fut. of *ₒjú-ba*) pf. *(b)žu(s)*, fut. *(b)žu*, (imp.?) 1. **to melt**, trs. and intrs., *bžu-btúl* v. sub *lugs*; *bžu-byai ɣser* gold to be melted *Cs.*; *žú-bai k̔ams* whatever is melting or fusible, **metals** *Sch.*; *žuo* it melted (from the heat) *Dzl.*; *ₒód-du žu-nas* dissolving in light *Glr.* frq. — 2. **to digest**, *žú-byed-kyi sman* digestive medicine *Cs.* (cf. *ₒju-byéd*); *ma-žú(-ba)* undigested, *zas ma žú-ba* undigested food, also **indigestion**, sufferings arising from it; *ma-žúi nad* id.; *ma-žú ₒjú-ba* to decompose what is undigested *Med.*; opp. to *žu-rjés* it seems to denote more particularly **the chyme** before it is mixed with bile, and perh. also **the duodenum** where this takes place; so the region of *žu daṅ ma-žúi bár-na* is stated to be the place, where the bile is principally operating *S.g.* Cf. *ₒjú-ba.*

Comp. *žu-skyogs W.* crucible, melting-spoon. — *žú-mk̔an* 1. **petitioner.** 2. **digester**; n. of an officinal plant, = *spaṅ-žún Wdṅ.*

— *žu-glén, žu-glén byéd-pa* to address, accost, resp. *C.* — *žu-rgyá* (v. *rgya-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *žu-rgyú* the subject of a petition or suit. — **žu-ṅó-pa**, *C.*, intercessor, advocate, mediator, **žu-ṅó ǰhé-pa** to intercede, to advocate. — *žu-rǰés* 1. **the chyme mixed with bile** (cf. *ma-žu* above). 2. **the place of it**, *žu-rǰés na* I feel a pain there *Med.* 3. **eructation, rising**, *ḱá-la zu-rǰés skyur S.g.* caused by beer; *ro daṅ žu-rǰés mṅár-mo Med.* a sweetish taste and rising (from the stomach). — *žu-rtén* **the present** which, according to oriental notions, has necessarily to attend or introduce a petition. — *žu-dón* prop. drift, subject of a petition; in a general sense = *žú-ba* request, suit, address, communication etc. — *žu-sná* (pronounced **žu-ná**) *W.* = *žu-ṅó.* — *žú-po, žú-ba-po* = *žú-mḱan* 1. — *žu-byéd* v. above — *žu-ˬbúl*, pronounced **žum-búl**, petitioning, making a suit in an humble posture with folded hands *Cs.* — *žú-yig, žú-šog, žú-bai ṕrín-yig* a petition, *žú-yig-gi rten* = *žu-rten.* — *žu-lán* answer to a petition. — *žu-lóg* a feigned, false, designing suit, **gyáb-pa** to address such a one *C.*

ཞུགས་ *žugs*, resp. **fire**, e.g. the fire lighted for cremation *Tar.* 7, 4.

ཞུགས་པ་ *žúgs-pa* v. *ˬjúg-pa.*

ཞུང་ཞུང་ *žuṅ-žúṅ* with *byéd-pa* **to nod or bow repeatedly**, of a pigeon *Mil.*

ཞུད་པ་ *žúd-pa* 1. **to twine, to twist** *W.* **žúd-ce, žú-če**. — 2. **to spin** *Cs.*, *žu-ḱór* spindle, distaff. — 3. **to rub** *Cs.* — 4. **to hang up, to suspend** *Ts.* — *žud-ťág* = *dpyaṅ-ťág.*

ཞུན་པ་ *žún-pa* **melted** *Cs.*; **žun táṅ-če** *W.* **to melt**, trs ; *žun-ťár byéd-pa* to melt and beat to pieces *Mil.*; *žun-ťigs* spark flying from red-hot iron *W.*; *žún-ma* that which is melted, *ysei sogs žún-mai ṕúṅ-po* heaps of melted gold and other metals *Glr.* — *žun-mar* v. *mar.* — *žún-mo* melted, whatever melts easily *Cs.* (who spells it *bžun-mo*).

ཞུམ་པ་ *žúm-pa* 1. sbst. **fear, dismay, despondency, faint-heartedness**, *sems žúm-na* if I continue undismayed *Dzl.*; *dkon-mčóg ysúm-la žúm-pa-med-par bkúr-bsti byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems ráb-tu žúm-par gyúr-ťo* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. **lbú-wa žúm-če** *W.* **to scum, to skim** (off).

ཞུམ་བུ་ *žúm-bu* = *ží-mi.*

ཞུར་ *žur*, 1. **snout, muzzle, trunk.** — 2. sup. of *žú-ba.*

ཞུལ་ཞུལ་ *žul-žúl*, *Ts.*: **žū-žū ǰhé-pa** **to stroke, to caress.**

ཞུས་དག་ *žus-dág* v. *žu-dág*, ཞུས་པ་ *žús-pa* v. *zú-ba.*

ཞེ་ *že* (cf. *žen*) 1. **inclination, affection, heart, mind; volition;** there is a proverb in *C.*: **mi ḱá-ṕo-čé-la že me', ču nyóg-po-čé-la tíṅ me'** a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ḱa-žé* v. *ḱa*, comp.; *že bkon-pa* or *ˬḱon-pa* a hating mind, *rkám-pa Sch.* a covetous, *ťág-pa Mil.* a sincere, *nág-po C.* a wicked, *ytsáṅ-ba Sch.* a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by *Sch.*, are too doubtful to be copied); *že-ycód-pa Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, **to resign**, and *že-bčád* **resignation**, as a Buddhist virtue *Mil.*; on the other hand, *že ycod-pai ťsig Sch.*: 'slanderous words' which, e.g. *Dzl.* ༢༦, 11, well agrees with the context, but is not clear in point of etymology. — *že-dúg* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *že-lóg* v. *žen-lóg* sub *žén-pa.* — *že-sún* angry, cross, ill-humoured, vexed. — 2. numerical word for *bží-bču* in the abridged numbers *že-ycig* etc., 41 to 49. — 3. numerical figure: 111.

ཞེ་ན་ *žé-na*, rarely *žés-na*, v. *čé-na.*

ཞེ་ས་ *žé-sa* **reverence, respect, civility, politeness**, *žé-sa daṅ bčás-pa* **reverential, respectful** *Pth.*; *dei dús-su mis ṕyag daṅ*

žé-sa mi šés-pas because at that time people knew little of compliments and politeness *Pth.; žé-sa byéd-pa* to show honour, respect, *rnám-gyur mdzés-pai žé-sa ₒbul-ba* to arrange mimic performances in honour of some persons, (which also at the present time is frequently done in these countries); complimentary word (for *žé-sai ťsig*), *rná-bai žé-sa snyan* the complimentary word for *rna-ba* is *snyan Zam.*

ཞེང་, གཞེང་ *žeṅ, γžeṅ Cs.* (*W.* **žaṅ**) 1. **breadth, width**, *žéṅ-čan* **broad** (road, valley), **wide, spacious**, **žéṅ ǩa-čém-po** *C.* id.; *žeṅ-méd, žeṅ-p̓rá-mo,* **žeṅ-čúṅ-se** *W.* **narrow**; *žéṅ-du* in breadth *Sambh.*; *žeṅ-šíṅ* writing-tablet = *snum-glegs.* — 2. **plain, surface, side,** *žeṅ-čé-ba γnyis* the two broad sides (of a pillar) *Glr.*

ཞེད་པ་ *žéd-pa* **to fear, to be afraid**, synon. to *ₒjígs-pa Thgr.* frq.; *žéd-nas* full of apprehensions *Pth.*

ཞེན་པ་ *žén-pa* (cf. *že*), vb. c. *la*, 1. **to desire, to long for, to be attached to, to be partial to, to be taken with**, *ǩyéd-la žén-čiṅ čags* I love you ardently (ἐρῶ) *Glr.; bod-ₒbáṅs ṅá-la žen-čé-žiṅ dgá-ba-rnams* the people of Tibet, that are affectionately attached to me *Glr.;* sbst.: **desire, longing,** e.g. to hear more of a thing *Mil.*; also **greediness, covetousness**; *ráṅ-ₒdod-žen-pa* **self-love, selfishness, egotism** *Glr.; p̓yógs-žen Tar.* 184, 22, **party-spirit, party-agitation**; *čágs-med žén-med* free from passion or interest *Mil.*; *žén-pa zlog* suppress your passion *Mil.*; *ťse ₒdí-la žen ldóg-pa* to be disgusted with this life *Thgy.*; **žém-pa ma lóg-na dhe'-pa mi yoṅ** *C.* before one has renounced every desire, one cannot believe. —

Comp. *žén-ǩa, žé-ǩa* = *žén-pa* sbst., *Sch.* — *žen-ǩrís Mil.*, *žen-čágs* frq., also vulgo, *žen-ₒdzín Glr.* inclination, desire, passion, attachment, **žen-dzín čó-če** *W.* to love, to be attached. — *žen-dón*, resp. *bžed-dón*, object of desire *Cs.* — *žen-lóg*(*-pa*, cf. above), disinclination, antipathy, disgust; in an ascetic sense: resignation *Mil.; ₒjig-rtén žen-lóg-gi gaṅ-zág* a man tired of this world *Mil.*; *žen-lóg-pa*, or *-mǩan* fastidious, squeamish, easily disgusted; **že-mi-lóg-ǩen** *C.* one that is not easily disgusted, not squeamish. — 2. = *ljén-pa* **to penetrate, to be fixed,** of colours etc., *ras dkar-po ťson žen-pa ltar* as a colour is fixed in white cloth, is **lasting** *Dzl.*

ཞེམ་ཞེམ་ *žem-žém Ld.* an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, cf. *ǩa-btágs.*

ཞེར་ *žer, žer ₒdébs-par byéd-pa Cs.*: **to chide, rebuke**, which, however, in the only passage, where I met with the word, does not suit the sense very well.

ཞེར་པོ་ *žer-po* **'mean, pitiful, coarse'** *Cs.*

ཞེས་ *žes* v. *čes.*

ཞོ་ *žo*, 1. **dram**, a small weight = $\frac{1}{10}$ ounce, of *skar-lṅa*, v. *skár-ma; γser-žo-gaṅ Pth.* a dram of gold; *γser žo γsum-brgyá* between 1 and 2 pounds of gold; as a coin it is stated to be = $^2/_3$ rupee. — 2. resp. *γsol-žo* **thick milk, curds**, *žo bsnyál-ba* to place milk to curdle; **milk** in gen., esp. *mai nú-žo Dzl.*, *má-žo* col., mother's milk; *žo-ₒťúṅ dús-na* during the time of suckling, *žo-spáṅs zas zai dús-na* after the child has been weaned *Med.*; *žo dkróg-pa, skróg-pa, bsrúb-pa* **to churn, to butter** *Lex.* — 3. **a small white spot,** *sen-žo* on a finger nail, *so-žo* on a tooth *Glr.* — 4. num. figure: 141.

Comp. *žó-ǩa* prob. = *žo, Thgy.* — *žo-skyá Med.?* — *žo-čágs Med.?* - *žo-p̓rúm Sch.*: 'a vessel for thick milk' (?), perh. *p̓ru.* — *žo-rás Med., Sch.*: spoiled milk. — **žo-rí** *W.*, (like *rú-ma C.*) **sour milk**, used to acidify new milk; in a gen. sense: **ferment, leaven,** **žo-dzi** *Ts.* — *žo-ši Sch.* = *žo-rás.* — *žo-srí, žoi sprís-ma Wdṅ.* **cream.**

ཞོ་ཤ་ *žo-šá* 1. **force, efficiency** *Cs.* — 2. n. of a medicinal fruit, *žo-šá γsum*, viz. *mǩál-žo-ša* kidney-shaped, healing diseases of the kidneys (in *W.* the chesnut bears this name), *snyíṅ-žo-ša* heart-shaped, healing diseases of the heart; *gla-gor-žo-ša* is said to be given to horses; besides *mčín-pa-*

and *mčér-pa-žo-ša* are mentioned. — 3. **toll** (?), **pay** (?), *žo-šás ͺtsó-ba Tar., Stg.* **a publican** *Cs.*, **a soldier** *Schr.*, prob. any officer that receives salary or pay.

ཞོག་ *žog*, imp. of *ͺjóg-pa.*

ཞོགས་ *žogs* v. *mar-žógs.*

ཞོགས་པ་ *žógs-pa Med., žóg-ka Sch.,* = *sṅá-dro* **morning, fore-noon**; *žógs-ja* **tea at breakfast** *Cs.*

ཞོང་ *žoṅ* **lower, nether,** *žóṅ-kaṅ-pa* the lower part of the house, *žoṅ-rtsé* the lower and the upper part; *žoṅ-žóṅ* **deepened, excavated, hollow, uneven** *C.*

ཞོད་ *žod* 1. the original meaning of the word is yet uncertain; at present used in *C.*: **žọ' dé-wa, žọ-jág**, **peace, quietness, tranquillity,** **ko žọ'-dé-la mi žag** he gives him no rest, causes him much trouble; **sém-kyi zọ' dé-mo** peace of mind, evenness of temper; **žọ'* or *zọ' dé-mo* or *ͺjám-pa* gentleness, meekness. — 2. *Sch.*: **high-water, floods, inundations** *Wts., C.; sṅa tan pyi žod* first drought, then inundation *Wdk.* — 3. **udder** *W., C.*

ཞོན་པ་ *žón-pa*, resp. *ͺčib-pa* **to mount,** c. *la*; *rtá-la žón-pa* to ride, on horseback, *šiṅ-rta-la* to ride, in a carriage, frq.; *rtá-la žón-nas lhó-pyogs-su ͺgró-ba* to ride southward, to travel on horseback towards the south *S.g.*; also c. accus.: *bžón-pa žón-pa* to mount a horse or a carriage *Lex.*; *žón-du ͺjúg-pa* (= *skyón-pa*) to let mount.

ཞོམ་པ་ *žóm-pa*, = *ͺjóms-pa? rgas žóm-ste* **weighed down by old age** *Sch.*; cf. *yžóm-pa.*

ཞོར་ *žór*, ཞོར་ལ་ *žór-la* etc. v. *sbyór-la.*

ཞོལ་ *žol* 1. *žol-yyág*, **yak-bull,** *Bos grunniens Sch.*; *rá-ma žól-mo* a long-haired goat *Mil. nt.* — 2. **village belonging to a convent** *Mil.*, so Shikatse is the *sde-žól* of Tashilhunpo. — 3. postp., **under,** *Sch.* (cf *yžol-ba* II).

གཞའ་བ་ *yža-ba Sch.*: 1. **to sport, joke, play, sing,** (cf. *ga-yža*). — 2. **to believe, trust, confide.**

གཞའ་ཚོན་ *yža-tson* earlier form for *ͺja-tsón* **rain-bow.**

གཞའ་གསང་ *yža-ysaṅ* = *yyuṅ-druṅ Lex.*

གཞག་པ་ *yžag-pa* v. *ͺjóg-pa.*

གཞང་ *yžaṅ* 1. **anus** *Med., yžáṅ-ka* id.; *yžaṅ-nád, yžaṅ-ͺbrúm* **piles, hemorrhoids** *Med.*; *yžaṅ-srín* a kind of intestinal worms *Lt.* — 2. **privy parts,** **žaṅ-ͺṭ ág* W.* catamenial blood; **žáṅ-tsoṅ-ma* W.* = *smád-tsoṅ-ma; *žaṅ-stoṅ* W.*, without breeches, with a bare posterior.

གཞད་གད་, གཞད་མོ་ *yžad-gád, yžád-mo* v. *bžád-pa.*

གཞན་ *yžan, yžán-pa, yžán-ma* (the last esp. in *W.*), 1. adj. and sbst., **other, the other, another,** *žan mi* the other men *Dzl., yžán-pas lhág-par* more than others *Dzl.*; *slób-ma yžán-dag* the other scholars *Dzl.*; *mtsan yžán-pa* the other signs *Dzl.*; *blón-po yžán-ma-rnams* the other ministers *Glr.*; *bú-mo yžán-pas čé-rgyu med* she is not taller than the other girls (*pas* = *las*, not from *pa*) *Glr.*; *yžan rgol ma nus* others were not able to resist them (= nobody could do them any harm) *Glr.*; *yžán-du* to some other place, *ͺgró-ba* to go (to some other place) = **to go away, to start; elsewhere; in another way,** v. example *ͺdzín-pa* 1, 4; also: *yžán-du ma sems šig Dzl.*, suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like our 'of course'; *yžán-na* **elsewhere**; *yžán-nas* **from some other place**; *yžán-nas ͺgrúb-tu med* it cannot be accomplished from any other quarter, by any body else *Mil.* — 2. adv. **otherwise, else, on the other hand** *W.*; *yžán-yaṅ* **further, furthermore, or else,** (just) to mention some other circumstance, frq. — *yžan-bsgrúb Lex.* seems to be some logical term *Gram.* — *yžan-ͺprúl* n. of a heaven inhabited by certain gods *Glr., Mil.* — *yžan-dbáṅ* **dependent on others** *Was*, cf. *raṅ-dbáṅ.*

གཞབ་པ་ *yžáb-pa* **to lick** *Sch.*

གཞམས་པ་ *yžáms-pa* v. *bžáms-pa.*

གཞར་ཡང་ *γžár-yaṅ Lex.* = *nám-yaṅ*; *Pth.*: *γžar-yaṅ mi* **never** (*Sch.* and *Schr.* prob. incorr.).

གཞལ་བ་ *γžál-ba*, fut. of *ₒjál-ba*, **to weigh**, *sráṅ-la γžál-bar nús-kyi* if one could weigh with a pair of scales *Glr.*; *γžál-dgos-kyi rdzas Sch.*; 'goods for which duties are to be paid', liable to duty, to custom; *γžal-du-méd-pa* **imponderable** *Stg.*; **immensely much** *Pth.*; **immeasurable, incomparable, infinite, vast**; *γžal méd*, *γžal-yás* id.; *γžal-med-k̔áṅ*, more frq. *γžal-yas-k̔aṅ*, also *γžal-med-kaṅ-bžaṅ* palace, rarely used of human palaces (so *Glr.* in one passage, when speaking of the house of a Brahmin), mostly of the abode of gods *Pth.* and elsewh.; also Tibet, in po. language, is called a *lha-γnás γžal-yas-k̔áṅ*, the heavens with the sun a *ṅo-mtsár lhai γžal-yas-k̔áṅ*. — *γžal-ts̔ád* **measure, scale, standard** *Sch.*

གཞས་ *γžas* **play, sport, jest, joke** *Sch*, *Lex.*: *glu-gžas.*

གཞི་(མ་) *γži(-ma)* 1. that from which and on which a thing arises, exists, depends; **ground, foundation, original cause, exciting cause** (मूल *Was.* 234); *dge-légs t̔ams-c̀ád ₒbyúṅ-bai γži(-ma)* the primitive source of all happiness (is the doctrine of Buddha) *Glr.*; *γži-skye-méd* without origin and birth *Mil.*; *γžir bžág-pa* prob.: to use as a foundation *Mil.*, *Tar.*; **gór-ži** *W.* cause of delay; *má-γži* v. as an article of its own sub *ma*; *rtsig-γži* foundation of a wall *Cs.*; *nyúṅ-γži*, *lá-γži* turnips, radishes, left for seed (being the foundations, as it were, of new plants); in *γži-sems-nyid*, *γži-c̔os-nyid* it prob. stands as an apposition, in the sense of *kun-γži*: the spirit, the primeval cause; in a special sense: the innermost essence, inherent nature; *γží-nas* **actually**, opp. to 'apparently' *Mil.*; **fundamental law, statute**, *γži c̔én-po* title of a book *Was.* 264; in certain cases it may be translated by **action**, v. *ruṅ-ba* 2, c. — 2. **ground, floor**, *γži-ma gru-bži* a square floor *Glr.*; *stéṅ-gi γži* the upper base, top-surface *Stg.* — 3. **residence, abode, home**, *γži ₒdzín-pa* to take up one's residence in a place *Mil.* and elsewh.; *γži ₒbébs-pa W.* **p̔ab-c̀e** id.; *γži-ma rab c̀ig p̔óg-nas bžág-go* he assigned to him a nice dwelling-place and established him there *Glr.*; **seat, place**, *c̔os-γži* seat of religion, monastery *Tar.* and elsewh.; school of religion *Tar.* 44, 17; *γži γc̀ig-tu skád-c̀ig kyaṅ mi sdód-de* in no place resting for a moment (the arrow flies towards its goal) *Thgy.*; **ži c̀ig-tu** *C.* the same as *rtse γc̀ig-tu.* — 4. in philosophy: **axiom, proposition** *Was.* (58); **contents, tenor** (299); **basis, support** (273). — 5. *Sch.*: **enmity??** — 6. also *že* (cf. *γžes*) a definition of time or of relationship: *γži-níṅ*, *že-níṅ* two years ago, *γži-més* great-great-grandfather, *γži-més-mo* great-great-grandmother, *γži-ts̔á* great-great-grandchild *Sch.* —

Comp. *γži-dgón* monastery of the place, in or near a village, usually very small and harbouring but a few monks. — *γži-ji-bžin-pa* a recluse, 'who stays where he is' *Burn.* I, 310. — *γži-bdág* lord of the manor, lord of the soil, may denote a king or nobleman, but gen. it is **a local deity**, presiding over a certain district, to whom travellers are bound to offer sacrifice, and whom to offend they must carefully avoid.

གཞིག་པ་ *γžig-pa* 1. **to examine, search, try**, *rtog-* (or *brtag-*) *γžig légs-par γtóṅ-ba* to select and arrange carefully, e.g. books *Pth.*; *lo daṅ zlá-bar rtog-γžig žib-tu γtóṅ-ba* to search minutely as to the day and year *Pth.*; *bsam-γžig γtóṅ-ba* = *bsam-bló γtóṅ-ba* to weigh, consider *Pth.* — 2. fut. of *ₒjig-pa.*

གཞིབ་པ་ *γžib-pa* fut. of *ₒjib-pa.*

གཞིབས་པ་ *γžibs-pa* **to put** or **lay in order** *Lex.*, **žib-žib c̀ó-c̀e(s)** *W.*, **toṅ-wa** *C.* id.

གཞིལ་བ་ *γžil-ba* fut. of *ₒjil-ba*, = *ₒjóms-pa.*

གཞིས་ཀ་ *γžis-ka* **native place, native country** *Lex.*; *yul-γžis* house, estate, property *Mil.* = *žiṅ-k̔áṅ* paternal estate; *p̔a-γžis* the father's domicile as inheritance; *γžis sgril-ba* to change one's abode, to remove to another place *Sch.*; *γžís-pa* **a native** *Sch.*; *γžis-mad* **family, household, wife, children** and

domestics; *γẑi-byés Sch.:* native and foreign, at home and abroad.

གཞུ་ *γẑu,* also *γẑu-mo Mil.*, resp. *γnam-rú B.* and col., 1. **bow**, for shooting, *γẑu bčos* he constructed a bow *Glr.; γẑu ₒgéṅ-ba, W. *káṅ-če**, to bend the bow and have it ready, frq.; *ₒtén-pa Pth.*, and *ₒgúgs-pa Cs.*, id.; *ₒbúd-pa* to unbend (the bow) *Cs.*; *rdúṅ-ba* (*Dzl.* ༣༥, 15, ༡༥༢, 11. *Gyatch.* ༡༢༥, 10), acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *γẑú-rgyúd sbréṅ-ba Dzl.*, which both as to matter and language seems preferable to other explanations that have been given. — 2. **arch**, in architecture *Cs.*, *γẑú-lugs-su ₒbúb-pa* 'to arch in the form of a bow' *Cs.*; **capital, chapiter**, v. *ka-ba.* — 3. resp. for **ẑum-már-pa** **lamp**, **zim-ẑu** id., **góṅ-ẑu** lantern *C.* (spelling uncertain).

Comp. *γẑú-mk̔an* bow-maker. — *γẑu-rgyúd* bow-string *Dzl.* — *γẑú-čan, γẑu-ldán* furnished with a bow. — *γẑu-mčog Lex., Sch.:* 'the two ends of a bow'; *γẑu-mčóg ₒdzúgs-pa* to rest one end of the bow on some object(?) *Mil.* — *γẑu-t̔óg* an arched roof *Cs.* — *γẑu-t̔ógs* holding a bow, archer *Ld.-Glr.* — *γẑu-brtán* n. of an ancient Indian king *Gl.* — *γẑu-dóms* a cord, fathom, as a standard measure, opp. to any abitrary measure (so explained by a Lama). — *γẑú-pa* bow-man, archer. — *γẑur-šúbs,* bow-case *Wdṅ.*

གཞུ་བ་ *γẑú-ba* **to strike, to lash,** *lčág-gis* with a whip.

གཞུག་ *γẑug* 1. = *mjug*, q.v., **end, extremity;** *γẑug-gu, γẑug-čuṅ Med.* **coccyx; rump** or **ventlet** of birds *Sch.*; *γẑug-rmén* the glands of it *Sch.*; *gral-γẑúg* the end of a row *Glr.*; *mgo-γẑúg* upper and lower end, e.g. of a stick *Glr.*; *lo-γẑúg-la* at the end of the year *Mil.*; *mṅag-γẑúg* household-servants, suite *Sch.* — 2. v. *ₒjúg-pa.*

གཞུང་ *γẑuṅ* 1. **the middle, midst.** — 2. **spinal marrow** *S.g.*, also *klad-γẑuṅ Sch.*, *γẑuṅ-riṅs Mil.* — **gyab-ẑúṅ-la zug rag** *W.* I feel a pain in the middle of my back; *lče-γẑuṅ* the middle of the tongue; *γẑuṅ-nas* in a direct way, opp. to *zúr-nas.*

Comp. **ẑúṅ-go** *C.* middle door, principal door or gate. **ẑuṅ-čág** *W.* partition-wall, **čád-če** to construct one. — *γẑúṅ-pa* a man from the middle part of the country, neither *stód-pa* nor *šám-pa W.* — *γẑúṅ-ma* 1. **the middle of a thing** *Cs.;* as a proper name: the middle part of Lhasa, containing the royal palace, also *γẑuṅ-sa-dga-ldán.* 2. the back-part of fur *Sch.* 3. **kernel, pith, main substance** *Sch.* 4. **the original, the source, text;** *γẑuṅ-lúgs* id. *Tar.*

གཞུང་བ་ *γẑúṅ-ba* pf. *γẑuṅs Cs.*: '**to attend, to be heedful; attention,** *γẑúṅs-pa* heedful'; *Sch.* has: 'sincere, orderly', and for the current phrase *yid γẑúṅs-pa* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *mk̔ás-pa*, as well as in the popular expressions *ẑúṅ-k̔an* and *ẑuṅ-méd-k̔an* = *blo-rnó* and *blo-dmán*, would rather suggest the version: **acuteness of perception,** a good and quick comprehension.

གཞུད་པ་ *γẑud-pa Sch.:* '**to go, to walk, to put into**'.

གཞུན་པོ་ *γẑún-po* **excellent in its kind,** *γser γẑún-po* the purest gold, *ston-tóg γẑún-po* a capital crop *C.*

གཞུར་བ་ *γẑúr-ba* **to shear, shave, cut off,** **ta** the hair *C.*, leaves, branches *Cs.* (cf. *bẑár-ba?*).

གཞེ་ར་ *γẑé-ra* **parsley** *C.*

གཞེང་ *γẑeṅ* v. *ẑeṅ.*

གཞེན་ *γẑen* the act of **remembering** or **reminding,** **nyíṅ-la ẑen yóṅ-če ṗí-la ḍi** *W.* in order not to forget it, I have written it down; *γẑen skúl-ba Lex.* to remind a person; *γẑen btád-pa* or acc. to another reading *btáb-pa,* i.e. *ₒdébs-pa* to admonish, exhort *Dzl.* ༢༥༡, 9.

གཞེན་པ་ *γẑén-pa* **to light, kindle, inflame** *Sch.*; *ráṅ-byuṅ-gi mes ẑúgs-la,* prob. to be set in flames by spontaneous fire (?) *Tar.* 7, 4.

གཞེས་ *γẑes* **the second day after to-morrow** *Lex.*; **to-re naṅ-la ẑe-la** *W.* to-

morrow, the day after to-morrow, on the fourth day; *γžes-rnyiṅ Cs.* = *γži-niṅ.*

གཞེས་པ་ *γžés-pa* (= *bžugs-pa* yet less used), resp. for **to sit, stay, wait,** *ċuṅ tsam γžes šig* wait a little! *Dzl.* ?33, 12 (another reading: *bžugs šig*).

གཞོ་བ་ *γžó-ba* for *bžó-ba,* v. *ˏǰó-ba.*

གཞོག་པ་ *γžóg-pa* v. *ˏǰóg-pa.*

གཞོགས་ *γžogs* **the side of the body,** = *'glo*; *γžogs γyas γyon* the right and left side *Sch.*; *γžógs-su* sideways *Sch.*; *γžogs slóṅ-ba Lex.*, *γžogs-sloṅ byéd-pa Cs.* to speak allusively; *γžogs-smód byéd-pa* to prejudice a person against another insidiously, to create enmity *Thgy.*; it is also used like a verb: *γžógs-te rtsáb-pa* to be insolent with a fair appearance, opp. to *ṅor* downright *Thgy.* — *γžogs-p̔yéd ná-ba Do.* prob. an inaccurate expression for pain in one side.

གཞོང་པ་ *γžóṅ-pa* **wooden basin, trough, tub, washing-tub;** *k̔yi-γžóṅ* (col. **k̔yib-žóṅ**) trough for feeding dogs and other animals, also manger *W.*; **ṭ̔ud-žoṅ* W.* prob. id.; **č̔ag-žóṅ* W.* trough for dry horse-meat; **ṭab-žóṅ** winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *γser-*, *dṅul-*, *ˏk̔ar-*, *rdo-γzoṅ.*

གཞོངས་ *γžoṅs Lex.* = *lǰoṅs.*

གཞོན་པ་ *γžón-pa* 1. sbst. v. *bžón-pa.* — 2. adj. **young,** *γžón-pa de na-ré* the younger one said *Mil.*; *rgyál-po sku-ná γžón-pa* the young king; *bdag γžón-pas* as I am still young, I as the younger one, the youngest *Dzl.*; *γžón-pa ˏgá-žig* some young people *Mil.*; *γžón-dus bu-méd* who in their younger years had no children; *γžón-nu* **a youth,** frq., *γžón-nu-t̔so* plur. *Mil.*; *γžón-nu-ma* or *bú-mo γžón-nu Dzl.* **virgin, maiden, girl;** *sé-ba γžón-nu* a young rose *Wdṅ.*; *γžón-nu daṅ brál-bar byéd-pa* to deprive a girl of her virginity *Cs.*, *γžon-nu-brál* a girl that has lost her virginity *Cs.*; *γžón-nu-nas* from a child, from infancy *Mil.*; *γžon-grógs* youthful companion *Mil.*; *γžón-ša-ċan* with youthful flesh, *γžón-ša-ċan-du ˏgyúr-ba Glr.* to grow young again.

གཞོབ་ *γžob* 1. *me-γžób* **singeing,** or what has been **singed,** wool, hair, feathers etc.; **a mark** from burning; *γžób-dri Sch.* also *γžob-ró* smell of singeing; *γžób-tu ˏgyúr-ba* to be singed, seared *Pth.*; **žob gyáb-pa* C.* to singe off; fig. *ṅai lus-séms γžób-tu t̔al Glr.* my body and soul were seared, deeply afflicted. — 2. *W.* **a crash,** e.g. of a tree breaking down.

གཞོམ་པ་ *γžóm-pa* 1. v. *ˏǰoms-pa.* — 2. **to break in two, to tear** *Sch.*; in *W.* used of metal vessels **bent** or **bruised.**

གཞོར་ *γžor* v. *ˏǰor.*

གཞོལ་བ་ *γžól-ba* 1. **to apply one's self diligently** *Cs.*, *č̔ós-la t̔ugs γžól-ba Pth.* id. resp. — 2. **to comprehend, to fathom** (?) *Sch.* — 3. resp. for *ˏbáb-pa* **to alight, light from, dismount,** v. *č̔ibs*; cf. also *žol.*

གཞོས་ *γžos* for *bžos,* v. *ˏǰó-ba.*

བཞའ་ *bža,* in *Lexx.* mentioned as the same with *brlán-pa.*

བཞག་ *bžag* 1. **large intestine,** = *γnyé-ma*; *bžag-sgór-mo* the windings of the intestines *Glr.*, *Mil.* — 2. certain muscles under the arms *Mṅg.* — 3. *Sch.*: 'flesh of animals that died of disease'.

བཞག་པ་ *bžág-pa* 1. v. *ˏǰóg-pa.* — 2. **to tear, wear,** intrs., of cloth etc.; **to burst, crack, split** *C.*, *W.*

བཞད་ *bžad,* also *bžád-pa Pth.* **swan;** *bžad-dkár Lex.*; *bžad-ldán Schr.*: 'a pond with swans on it'.

བཞད་པ་, གཞད་པ་ *bžád-pa, γžád-pa* **to laugh, smile** *Glr.*; *bžád-k̔a-ma* a girl with a smiling face *Mil.*; *bžad-gád* **laughter,** *t̔ég-pa* to raise (a laughter) *Mil.*, *bžad-gád-mk̔an Tar.* buffoon, jester; *bžád-mo* **smile, laughing, laughter,** *bžád-mo bžád-pa* to laugh; *bžád-pa-mo, bžad-ldán-ma* n. of a goddess, *Ssk.* Hāsawati *Cs.*

བཞབ་པ་ *bžáb-pa* v. *ˏǰáb-pa.*

བཞམས་པ་ *bžáms-pa* 1. also *γžáms-pa Schr.?* **to stroke,** *p̔yág-gis* resp. with the hand, **to coax, caress;** hence *bžáms-te Dzl.*

༢༢,5, might perh. be rendered: **to appease, to pacify.** — 2. *bžams-bsgó byéd-pa Lex.* **to remind of, to call to mind.**

བཞར་བ་ *bžár-ba* **to scrape**, with a knife, **to shave** or **shear**, with a razor *Med.*; *skra bžár-ba* the hair.

བཞི་ *bži* 1. **four**; *bží-pa*, *bží-po* cf. *dgu*; *bži-bču* (col. **žib-ču**) 40, *bži-bču-rtsa-yčig* (*W.*žib-ču-že-čig*), *že-yčig* etc. the numbers 41—49; *bži-brgyá* 400, *bži-stoṅ* 4000 etc.; *bži-ča* one fourth, a quarter; *bží-tsan-gyi-sdé-pa pyed-daṅ-brgyád* the 7½ tetrads (of letters) *Gram.* — 2. often incorr. for *ži* or *yži*.

བཞིན་ *bžin* 1. sbst. **face, countenance**, *ráb-tu mi-sdúg-pa* (of) a very ugly face *Dzl.*, *légs-pa, mdzés-pa Glr.* (of) a handsome, a pretty face; *bžin-mdzés-ma* a woman or girl with a pretty face; *bžin zágs-te* the face dripping (from perspiration); *bžin* ₒ*dzúm-pa daṅ bčas-pa* with a friendly smiling countenance *Mil.*; *bžín-pags sér-po* the skin of the face being yellow (as in bilious complaints) *Mṅg.*; *bžin-rás* the appearance, *ṅán-pa Med.*; *bžin-bzáṅ*, fem. *bzin-bzaṅ-ma*, a polite address: my dear Sir; *kye bžin-bzaṅ-dag* much respected gentlemen! also in other instances as a word of politeness: *bžin-bzáṅ-ma dé-dag laṅs-te* the ladies rose and . . .; it seems to be particularly in favour, when apparitions are addressed *Mil.* — 2. particle, the meaning of which corresponds in part to that of the Greek prep. κατά c. acc., gen. used as an adv. *bžín-du* or *bžin*, but also as an adj. with *pa:* a. joined to verbal roots, *bžin* serves to form with them a partic. pres., and *bžín-du* a gerund, *tugs-mnyés-bžin-pai ṅáṅ-la* in a rejoicing frame of mind, in a joyful mood *Mil.*; *krí-la bžúgs-bžin-du* sitting on the chair *Dzl.*; *skrág-bžin-du* from fear *Dzl.* (cf. καϑ᾽ ὕπνον); *mdaṅs* ₒ*gyur bžin-du* whilst his colour changes *Dzl.*; *mi šes bžin-du šes-so žes zer* not knowing it he pretends to know it *Stg.*; *dád-bžin-du log soṅ* 'credentes discesserunt', believing they went away *Mil.* b. *bžin(-du)* as postp. c. acc., **agreeably, in conformity, according to**, very frq.; *čos bžin-du* according to the precepts of religion *Dzl.* (cf. κατὰ νόμον), *rgyál-pos bsgó-ba bžín-du sgrúb-pa* to execute a thing according to the king's command, to perform his order frq.; *kyod ǰi-skad smrás-pa bžín-du yžán-dag-la bsnyád-de* relating to the others according to what has been said by you, = relating what you have said *Dzl.*; *yid-bžin-du* to heart's content frq.; **like, as**, *ri* ₒ*gyél-ba* like the breaking down of a mountain *Dzl.*; also with a pleonastic *ltar: mkán-po ǰi-ltar ysúṅ-ba bžin Glr.*, or, which would be the same, *ǰi-bžin ysúṅ-ba ltar*, as the very learned gentleman has said, foretold; *de bžín-du* **so** = *dé-ltar; de-de-bžín-no* yes, that is so; *de-bžin-nyid* (तथता), **truth, reality, substance, essentiality** *Was.* (272), **identity** (297), in mysticism = *čos-nyid Thgy.*, v. *čos*, comp.

c. *pyi-bžin(-du)*, *pyir-bžin(-du)* **afterwards, subsequently** (cf. κατόπισϑε). — d. distrib. *nyin-ré-bžin(-du)*, **daily, per day** (καϑ᾽ ἡμέραν), *nyin-yčig-bžin-du* id.; *re-re-bžin-gyi mdzad-pa Glr.* his daily doings.

བཞུ་བ་ *bžú-ba*, v. *žú-ba* II. and ₒ*ju-ba*, **to melt.**

བཞུགས་པ་ *bžúgs-pa*, resp. for *sdód-pa* and ₒ*dúg-pa*, 1. **to sit**, *bžúgs-su ysol B*, *bžugs (-žu)* col., please sit down! — *bžúgs-kri* chair; throne. — 2. **to dwell, reside**, *bžúgs-pai po-bráṅ* castle of residence *Dzl.*; *bžúgs-pai rten* a small temple in which a deity resides *Dzl.*; *bžugs-grógs* fellow-lodger: — 3. **to remain, stay, exist, live**, ₒ*jig-rtén-du bžúgs-pa* to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; *stón-pa bžúgs-pai dús-su* during the life-time of the Teacher (Buddha) *Tar.*; *kyed* ₒ*dir bžugs čos-mdzád* ye devout here present = my devout friends! *Mil.*; **žug yǫ́-dham* C.* are you at home? **ku žug naṅ yǫ́-dham* C.* are you coming? = welcome! well-met!; transferred to writings, texts etc., **to be contained**, so in titles of books: *mdzaṅs-blún žes-byá-ba bžúgs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *bló-la bžúgs-pa daṅ glegs-bám-du bžúgs-pa tams-čád yi-ger spel* all that was found in the memories (of individual persons) and in books, was recorded *Tar.*

བཞུད་པ་ *bžúd-pa*, resp. **to go away, to depart,** *B.* frq.; *p̓ar bžud* pray, go away! (opp. to *t̓sur-byon*).

བཞུན་ *bžun* v. *žun.*

བཞུར་བ་ *bžúr-ba* 1. = *γzúr-ba, bžár-ba Cs.* — 2. **to strain, filter,** *Sch.*

བཞུས་པ་ *bžús-pa* v. *žú-ba.*

བཞེང་བ་ *bžéṅ-ba*, pf. and imp. *bžeṅs Glr.*, resp. for *slóṅ-ba,* **to raise, erect, set up,** an image, temple; **to manufacture, compose,** sacred things, e.g. pictures, books; **to draw up, frame, write, print,** or cause it to be done; **to found, endow, give,** books to monasteries etc.

བཞེངས་པ་ *bžéṅs-pa* 1. pf. of *bžéṅ-ba.* — 2. resp. for *láṅ-ba* **to rise, get up,** intrs. to *bžéṅ-ba*; also with *yár(-la) Glr.*; **nyi - ráṅ žáṅs(-sa**) *W.* are you risen? **žaṅ(s)** please to get up!

བཞེད་པ་ *bžéd-pa* I. vb., resp. for *˳dód-pa,* **to wish, desire,** *rgyál-po γzigs bžéd-dam* does your Reverence wish to see the king? *Dzl.*; *rgyál-po náṅ-du ˳byón-par bžéd-pa-la* as the king wished to enter *Glr.*; *rta mi bžéd-na* if your Reverence does not wish to have the horse *Mil.*; in science: **to accept,** *mk̓án-pa p̓yí-ma-dag mi bžéd-pa legs* it is well that learned men of later times do not accept it, approve of it *Gram.;* **to assert, maintain,** *so-sói bžéd-t̓sul máṅ-na yaṅ* although many different propositions are to be met with *Wdk.*; *sṅá - mas bžed* earlier writers are of opinion, insist on *Gram.*; of letters: *ga-˳p̓ul bžed* certain letters require ག for a prefix *Zam.* — II. **supposition, view, opinion** *Tar.* 113, 21. — *bžed-don* resp. **wish, desire** *Cs.*, *bžed - don ˳grub* it happens according to one's wish, as one could wish *Cs.*

བཞེས་པ་ *bžés-pa* I. vb., resp. for *lén-pa* **to take, receive, accept; to seize, confiscate,** *B.*, *C.* (*W.* **nám-če** synon.); *k̓áb-tu bžés-pa* and *žál-gyis bžés-pa* v. *k̓ab* and *žal*; esp. at meals, **to take, to eat,** *ǰi bžéd-pa bžes šig Dzl.* please take whatever you like, *bžés-na* if he would take it, if it should be to his liking *Mil.;* instead of *lón-pa* in: *dgúṅ-lo bču-γnyís bžés-pa* he got twelve years old. — II. sbst. **food, meat,** *bžés-pa ˳drén-pa* to offer, to serve up meat *Mil., Pth.* — **Comp.** **žē-dho** *C.* food, sweet-meats (cf. *gro*) *bžes-t̓áṅ* food (?) *Sch.* — **žē-dhúṅ** (?) *Ts.* beer. — **žē-bhág** *C.* bread. — **žē-rág** *W.* brandy. — **žē-hór** *C.*, hookah, oriental tobacco-pipe, the smoke of which passes through water.

བཞོ་བ་, བཞོས་པ་ *bžó-ba, bžós-pa* **to milk.**

བཞོག་པ་ *bžog-pa* v. *˳ǰog-pa.*

བཞོགས་ *bžogs* = *γžogs.*

བཞོང་ *bžoṅ* = *γžoṅ.*

བཞོན་པ་ *bžón-pa* (sometimes incorr. *γžón-pa*) vehiculum, **riding - beast, carriage, vehicle;** *bžón-pa šóm-pa* to order the horses to be put to *Dzl.*; *bžon-pas ˳brós-pa* to take to flight in a vehicle or on horseback *Dzl.*; *mi-srun bžón-pa* a not gentle riding-beast *S.g.*

བཞོན་མ་ *bžón-ma* **milking cow** *Cs*, *bžon-p̓yugs* milking cattle *Glr.*

ཟ

ཟ *za* 1. the letter **z**, originally, and in the frontier-provinces to the present-day, sounding like the English z, in *C.* differing from ས, s, only by the following vowel being deep-toned. — 2. numer. figure: 22.

ཟ་, ཟས་ *za, zas, Ld.* any thing **small, neat, elegant, of a miniature size,** **pé-ča za žig** a little book, pocket-edition, **nod-čád za zig** a little pot or can, **čaṅ za žig** a drop of beer.

ཟྭ་ *zwa*, **nettle**, stinging nettle, gen. *zwa-tsód*, being, when young, eaten as greens (v. *tsód-ma*); *zwa(i)-pyi(mo)*, *'a-ya-zwa-tsód*, *Wdń.*, blind or dead nettle; *zwa-lčág* scourge made of stinging nettles, *zwa-lčág brgyáb-pa* to flog with it *Cs.*; *zwa-ber*, the smart produced by the stinging of nettles *Cs.*; *zwa-*ₒ*brúm Wdn.* (?).

ཟ་ཁུ་ *za-ku Med.*, e.g. *bad-kan za-kur* ₒ*gyur Mńg.* prob. the same word which *Sch.* spells *za-gu*, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

ཟ་བ་ *za-ba*, *bza-ba* I. vb., perf. *zos*, *bzas*, fut. *bza*, imp. *zo*, *zos* (*C.* **zē**) 1. **to eat,** both of men and animals, *zá-bya*, *zá-rgyu* what may or must be eaten, *za-čig-pa Dzl.* (perh. better *bza-γčig-pa*) one that takes only one meal a day, or perh.: one that takes a solitary meal; *zós-pas* having eaten *Dzl.*; *zós-pai* ˬ*óg-tu* after he had eaten *Dzl.*; *zos-*ₒ*grogs* 'immediately after dinner' (??) *Sch.*; *ma-lús-par zá-ba Dzl.*, **dág-mo za-če** *W.*, to eat up, consume, to clear the plate, the manger; *bzá-ru rún-ba* or *mi-rúń-ba* what may or may not be eaten; *Dzl.* ༧༩, 16 has also a supine *zós-su*: *bu zos-su* ˬ*oń* she will even be constrained to eat her own young (s.l.c.); *žim-du zo Zam.* may you enjoy your dinner! ni f.; *zá-kar* at dinner-time *Sch.*; *za-zá-ba* 'to eat often, to be a glutton' *Cs.* — 2. **to live upon, to live by,** *gla zá-ba* to gain one's subsistence as a day-labourer *Dzl.* — 3. **to itch,** *za* ₒ*prúg-pa* v. ₒ*prug-pa.* — 4. fig. for **to steal,** **kún-ma, gòń-mo zos soń** *Ld.*, a thief, a witch, has made away with it. — 5. fig. of affections of the mind: **to entertain, to give way to,** *kóń-kro, tsíg-pa, té-tsom zá-ba* to give way to resentment, anger, doubts. — II. sbst. **food, meat, victuals,** *za ču žim* good eating and drinking *Mil.*; **zá-če zá-če, čó-če** *W.* to eat food, to prepare food. — *za-rkóń* v. *rkoń.* — *za-kań* dining-room; eating-house, cook's shop *C.* — *za-ku* v. the preceding article. — *zá-mkan* one that is eating, an eater. — **za-čóg** *W.* what may be eaten, **za-mi-čóg** what may not be eaten. — **za-túr** *C.* chop-sticks. — *zá-ma* **food, victuals,** *zá-ma mi ster ruń* though you do not give me any food *Mil.* — *za-yón* meat-offering to saints etc. *Mil.* — For more refer to *bza.*

ཟ་མ་ *zá-ma* 1. v. above. — 2. also *zá-ma-tog Ssk.* करण्ड, **basket,** in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

ཟ་ཟི་ *za-zi* **trouble, noise** *Cs.*, **troublesome chatting** *Sch.*; **troubled, bewildered, perplexed** *Schr.*; in the passage *rmi-lam za-zi mań Med.* it seems to signify troubled dreams.

ཟ་ཟོམ་ *za-zóm* a fine cotton fabric *Sch.*

ཟ་ར་ *zá-ra?* **zá-ra pi-mo** *W.* the later part of the afternoon, v. *rdzá-ra.*

ཟ་རུ་ *zá-ru* v. *γzár-bu.*

ཟ་འོག་ *za-*ˬ*óg* **heavy silk cloth,** *za-*ˬ*óg-gi gos* a garment made of it *Glr.*; *za-*ˬ*óg dgu brtsegs kri* a seat formed of nine silk quilts. — *za-báb* id.

ཟ་ཧོར་ *za-hor* n. of a town or district, acc. to *Cs.* in Bengal, acc. to *Pth.* in the north-west of India, by the statements of Lamas the present **Mandi,** a small principality under British protection, in the Punjâb, between the rivers Byās and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

ཟག་པ་ *zág-pa* 1. sometimes for *γzág-pa*, from ₒ*dzágs-pa.* — 2. sbst., *Ssk.* आस्रव **misery, affliction, sorrow,** esp. as a consequence of sin, hence frq. = sin, *zág-pa zad* the woe of this world is over, frq.; *zág-pa-med-pai las* works spotless or without sin *Thgy.*; *zag-méd-kyi bde-ba* untroubled happiness *Glr.*; *zag-bčás* burdened with misery and sin, *zag-bčás-kyi las γsum* the three sinful works *Thgy.*; *zag-bčas-kyi mńon (-par)-šes(-pa) Glr.* and *Thgr.?*

ཟང་ *zań? Sch.*: *zań-tál-du* **penetrating.**

ཟང་ཟང་ *zań-záń* 1. v. *dmár-po* extr. — 2. also *zań-zíń*, *ziń-ziń*, *γziń-ba*, v. ₒ*dzińs-pa*; *W.* also: **muddled, rather tipsy.**

ཟང་ཟིང་ *zań-zíń* 1. sbst. **matter, object, goods,** = *rdzas*, *zań-zín čúń-zad tsám-gyi*

p̔yir even for the most trifling matter *Stg.; p̔yi-rol-gyi zaṅ-ziṅ* external goods, earthly possessions, (opp. to internal, spiritual gifts) *Dzl.*; also *zaṅ-ziṅ* by itself: what is earthly, pertaining to this world *Mil.* — 2. adj., **confused in mind, stupefied** *Sch.*, v. the preceding article.

ཟངས་ *zaṅs* 1. **copper,** *ɣsér-zaṅs* gilt copper, *záṅs-kyi btsa* prob. verdigris. — 2. **kettle** *B.*, *C.*, v. *p̔an-dil*; *záṅs-su skól-ba* to boil in a kettle *Dzl.*; *zaṅs k̔ól-pa* a boiling kettle *Dzl.*; *ₒk̔ár-zaṅs* bronze or brass kettle, *lčags-zaṅs* iron kettle. — *zaṅs-rkyán* copper can or jug. — *zaṅs-skyógs* copper ladle. — *zaṅs-čén* a large, *zaṅs-čúṅ* a small kettle. — *zaṅs-tíg* a small species of gentian. — *zaṅs-tíb* copper tea-pot. — **záṅ-ton-sa* W.* copper-mine. — *zaṅs-t̔ál* copper slacks *Glr.* — *zaṅs-mdóg* copper colour. — *zaṅs-sdér* copper plate or dish *Sch.* — *zaṅs-snód* copper vessel. — **záṅ-bu* C., W.*, = *zaṅs* 2; **záṅ-bu če čuṅ nyi** two copper kettles, a large one and a little one. — *záṅs-ma* = *záṅs-bu? Mṅg.* — *záṅs-ɣya Cs.*: 'copper-green', prob. verdigris. — *záṅs-sa* copper-ore *Cs.*

ཟངས་དཀར་ *záṅs-dkar* south-western province of Ladak, *záṅs-dkar-pa, -ma* man or woman of that province.

ཟད་པ་ *zád-pa* v. *ₒdzád-pa.*

ཟན་ *zan, C. *zen**, I. resp. *bsáṅ-ma*, also *k̔am-zán Mil.* 1. **pap, porridge,** of flour and water, thick, boiled or not boiled, warm or cold, also called *bág-zan*, esp. as dough for baking; in *C.* porridge is gen. made of *rtsám-pa*, and if possible of tea; *ₒbrás-zan* rice-p., *ₒó-zan*, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for **food** in gen: *zan zá-ba* to take food, to eat, *bdag daṅ zan mi zá-na* if you will not eat with me *Dzl.; zan-dráṅ* cold, *zan-drón* warm food, *zan-čaṅ* meat and drink, *S.g.; zan btsos-pa* boiled food; **zan-kón** dearth *W.*; *zan zos* 1. he was eating porridge. 2. as one word: *Bal.* wife, cf. *bza*; fig. *lkog-zán zá-ba* to take unlawful interest *Sch.* — 3. **fodder, provender,** v. *bzan.* —

II. inst. of *za* **eater,** as second part of a compound: *ša-zán* meat-eater; carnivorous animal *Glr.; nya-zán* fish-eater, ichthyophagist; *p̔ag-zén* pork-eater.

ཟན་པོ་ *zán-po* v. *ɣzán-po.*

ཟབ་ *zab* **silk,** fine or heavy silk, v. *dar-záb*; *zab-čén* costly silk cloth *Sch.; zab-skúd Lt., Mil.* silk-cord; *zab-ₒból* silk covering for a seat, bolster *Pth.*

ཟབ་པ་ *záb-pa*, vb., adj. and sbst, **to be deep, deep, depth,** *záb-po,* gen. *záb-mo,* adj., deep, frq.; often fig., *blo-záb Cs.*: a profound mind or understanding; *zab-záb byas kyaṅ záb-mo raṅ mi ₒdug* although people call it deep, it is not deep *Sch.; zab-lám, záb-moi sgom-k̔ríd* a term of Buddhist mysticism, doctrine of witchcraft, = *dbú-mai lam*, or *p̔yág-rgya čén-po.* — *zab-k̔yád* depth, = *zabs, Dzl., Mil.*

ཟབས་ *zabs* **depth,** *zábs-su ₒdom bčui doṅ* a pit ten fathoms in depth.

ཟམ་པ་ *zám-pa* **bridge,** *grú-zam* bridge of boats *Cs.*; *lcágs-zam* iron bridge, wire-bridge; *lčúg-zam* suspension-bridge, by means of cables of twisted birch-tree branches; *ₒdrén-zam* draw-bridge *Cs.*; *rdó-zam* 1. stone-bridge. 2. natural rock-bridge; *rtswá-zam* common expression for *lčúg-zam* and *t̔sár-zam;* the latter: suspension-bridge by cables formed of thin split cane; *šíṅ-zam* wooden bridge; *zám-pa ₒdzúgs-pa* to throw a bridge *Cs.*; *zám-pai ká-ba* or *rkáṅ-pa* the piers or foundations, *spaṅ-léb, spaṅ-sgó* the boards or planks, *mda-yáb* or *lag-rtén* parapet, *ɣžu-t̔óg* arch, *zam-ɣdúṅ* beam of a bridge, *Cs.; zam-čén* a large bridge, *zam-čúṅ* a little one *Cs.*, *zám-bu* id.

ཟར་ *zar* 1. supine of *zá-ba*; *zar ₒǰúg-pa* **to give to eat.** — 2. **pitch-fork,** for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

ཟར་བབས་ *zar-bábs Sch.*: **tassel;** acc. to our authorities: **gold-brocade.**

ཟར་བུ་ *zár-bu Glr., Mil.* seems to be **tassel.**

ཟར་མ་ *zar-ma Dzl., Med.* **sesame-seed**; *zar-mai me-tog* flower of sesame, *Sch.*; *zar-ma-ču* is mentioned in *Pth.* as Aphrodisiacum; yet *zar-mai ras* is stated to be a fabric, manufactured from *zwa-ṫsód*, muslin?

ཟལ་ *zal Ld.* a small and uninhabited river-island.

ཟལ་མོ་ *zál-mo* 1. **young cow, heifer,** *ₒbri-zál* yak-heifer. — 2. a fabulous bird *Sch.*

ཟས་ *zas* **food, nourishment,** for men and animals, also in a wider fig. sense; *zas-bčád smyúṅ-γnas* fasting, abstaining from or withholding food *Lex.*; *zas-bzáṅ(-po)* 1. dainty food *Dzl.* 2. nourishing fare, *Wdṅ.*, *zas-ṅán(-pa)* the contrary; *zas-ni* as to diet . : . *Med.*; *zás-su či za* what does it feed on? *Dzl.*; *zás-suḱrag ₒṫúṅ-ba* to drink blood for nourishment *Do.*; *zas ₒṫsól-ba* to seek to obtain a livelihood *Ma.*; *ₒṫsó-ba zas, Mil.* a pleon. expression = *zas*; *ḱa-zás* (resp. *žal-zas B., sól-wa* col.) **food, meat,** for human beings; *dkár-zas* v. *dkár-ba*; *dmár-zas Sch.*: 'festival dishes', perh. more corr. flesh-meat, animal food? *gró-zas Sch.*: 'dry traveller's fare'; *p̓án-zas,* wholesome nutritive food *Med.* —

Comp. **ze-ḱọn* C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-čáṅ*, id., as travelling-provisions *Glr.* — *zas-spyód* food and exercise, diet, in a wider sense *Med.* — *zas-ṫsód* the due measure of food, *zas-ṫsód ma zin* the portion or share was not full, it was not the full allowance, *S.g.* — *zas-γtsáṅ-ma* (clean food), n.p. शुद्धोदन, the father of Buddha; *bdúd-rtsí-zas*, *bré-bo-zas*, *zas-dkár* the names of his three brothers, *zas-γtsaṅ-srás* appellation of Buddha himself.

ཟི་ *zi*, I. num. figure: 52. — II. *W.* 1. something of a very **small size** or **quantity,** **zi yaṅ mi dug** not an atom is left, **zi-med-ḱan čo** eat it up to the last crumb! **mé-zi** a spark in the ashes ever so small. — 2. **the black mark** in a target. (cf. *ža*).

ཟི་ངིལ་ *zi-ṅil* v. *zi-líṅ.*

ཟི་བ་ *zí-ba* v. *γzí-ba.*

ཟི་མ་ *zí-ma, Sch.*: **green slime** on standing water, *zí-ma-čan* what is covered with such a slime.

ཟི་ར་ *zí-ra, Ssk.* and *Hindi* जीर, **the Asiatic caraway,** *Cuminum Cyminum,* exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, *zi-ra dkár-po,* and *nág-po.*

ཟི་རི་རི་ *zi-ri-ri* **the humming of bees,** the singing of a kettle *W.*

ཟི་རུ་ *zí-ru* col. for *γzér-bu.*

ཟི་ལིང་ *zi-líṅ* I. also **zi-ṅil, zi-lóṅ* W.* **noise, bustle, tumult.** —

II. from the Chinese 1. also *zi-lím, zi-láṅ* **a composition metal,** similar to German silver, *zi-liṅ-pan-tse* or *baṅ-tse C.* a basin of that metal. — 2. n. p., province, adjoining the Kokonor, *zi-liṅ-ja* tea from thence.

ཟིང་ཟིང་ *ziṅ-ziṅ* v. *zaṅ-ziṅ.*

ཟིང་རེལ་ *ziṅ-rél W.*, prob. for *ₒdziṅ-sbrél*, with **čó-če**, to prepare for battle, or to begin fighting.

ཟིན་པ་ *zín-pa* 1. v. *ₒdzín-pa.* — 2. = *ₒdzád-pa*, esp. in the pf. tense, **to draw near to an end, to be at an end, to be finished, exhausted, consumed;** *zín-pai ṗúṅ-po* the perishable, mortal body *Thgy.*; **to be finished, terminated,** *nam yaṅ mi zín-to Dzl.* it will never be finished; **to finish, to get done with,** building a wall *Glr.*, **zin čúg-če* W.* id.; *ₒṫuṅ ma zin dógs-pas* fearing not to be able to drink it all *Glr.*; *rtsé-ba zín-pas* as the playing has ceased, or, as he has done playing *Dzl.*; *zin(-pa) méd(-pai) las* endless working, unceasing labour *Mil.*; hence = *ṫsár-ba*, to denote an action that is **perfectly past,** esp. in *B.*, *ṗrú-gu skyés-su zin kyaṅ* although the child is already born *Do.*; *γsón-poi tsé-na ̥ú-čag-gis de spyad zin* we had enjoyed it during our life-time; *zin-bris Cs.*: 1. **abridgment, general view, synopsis.** 2. **lecture,** so *Schf. Tar.* 210, 22. 3. **receipt, quittance; bond** (of obligation), **bill of debt.**

ཟིམ་བུ་ *zím-bu* **fine, thin, slender,** *čar zím-bu mi drág-po žig bab* a fine, drizzling

rain was falling *Dzl.*, *Mil.*; *čar zim-zím dál-gyis báb-pa Mil.*, id.; *zim-zím* or *ziṅ-zíṅ* **fine, hair-shaped, capillary,** e.g. the leaves of some plants.

ཟིར་བ་ *zír-ba*, (*γzír-ba?*), gen. **zir táṅ-če* W.*, **to aim,** *zír-po, zír-čan* a good aimer, marksman *W.*; *zír-sa* **aim, dispart,** **ne-zír** sight (of a gun) *W.*

ཟིར་མོ་ *zír-mo*, **zír-mo gyún-če* W.* to slide down a snow-hill on the coat spread under, a winter-diversion of children.

ཟིལ་ *zil* 1. (*Cs. zil-ma*), **brightness, splendour, brilliancy, glory,** *rje-btsún-gyi ťúgs-rjei zil ma bzód-par* not being able to bear the brightness of his Reverence's grace, (the adversary fell down the mountain) *Mil.*; *zíl-čan* **brilliant, resplendent**; *zíl-gyis nón-pa* to overcome, vanquish, *ḱoi zíl-gyis nón-te* overpowered by him *Pth.*; *zil-bar ₒgró-ba* to increase, multiply, spread *Sch.* — 2. in botany: *stoṅ-zíl, Corydalis meïfolia*; *γser-zíl, dṅul-zíl? S.g.*

ཟིལ་དངར་ *zil-dṅár* v. *dṅar.*

ཟིལ་པ་ *zíl pa* **dew,** *zíl-pa ḱrom-mé* a sparkling dew-drop *Pth.*; *zil-dkár* **hoar-frost** *Sch.; zil-mṅar Cs.* = *mdúd-rtsi* **nectar.**

ཟིལ་བུན་པ་ *zil-bún-pa* a slight **shuddering** from fear.

ཟུ་ *zu*, num. figure: 82.

ཟུག་ *zug* 1. also *γzug*, **pain, torment,** physical and mental; **distemper, illness, complaint,** esp. *W.* **zúg rag** I feel a pain, I am ill, **gó-la zug rág-ga** have you the head-ache? **zug čo dug** he is ill, he is suffering from pain; **só-zug** toothache; *zúg-rṅu, zug-γzér*, resp. *snyún* or *snyúṅ-zug*, *B.* and col. = *zug*, *mya-ṅán-gyi zúg-rṅus sdúg-bsṅal-žiṅ* weighed down by the grief of misery, *nyon-móṅs-kyi zúg-rṅu Mil.*, of the like import. — 2. also *γzug*, the principal or main pieces in cutting up an animal, **quarters,** *zúg-tu ₒṗrál-ba* to cut into such pieces *Mil.*; 1 *zug* = 3 *lhu* = 6 *dum* = 12 *rgya-ri.* — 3. v. *tsug.*

ཟུག་རྔུ་ *zúg-rṅu* v. *zug* 1.

ཟུག་པ་ *zúg-pa* I. vb. 1. v. *ₒdzúgs-pa.* — 2. **to bark** *Dzl.*

II. sbst. **building, erection,** **zúg-pa gyáb-pa* Ts.* to build (cf. *ₒdzúgs-pa* 3).

ཟུང་ *zuṅ* 1. earlier literat. and *W.* **a pair, couple,** *zúṅ-du ma mčis* not occurring in pairs *Wdṅ.*; **čá-bu zuṅ čig*, Ld.* a pair of pendants (for the ears); *nyi-zlá zuṅ γčig btsón-du bzuṅ* sun and moon are both shut up (covered by clouds) *Mil.*; *zuṅ-mčóg* the model-pair, the two principal disciples of Buddha, Sariibu and Maudgalgyibu, *Köpp.* I, 101; *zuṅ-ldán* **agreeing** in sound, **rhyming** *Cs.; zuṅ-ₒbrél* **connection, junction, union,** *zuṅ-ₒbrel ₒdód-na* if one wishes both things to be united *Glr.*; *zuṅ-brél-du* one after the other, or one with the other *Pth.*; *zuṅ sdébs-pa* **to join, connect, unite** *Mil.; zuṅ-γá* one half of a pair, a single one, e.g. shoe etc. *Cs.* — 2. **a single, separate piece** *C.* and sometimes in later literat.; *ḱa-dród zuṅ čig* a bit or mouthful of food *Thgy.*; *ťsar re zuṅ re bltás-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zuṅ-ṗyógs* id. — *zuṅ-ₒjúg* a technical term of practical mysticism, the forcing the mind (*sems*) into the principal artery, in order to prevent distraction (of mind) (!) *Mil.* (v. *γtúm-mo*).

ཟུང་མཁར་ *zuṅ-mḱár* n. of a royal castle *Glr.*

ཟུང་བ་ *zúṅ-ba* v. *ₒdzín-pa.*

ཟུངས་ *zuṅs* v. *γzuṅs.*

ཟུབ་པ་ *zúb-pa* inst. of *bsúbs-pa*, pf. of *sub-pa Glr.*

ཟུམ་པ་ *zúm-pa* 1. v. *ₒdzúm-pa.* — 2. *W.* for *bzúṅ-ba*, v. *ₒdzín-pa*; hence *zum-ḱáb* **pin, brooch.**

ཟུར་ *zur* 1. **edge,** *gad-zúr* edge of a steep river-bank or precipice consisting of conglomerate *Cs.*; *ču-zúr* edge of the water, border, brink, bank, *ču-zúr-pa* one that lives on the bank of a river; *zúr-na* at the border (of the place where one happens to be) *Mil.* **žiṅ-zúr-ne lam yod* W.* the road leads along the field; **board,** of a ship. — 2. **edge, corner,** *ḱá-ba zur-brgyád-pa*

octangular pillar *Stg.*, (v. *zúr-čan* and *zúl-ma* below); *zur bži* the four corners *Sch.* — 3. **side,** **zúr-du* (or *lóg-su*) *žag-pa* C.* to lay aside; *zúr(-du) bkól-ba Lex.*, *Sch.*: to lay up, put by, spare, save; *zúr-du ₒkrid-pa* to take aside, apart, for a private conversation; so also *zur ṕyin-pa Stg.*; *zúr-du*, *zúr-gyis B*, **zúr-na* W.*, **indirectly, by the way, by the by, incidentally,** *zúr-du smrá-ba* to speak indirectly, by hints *Cs.*; *zúr-gyis mťsón-pa Tar.* to note, point out only by hints or insinuations *Schf.*; hence perh. *ťsig zúr* **invective speech,** **ťsig-zúr ma zer* W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: to address harshly; **zúr-ne láb-če* W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bžugs-pa Cs.* (prob. for *zúr-du*) **to lead a private life** (cf. *zúr-pa*); *zur mig ltá-ba* **to look sideways, askance, to leer, squint** *Sch.* — 4. **outline,** *ḱyod daṅ zur ₒdra tsam yaṅ sa steṅ med* none on earth is like you, or can be compared to you, even in a general outline *Pth.*; *ₒdi-dag zur tsam bsdú-ba yin-gyis* this is merely a brief outline, extract, sketch *Glr.* and elsewh., frq., also *zur tsam yin-gyis Glr.* —

Comp. *zur-bkód*, *zúr-ₒdébs*, *Sch.*: 'founded for a special purpose'. — *zúr-čan* cornered, angular, *yi-ge Glr.* p. 31, a sort of type or printing-letter, = *klui yi-ge*, v. also no. 2 above. — *zur-čág Sch.*: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; *Liš.* and elsewh., *Ssk.* अपभ्रंश. the most vitiated Prakrit-dialect *Was.* (267). — *zur-ₒdébs* = *zur-bkód-zur-nór* private goods *Cs.* — *zur-pa* one out of office, a private individual *Cs.* — *zúr-ma* = *zur* prov. — *zur-ysós* educated by strangers *Sch.*

ཟུར་མོ་ *zúr-mo* **pain,** = *zug*, vulg.

ཟུར་ཕུད་ *zur-ṕúd Glr.* **hair-knot, dressed hair** *Sch.*

ཟུལ་མ་ *zúl-ma W.* **cornered, angular,** = *zúr-čan*; **pẹ'-zúl** lotus-edged, of bowls, dishes, plates, that are of a polygonal or radiated shape.

ཟེ་ *ze* I. num. figure: 112.

II., also *zé-ba B.*, *W.*, *zeu Cs.* 1. **hump** of a camel, zebu etc. *Cs.* — 2. **crest,** of birds, dragons etc. *Glr.*, *S.g.*; also *ze-próg Lex.* — *zé-ḱa Cs.*: 1. 'hump. 2. decorated pad or cushion'. — *ze-rṅóg Cs.* = *zé-ba.* — *ze-ₒbrú*, *zeu-ₒbrú Glr.*, *Mṅg.* the anthers of a flower.

ཟེ་འབུག་ *ze-búg W.* **the maw** or **fourth stomach** of ruminating animals.

ཟེ་མ་ *zé-ma W.* **elastic spring.**

ཟེ་ཚྭ་ *zé-ťswa* **saltpetre** *S.g.*; *zé-ťswa-čan* containing saltpetre, nitrous; *zé-ťsai skyúr-rtsi* nitric acid *Cs.*

ཟེགས་མ་ *zégs-ma* **impurity, smut, dirt** *Sch.*

ཟེང་ *zeṅ*, *ťú-ba yyás-zeṅ yyón-zeṅ byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mil.*

ཟེད་ *zed* I. sbst. 1. **brush,** *ṕag-zéd* brush of hog's bristles; *byab-zéd* clothes-brush, dust-brush *Cs.*; *so-zéd* tooth-brush *Cs.* — 2. **edge** *C.* — II. adj *Sch.*: **'broken off, damaged, injured;** *zéd-laṅs* **chink, crack, rent;** *zéd-ₒdug-pa* to crumble at the top' (?).

ཟེམ་ *zem* 1. **cask, barrel, tun,** often sonsisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopery *C.*, *W.* — 2. **box, chest** *W.* — *zem-šiṅ* the body or wood of a vessel, *zem-mťil* the bottom of a vessel *Cs.*

ཟེར་ *zer* 1. v. *yzer.* — 2. **talk,** cf. *brjod.* — 3. n of a small animal *Med.*

ཟེར་བ་ *zér-ba* 1. (seldom *ₒdzér-ba*) **to say,** esp. later literat. and vulg.; *ḱyod zér-ba bdén-no* you say rightly *Dzl.* (where at other times always *smra-ba* is used inst. of it); *he he zer bgád-pas* they laughed he, he! *Glr.*; *čos dar zer rgyai yig-ťsaṅ-na ₒdug* then the doctrine was diffused, say the Chinese records *Glr.*; after words quoted: ... *zér-bar ₒdúg-pas* thus having been spoken, read, heard *Glr.*; *'yin' zer bsnyon byás-so* saying 'it is he', she told a lie *Glr.*, and so frq. *zer*, where in earlier literat. *žes* is used; *zér-na* 1. **if one says,** esp. for the older *že-*

na, frq. 2. **if I may say so, so to speak, as it were**; **dí-la či zer** what is this called? frq., also without *la;* to make a noise, e.g. **sag sag zér-wa* C.* to foam with a hissing noise, to sparkle, of wine, beer; *zér-mkan* 1. he that is saying. 2. *W.*, said, called, mentioned, esp. for the older *žes byá-ba.* — **zér-kẹ* C.* rumour, report. — **zér-pog-čan* W.* speaking in an uncivil or offensive manner. — *zer-ri C.* rumour. — 2 **to drive in,** nails, v. *ɣzér-ba.*

ཟེལ་མ་ *zél-ma* **small chip,** *śiṅ-zél* **wood-shavings** *W.*

ཟོ་ *zo* I. num. figure: 142.

II. imp. of *zá-ba.*

III. sbst. resp. *sku-zó,* = *lus-kyi ḱams* **physical constitution,** *sku-zo mdog légs-la* as the appearance of your majesty's bodily constitution is so excellent *Glr.; zo bzáṅ-ba* a good complexion *Cs.* — 2. **figure, delineation, representation,** perh. better to be spelt *bzo* (?) — 3. **mould,** *zo-čágs* showing mouldy spots *Sch.* (?); *zo-már* old, mouldy butter, so prob. *S.g.*; *zo-śa Lt.* mouldy meat

ཟོ་བ་ *zo-ba* 1. sbst., **pail, bucket,** *śiṅ-zo* wooden pail, *ču-zo* water-pail. — 2. vb. v. *bzó-ba.*

ཟོག་ *zog* 1. **deceit, fraud, falsehood** (*Lex.* = *rdzub*), *zóg-čan* 1. **lying, deceitful; liar** *W.* 2. **adulterate, counterfeit** *W.*; *zog-ldán, zóg-po Cs.* id., *zog-méd* the opp.; *sgyu-zóg* (religious) **hypocrisy** *Pth.*; *čos-zóg* **priestcraft** *Mil.*; **zol-zóg** = *zog W.* — 2. vulg. pronunciation in *C.* and *W.*, inst. of the following.

ཟོང་ *zoṅ* (vulgo *zog*) 1. **ware, merchandise, goods,** *zoṅ-min-smár* not goods but ready money *Lex.*; *rgyágs-zoṅ* goods taken by travellers along with them to be bartered for provisions; *smán-zoṅ* drugs; *tśóṅ-zoṅ* **merchandise** *Cs.; zóṅ-rnams rnám-pa sna-tsógs* goods of all kinds; **zóg-gi dág-po* Ts.* owner of the goods, master of the estate, heir, = *nór-bdag.* — 2. *Sch.* **worth, price**(?). — 3. *Sch.* **doubt**(?). — 4. *Sch.* **lie**(?).

ཟོན་ *zon* **attention, heed, care,** gen. *zon byéd-pa,* to pay attention, to take heed, to beware, *dgrá-la* of an enemy *Pth.;* also c. accus. *Mil.*; *zon sdig-pa spoṅ mi śes* seems to mean: not knowing the attention needful for renouncing sin *Thgy.*; *zon-méd* **heedless;** *zon-grábs* **provision, precaution, preventive measure** *Sch.*

ཟོན་པ་ *zón-pa Ts.*, **stuff-** or **woolen shoes;** **bob-zọn** id., covered with leather.

ཟོབ་ *zob Ts.*, **zob-zób ǰhé-pa** **to shake thoroughly,** = *ₒdzól-ba.*

ཟོམ་ *zom* 1. **point, top,** *rdo-rǰei* of the *dor-ǰe Dom* ; **summit,** of the Rirab and some other mountains *S.O.* and elsewh.; *zom-ḱóg* **dull, simple, stupid,** *Sch.* — 2. **cave** *Sch.*, *brag-zóm* rock-cavern.

ཟོར་ *zor,* 1. sup. of *zó-ba, bzó-ba Sch.* — 2. sbst. the weapons employed in combating the evil spirits in the *ɣtór-ma,* such as knife, sword, sling, bow and arrows etc.; *zor-ḱa* the fore- or front-part, the edge, of the weapons directed against the demons, *zór-ḱa ₒṗén-pa Cs.:* to fling those weapons a gainst the spirits.

ཟོར་བ་ *zór-ba* **sickle,** *zór-bas rṅá-ba Mil., ɣčód-pa Cs.* to cut with a sickle, *zór-lče* sickle-blade; *zor-čúṅ* small, *zor-čén* large sickle, scythe, though in Tibet as yet hardly known; *zor-rtúl* blunt, dull, *zor-rnón* sharp sickle; *zór-bu* = *zor-čúṅ.*

ཟོར་ཡང་ *zor-yáṅ Sch.:* **small, short** (?).

ཟོལ་ཚོ་ *zól-tśo* v. *ₒdzól-ba.*

ཟོལ་ཟོག་ *zol-zóg* **deceit, fraud, imposture, falsehood,** *zol-zóg byéd-pa, W. *čo-če*,* **to deceive, impose on,** e.g in traffic *Thgy.*, *zól-zog-čan* **deceitful, fraudulent,** *zol(-zog)-méd* without deceit, free from guile, artless *Mil.*

ཟོས་ *zos* v. *zá-ba.*

ཟླ་ *zla* 1. for *zlá-ba.* — 2. for *zlá-bo.*

ཟླ་བ་ *zlá-ba* I. sbst. 1. prov. *zla,* **moon,** frq.; *mḱai zlá-ba* **celestial moon** *Lex.*, to distinguish it from 2. *dús-kyi zlá-ba* **temporal moon** or **month,** *zlá-ba ɣčig, B, W.*, **da čig* C.*, one month; **zlá-ba ma ₒḱor śog** come before the end of the month *Sch.;* *zlá-ba tśáṅ-du nyé-bas* towards the expi-

ration of the months (of pregnancy) *Dzl.*; *zla-dús tém-pa dan* at the expiration of those months *Glr*; cf. also *no* 5. — 3. symb. num: 1. — **Combinations and comp.** *zlá-bai dkyil-₀kor, zla-dkyil, *da kyír-mo* W.* disk of the moon; **da gan son* W.* the moon is full; **da gan-po* or *son-te* W. zlá-ba rgyás-pa Pth., nya-rgyás zlá-ba Pth.* full moon; *nya* day of full moon; *zla(-ba) kám(-pa), zla-gám, W. *da-péd** half moon, i.e. the first and last quarter; **semicircle,** *zlá-ba kám-pa ltá-bur bžág-go* they are placed round in a semicircle *Do.; dbyibs zla-gám ltá-bur yod* it is semicircular in shape *Glr.; zlá-bai no* v. *no*; *zla-téb = zla-šól*; *zla-nág* new moon *Sch.* (?); *zla-pógs* monthly wages; *zla-tsés* 1. = *zlá-ba tsés-pa, tses-γsum-zlá-ba Mil.* the moon on the first two or three evenings of her being visible; **crescent,** *zla-tsés ltá-bu* in the shape of a crescent, *S.g.*; it is also used as an image of speedy decay. — 2. **date** *Schr.*(?) — *zla-mtsán* the monthly courses; also the discharges of them, *zla-mtsán ₀dzag* the catamenial discharges flow *Cs*; *zla-mtsán-čan Stg., zla-mtsán dan ldán-pa S.g.* having the monthly courses; *zla(-ba)-šól, -žól, -téb, zla-lhág, W. *da-ṭúl** **intercalary month;** the separate months of the year are usually counted from *zlá-ba dán-po* to *bču-γnyis-pa*, yet there are also particular names for them, viz. acc. to *Cs.*:

1. *₀brúg-zla, čui zlá-ba, rtá-pa zlá-ba,* माघ
2. *sbrúl-zla, krá-zla, dbó-zla,* उत्तरफल्गुनी
3. *rta(i) zla(-ba), nág-zla,* चैत्र
4. *lúg-zla, sá-ga-zla-ba,* वैशाख
5. *spré-zla, snrón-zla,* ज्येष्टा
6. *byá-zla, ču-snód-zla-ba,* पूर्वाषाढा
7. *kyi-zla, gró-bžin-zla-ba,* उत्तराषाढा
8. *pág-zla, krúm-zla,* भद्रपद्रा
9. *byi-zla, ta-skár-zlá-ba,* अश्विनी
10. *glan-zla, smin-drúg-zla-ba,* कार्त्तिका
11. *stág-zla, mgó-zla,* मृगशिर
12. *yós-zla, rgyál-zla,* पौष्या

II. vb., also *zló-ba, zlós-pa,* pf. *bzlas, bzlos,* fut. *bzlo,* imp. *zlos,* 1. **to say, tell, express,** *zloam mi zlo* shall you tell it or not? *Pth.; γžán-la zló-ba Lex.* to tell others; *yid-ma-rans-pa-nyid pyir zlós-par byéd-pa* to express one's dissatisfaction *Stg.*(?). — 2. **to murmur** or **mutter over,** to recite softly or quite silently, prayers, spells etc., also *žúb-bus zlá-ba Zam.; yi-ge-drúg-pa lan-čig bzlás-pai bsód-nams Glr.* the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon. with **to repeat.** — 3. **to answer, reply** *Cs.; Mil.* nif. — 4. undoubtedly a less correct spelling for *₀da-ba* (for which reason the secondary forms with o are wanting), **to pass, to get beyond,** *la zlá-ba* to cross a mountain-pass, *nád-kyi la zlá-ba* to be past hope of recovery *Cs.*; also trs., *mya-nán-las zlá-ba* to deliver from pain, to help to eternal happiness.

ཟླ་བོ་ *zlá-bo* 1. = *grogs, W. *yá-do*,* **companion, associate,** *zlá-bo byéd-pa* **to accompany, attend, assist,** *rkún-zla* a thief's accomplice *Dzl.; ₀grán-zla* **rival, competitor** (v. *₀grán-pa* extr.); *γnyén-zla,* v. *γnyen; bzá-zla* **spouse, consort** (male or female) *Lex.* — *srid-zla Mil.* partner for life; *zla-γzán* a woman whose husband is dead ('who has eaten him'). — 2. **friend, acquaintance** *B.* and col. — 3. **lover, bridegroom; spouse** in *C.* To *zla* standing for *zlá-bo,* may be referred *zlas-dbyé Zam.,* expl. by द्वन्द्व, **pair, couple, combination,** viz. of a thing and its reverse, hence *zlas-pyé-ba* **reverse, contrary,** e.g. *yód-pai zlas-pyé-ba méd-pa Sch.*

ཟླུག(ས)་པ་ *zlúg(s)-pa,* pf. *bzlugs,* fut. *bzlug,* **to give notice, send word, inform** *Sch., prin-yig-gis bzlúgs-pa* he informed him by a letter *Stg.,* not frq.; in *Lexx.* explained by *γžán-la snyád-pa,* and *gó-bar byed ₀júg-pa.* —

ཟླུམ་པ་ *zlúm-pa* 1. adj., more frq. *zlúm-po,* (= **kor-kór* C., *kyir-kyír* W.*) **round, circular,** *dbyibs* in shape *Glr.;* **roundish, rounded, obtuse,** *zlúm-por rtsig-pa* to erect a round, cylindrical wall, e.g. for a monument; **clubby, clumsy,** e.g. of a short and thick tobacco-pipe; *rkán-pa zlúm-pa* club-footed *Stg.;* **globular, spherical,** e.g. cavities in the human body *S.g.; dku-zlúm Zam.*

(acc. to the *Ssk.*) the interior rounding of the abdomen. — 2. vb. 1. **to mix together** *Sch.*; **to put together, collect,** *ts̒ogs* merit *Lexx.* 2. for *btúm-pa Pth.*: *dgé-ₒdún dbu-zlúm žabs-rjén* clerics with their heads wrapt up and barefooted. 3. for *ₒdúm-pa.* — *zlum-ríl* **globular** *Cs.* — **zlúm-bu** *W.* **host, swarm, troop, crowd.**

ཟླུམ་ཕུ་སེ་ *zlúm-p̒u-se* (or *rtse?*) a mole-like animal *Ld.* (whether the same as *rdza-bra?*).

ཟློ་བ་ *zló-ba* v. *zlá-ba,* II.

ཟློག་པ་ *zlóg-pa,* pf. *zlogs,* fut. *bzlog,* trs. to *ldóg-pa,* **to cause to return:** 1. **to drive back, repulse,** an army *Dzl.;* **to dispel, expel,** evil spirits *Dom.*; **to send back.** — 2. in a gen. sense: **to send, dispatch,** people to fetch something *Dzl.* frq. — 3. **to turn off, divert,** *bsám-pa-las* from an intention *Dzl.;* with *blo* to divert the mind from, to dismiss a thought, to give up, to banish from one's thoughts *Thgy.*, *γnyén-gyi γduṅ-séms zlog dka* it is hard to give up the love of kindred altogether *Mil.; dei t̒ugs slar zlóg-tu γsol* we beg you to dismiss the thought of it *Dzl.*; **to dissuade from** *Tar.* 40, 5; **to avert,** injury, evil consequences, frq.; **to prevent,** *nad-sél* the healing of a disease *S.g.* — *zlog-t̒ábs* antidote *Ma.* — 4. **to subvert, overthrow** (?). 5. *mii ṅo* **to resist, to be unyielding, uncompliant** *Dzl.*

ཟློས་གར་, ཟློད་གར་ *zlós-gar, zlód-gar Stg.* **a dance,** *zlós-gar byéd-pa* **to dance,** *slób-pa* to teach or learn dancing; *zlós-gar-mk̒an* a dancer.

ཟློས་པ་ *zlós-pa* v. *zlá-ba.*

གཟའ་ *γza* I. ग्रह 1. **planet,** *γza bdun* the well-known seven heavenly bodies called in ancient times planets, viz. Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (राहु) is added to the number, sometimes also the descending knot (केतु), and then there are *γza brgyad* or *γza dgu,* eight or nine planets. The former seven denote also the days of the week: *γza-nyí-ma* Sunday, *γza-zlá-ba* Monday, *γza-mig-dmár* Tuesday, *γza-lhág-ma* Wednesday, *γza-p̒úr-bu* Thursday, *γza-pa* (or *-wa*)*-sáṅs* Friday, *γza-spén-pa* Saturday, and the signs for them in the calendar are ? , ? , ? , ? , ? , ? , ?; *γzai γnód-pa* hurtful influence of the planets. — 2. *γza-č̒én-po,* and often *γza* alone, = *rá-hu,* hence *nyí-zla-γzas-ₒdzín* or *γzas-bzuṅ* **eclipse** of the sun or moon, v. *sgra-γčan*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *γza.* — 3. symb. num.: 9. — 4. vulgo: **rainbow.** — *γza-skár,* 1. **planets and fixed stars,** *nyi-zla-γza-skár* the sun, moon, planets, and stars. — 2. **constellation,** *γza-skar-ṅán* an adverse configuration *S.g.* — *γza-k̒yim Cs.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *γza-nád Cs.* and *Schr.*: **apoplexy;** in *W.* it seems to be used only for **epilepsy;** *γza p̒óg-pa* id.; *γzá-p̒og-mk̒an, γzá-brgyab-pa* epileptic. — *blá-γza, sróg-γza, γšéd-γza, má-γza grógs-γza, bú-γza, dgrá-γza, klúṅ-si-dar-γza Wdk.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bza,* q.v. — III. *W.* **rubble-stones, bowlders, detritus,** *γza-róṅ* ravine filled with detritus; a better spelling seems to be *rdza.*

གཟག་པ་ *γzág-pa* v. *ₒt̒ság-pa, ₒdzág-pa.*

གཟགས་པ་ *γzágs-pa* 1. v. *γzábs-pa.* — 2. **to magnify, multiply** *Sch.*

གཟན་ *γzan* 1. v. *bzan* and *γzan-pa; γčan-γzan,* q.v. — 2. esp. *W.*, commonly *γzan-gós* **plaid,** = *bla-gós* v. *bla. γzan-stán Zam.* id.? *rṅul-γzán* **napkin,** nif. *Lex.*

གཟན་པ་ *γzán-pa* 1. **to eat, devour** *Cs.* — 2. **to gnaw,** mostly fig.: *t̒sér-ma žábs-la γzan* the thorn hurts, annoys, the foot *Mil.;* of clothes: **to wear out** *C.*; adj. *γzán-pa* and *γzán-po* **worn-out, threadbare;** *séms-la γzan* it gnaws at the heart *Mil.*, *sróg-la* it preys upon life *Mil.*, **ná-wa-la** *C.* it deafens the ears, = *sún-ₒbyin-pa; γzán-du skyúr-ba* (lit. to give to devour, e.g. a body to demons), **to scorn, slight, despise** *Mil.;* **to throw away, squander, waste, lavish,** gen. in the forms (*č̒ud*)*-γzón-pa, ; són-pa,* v. *č̒ud.*

གཟབ་པ་ γzáb-pa I. *Cs.* **'clean'**, *Sch.* also **'clear, careful'**; *bzáb-pa Cs.* **'fine, elegant'**. In books I met with neither form; in col. language, however, are used: **záb-mo** 1. **dressed up, smart**, = *mčór-po.* 2. **fond of dress, vain.** — **zab-če* W.* to dress one's self up. — **záb-gos* W.* festival raiment, holiday-clothes (opp. to *rgyún-gos*). — **zab-ṭód* W.*, **zab-ṭö* C.* (lit.: *sprod*) **taṅ soṅ** he is dressed up, very smart. — *Sch.*: *γzáb-yig*, 'elegant writing', the Tibetan printed letters, *dbú-čan.* —

II. v. *γzábs-pa.*

གཟབ་མ་ *γzáb-ma* **bundle, bunch,** of grapes *C.*

གཟབས་པ་ *γzábs-pa*, also *γzáb-pa*, *γzágs-pa Lex.*, imp. *γzobs*, **to use care, diligence**, *lo γčig zas-spyód γzábs-pas* by a careful diet continued for a year *Mṅg.*; **to take care, to beware,** *dé-las γzobs* beware of it, be on your guard against it *Sch.*

གཟར་ *γzar Lex.*, **peg, hook, wooden nail,** for hanging up things; *γzar-sláṅ* a pan that may be hung up.

གཟར་བུ་ *γzár-bu* (col. *zá-ru*) **ladle,** gen. of wood, *γzár-bu ˳p̔yar* she wields the ladle, she swings it for a blow *Mil.*; *dgáṅ-γzar* and *blúgs-γzar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

གཟར་བ་ *γzár-ba* 1. adj. *γzár-po*, **steep, rugged, precipitous,** *brag mt̔ó-la γzár-ba-la* near a high, precipitous rock *Mil.*; *ri γzár-po*, *brag γzár-po* slope, declivity, of a hill or rock; *brag-γyaṅ-γzár Mṅg.* id.; *ri γzár-gyi ṅos* steep declivity, cliff *Thgy.*; *ri-γzar-čú* waterfall, cataract *Glr.*; *γzar-k̔yóm-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *˳dzár-ba.*

གཟས་པ་ *γzás-pa* **to be about, to be on the point, to prepare,** *mčóṅs-par*, *bsád-par γzás-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rkó-bar γzás-so* he prepared, began, to dig out.

གཟི་ *γzi* 1. **shine, brightness, clearness, splendour;** **t̔áṅ-zi* W.* **looming, mirage.** — 2. n. of a half-precious stone, variously coloured, brown, gray, streaked *Glr*, *Pth.* — 3. v. sub *γzir-ba.* — 4. v. *bzi.* —

Comp. *γzi-čan* shining, bright, e. g. a star *W.* — *γzi-brjid* 1. **brightness, beauty,** a fair, healthy complexion, = *mdaṅs*, or joined with it, frq; **majesty,** e. g. of deities etc. *Dzl.* 2. **honour, esteem, celebrity;** *γzi-brjid-čan* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *γzi-mdáṅs* 1. **healthy appearance** *S.g.* 2. vulgo also **evening-red, evening-sky,** ni f. — *γzi-byin* = *γzi-brjid* 1; *γzi-byín nyáms-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *γzi-byin-čan* bright, shining; *γzi-˲ód* bright gloss or lustre *Lex.*

གཟི་རུ་ *γzi-ru* col. for *γzér-bu* **a little nail** *W.*

གཟིག་ *γzig* **leopard;** *γzig-rís* its colour.

གཟིག་མོ་ *γzíg-mo* **porcupine** *Ssk.*, *γzig-móṅ* id.?

གཟིགས་པ་ *γzigs-pa*, resp. for *mt̔óṅ-ba* and *ltá-ba* 1. **to see,** *˲óṅs-par* seeing that he had come *Dzl.*; in indirect questions, to see whether? — what sort of? — etc.; **to see through, to get an insight** *Tar.* 94, 6; *Schf.*; **to look,** *šár-la* towards the east *Glr.*; **to look (for),** *γzígs-pas mi ˳dug* when he looked (for it), there was nothing to be seen; **to look at, to regard, mind, esteem,** *sku-t̔sé-la mi γzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: **to give, grant,** *sá-bon žig t̔ugs-rje γzigs dgos* have the goodness to give me some seed, prob. only breviloquence for *sá-bon žig γnáṅ-bar t̔ugs-brtsé-bar γzigs šig.* — *γzigs-rtén* resp. **present, gift,** *γzigs-rtén-du skúr-ba* to charge a person with the delivery of a present *Pth.* — **zig-dod-čan* W.* vain. — **zig-po* W.* neat, well dressed, resp. for *mčór-po.* — — *γzigs-mo* resp. for *ltád-mo*, *mé-tog dé-la γzigs-mor᾿ byón-pa-las* as he came in order to look at the flower *Pth.*

གཟིང་བ་ *γziṅ-ba* for *˳dziṅs-pa Glr.*

གཟིངས་ *γziṅs* **vessel, ship, float, ferry,** also fig.; *gru-γziṅs* id., frq.; *γziṅs čén-po žig byás-te* equipping a large vessel *Glr.*;

γziṅs-čúṅ a small vessel *Cs.*; γziṅs-pa shipmaster, captain.

གཟིམ་པ་ *γzím-pa*, also with *mnal*, resp. for *γnyid-log-pa*, 1. **to fall asleep** *Dzl.* — 2. **to sleep,** *rgyál-po γzím-pa-las* whilst the king was sleeping *Glr.* — 3. **to expire, to die** *Tar.* 4, 20. —

Comp. **zím-kyoṅ** W., resp. for *rkyóṅ-rtse*, candle, lamp. — *γzim-k̔aṅ* 1. sleeping-room. 2. dwelling, habitation. — *γzím-k̔ebs* quilt. — *γzím-k̔om* cloak-bag, portmanteau. — *γzím-k̔ri* bedstead. — *γzím-gur* sleeping-tent. — **zim-gág** *C.* porter, door-keeper. — *γzím-ča* bedding, bed-clothes *Gyatch.* — **zím-tiṅ, zím-ter** *W.* lamp. — **zim-tiṅ** (lit. *-btiṅ*) *Sik.* bedstead? — *γzim-t̔úl* sheep-skins for night-quarters. — *γzím-dpon* body-servant, valet-de-chambre, = *sku-mdún-pa*; *γzim-p̔rúg* his subordinate servants or pages. — *γzim-mál* bed-linen. — *γzim-yól* bed-curtain.

གཟིམ་གཟིམ་ *γzim-γzím W., C.,* **mig zim-zim ča dug** *W.* the eyes are dazzled, by a glaring light.

གཟིར་བ་ *γzír-ba* (acc. to *Cs.* fut. of *ₒt̔sír-ba*, certainly related to it, but chiefly used in an intellectual sense), **to be pressed, harassed, troubled, to suffer,** to be pressed by necessity, to suffer from hunger, disease etc. *B., C.* — *Sch.* also *γzi γzír-ba* a stinging pain in the chest.

གཟིལ་ *γzil, γzíl-bun-pa C.* = *spu-zíṅ byed-pa.*

གཟུ་བ་ *γzú-ba* **a lever, bar;** = *γšó-mo Cs.*; *γzu-rṅás* a prop *Cs.*

གཟུ་བོ་ *γzú-bo Cs.*: 1. **straight, right.** — 2. **upright, honest.** *Lexx.: t̔ugs γzú-bo*, from which it appears to be a word of civility, but little known. *Sch.* has besides: *γzu-dpáṅ*, which he renders by 'witness, mediator'.

གཟུ་ལུམ(ས)་ *γzu-lúm(s) Lexx.* = *bab-čol* and सहसा, hence signifying **rashness, impetuosity,** so *Cs.*, and therefore *γzu-lúm-čan* **inconsiderate;** *γzu-lúm byéd-pa* **to act rashly;** *Sch.* also: **disobedience, pride, haughtiness.**

གཟུག་ *γzug* 1. v. *zug.* — 2. **top,** *lai* of a mountain-pass *Mil.*

གཟུག་གེ་བ་ *γzúg-ge-ba* **hurting, giving pain,** *žes γzúg-ge-ba žús-nas* as she spoke words that gave so much pain *Mil.nt.*

གཟུག་པ་ *γzúg-pa* **to be able to bear, to sustain,** v. sub *tsog.*

གཟུགས་ *γzugs, Ssk.* रूप, 1. **figure, form, shape,** *p̔yi-rol-gyi γzúgs-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdṅ.; míg-gis γzúgs-rnams mt̔oṅ* the forms (of things) are seen with the eyes; *ráb-tu-byuṅ-bai γzugs* the (painted) figure of a priest *Glr.*; sim. *klui γzugs γsér-las byás-pa Tar.*; *lus-γzúgs* shape of body, stature, frq.; *srín-moi γzúgs-su byéd-pa* to transform one's self into a Rākshasi *Glr.*; *rnál-ₒbyor-pai γzugs byéd-pa* to assume the outward appearance of a hermit *Mil.*; in metaphysics: form, body, as one of the five Skandhas, v. *p̔úṅ-po.* — 2. resp. *sku-γzúgs, W* **zúg-po** = *lus,* **body,** **zúg-po ṭú-če** *W.* to wash the body, to bathe; **zúg-po záṅ-wa mi dug, mi-dé-wa dug** *C.,* **dé-mo mi dug** *W.* euphem. for: she has just her courses. — *γzugs-ṅán* ill-formed, too short in stature *S.g.*; *γzugs ₒk̔úm-pa* to bend, twist one's body, and *γzúgs-kyis ₒt̔só-ba, quaestum corpore facere*, are given by *Sch.*; *γzugs ríṅ-mo* long-stalked *Glr.* — 3. in physics: **body, matter, substance,** *γzúgs-čan, γzúgs-su snáṅ-ba* composed of matter, material, substantial; *γzúgs-čan ma yín-pa, γzúgs-su mi snáṅ-ba, γzugs-méd* immaterial, unsubstantial; *γzúgs-med-pai* (or *-kyi*) *skad* a ghostlike voice *Mil.*; *γzugs-k̔áms* the range of the material world. — *γzugs-brnyán* v. *brnyan.*

གཟུགས་པ་ *γzúgs-pa* v. *ₒdzúg-pa.*

གཟུང་བ་ *γzúṅ-ba* v. *ₒdzín-pa; γzuṅ-ₒdzín Mil.* frq., **interest, inclination, bias,** *γzuṅ-ₒdzin-brál* being free from interest, unbiased, apathetic, which always is praised as an indispensable quality and the true happiness of an ascetic, and the literal equivalent to which in *Ssk.* may be regarded to be ग्रहग्राह्य; yet *Was.* p. 304 renders it

by 'idea and reason'. — *γzuṅ-γzér* peg on a wall, = *rtsig-p'úr*; a hold, support, rail, balustrade (?) *Stg.*

གཟུངས་ *γzuṅs*, frq. spelt *zuṅs*, yet properly only in compounds, lit. **a hold**, i. e. 1. **power, strength** *Schr.*; *γzuṅs-žán Sch.*: **loose, weak, without a hold, untenable**; *γzuṅs-zád* **weakened, debilitated**, esp. of women by loss of blood *Cs.*; *γzuṅs-rtén* **prop, support**. — 2. *lus-zúṅs* the seven constituents necessary for **healthy life**, धातु, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. धारणी, also *γzuṅs-sṅágs*, **spells, magic sentences**, first used in the doctrine of Mahāyāna, from which the mysticism of later times originated, v. *Was.* (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

གཟུད་པ་ *γzúd-pa*, fut. of *ˌdzúd-pa*.

གཟུམ་པ་, གཟུར་བ་, གཟུལ་བ་ *γzúm-pa, γzúr-ba, γzúl-ba* v. *ˌdzúm-pa* etc.

གཟེ་བ་ *γzé-ba Sch.* 1. **pannier, dosser** *Dzl.* ༢༥༥, 14. — 2. **home, habitation, nest.** — 3. **swift**, in running *Thgy.*, **quick**, in comprehending *Sch.*

གཟེ་མ་ *γzé-ma Med.*; *Cs.*: 'a horned aquatic plant'; *γzé-mai č́aṅ Med.* beer made of it.

གཟེ་རུ་ *γzé-ru*, for *γzér-bu* **a little nail.**

གཟེ་རེ་ *γze-ré* **looking poorly** *Sch.*; *γze-ré byéd-pa* **to be poorly, ailing, ill** *Sch.*

གཟེག(ས) *γzeg(s)*, कण, **a little grain, atom**; *γzeg č́a č́uṅ* a small particle *Lex.*; *γzég-ma* prob. id. (*Cs.* also: filth?) *γzeg-zán* कणाद, 'atom-eater', n. of the founder of the Vaiseshika-philosophy, also called Kāsyapa; *γzeg-zán-pa* its professors *Wdṅ.*

གཟེག་མོ་བྱི་ *γzég-mo-byi* **hedgehog** *Sch.*

གཟེངས་ *γzeṅs* **height, loftiness, sublimity, gloriousness**, esp. in *γzeṅs stód-pa*, also *yar γzeṅs stód-pa Pth.*; to praise, extol, glorify *Mil.* (cf. *seṅ*).

གཟེད་པ་ *γzéd-pa* I. vb. 1. v. *ˌdzéd-pa*. — 2. **to hit** *Sch.* — II. sbst. *Sch.*: 'a long spike'.

གཟེད་མ་ *γzéd-ma Cs*, gen. *γzéb-ma*, also *γzebs Sch.* 1. **pannier**, with lid *Kun.*; a box-shaped **basket** with lid *C.* — 2. **cage, aviary** *Lex.*; **prison** *Sch.* — 3. **net, snare** *Sch.*

གཟེམ་པ་ *γzém-pa*, 1. *Cs.* = *ˌdzém-pa*. — 2. **to do a thing gently**, **zém-te dul-wa* C.* to walk softly, **žág-pa* C.* to put down softly.

གཟེར་ *γzer*, also *zer*, 1. **nail, tack**, *śiṅ-γzer* wooden nail, *lčágs-γzer* iron nail; *γnám-γzer* 'plug or bolt for fastening a door (at the top)' *Cs.*; **gyáb-če* W.*, **gyág-pa* C.*, *γzér-ba Glr.*, *ˌdzúg-pa Lex.*, *ˌdébs-pa* and more frq. *γzér-gyis ˌdébs-pa B.* to knock in, drive in, nails; *lag-zér gyág-pa* driving red-hot tacks into the finger-ends, a kind of torture in *C.*; *γzér-bu*, vulgo **zé-ru, zí-ru** a little nail. — 2. **a help to memory**, for retaining a lesson or doctrine, **mnemonic verse** *Mil.* — 3. **ray, beam**, *nyi-γzér* sun-beam, *ˌod-γzér* ray of light; *ts̓a-γzér* 'a hot beam', *bsil-γzér* 'a cool beam' (?) *Cs.* — 4. **pain, ache, illness**, *(γ)zug-γzér* id., *mgo-γzér* head-ache, *rgyu-γzér* gripes, colic, *p'o-γzér* stomach-ache, *rtsib-γzér* pleurisy, *so-γzér* tooth-ache *Cs.*; **zer-kyáṅ ṅá-la gyáb-ba rag*, or *táṅ-ṅa rág* W.* I feel the pains of labour; **zer-láṅ* W.* spasms in the stomach or something similar; *γzer-ˌp'rig-pa* to writhe with pain; *γzer ˌp'o* the pain passes from one part of the body to another *S.g.*

གཟེར་བ་ *γzer-ba* 1. **to bore into, drive** or **knock into**, *zer C.* nails, **ná-da* C.* an arrow through the ear, Chinese punishment. — 2. **to feel pain, to be suffering** (= *γzír-ba?*); *č́aṅ-ˌt́úṅ γzer* beer-tippling produces pain *Med.*

གཟེར་བུ་ *γzér-bu*, v. *γzer* 1, extr.

གཟོ་བ་ *γzó-ba* 1. v. *bzó-ba*. — 2. **to remember, keep in mind, own, acknowledge**, esp. *drin* a favour, also *byás-pa*, as much as **to be grateful**; *dé-dag-gi byas-pa γzó-bai p'yir* from gratefulness for their kindness *Dzl.*; *byas mi γzo* they are ungrateful; *drin γzó-*

ba, *drin γzó-bai sems* gratitude, *drin mi γzó-ba* ingratitude; *drin-γzo-čan* **grateful.**

གཟོང་, གཟོང་བུ་ *γzon*, *γzóṅ-bu* **chisel, graving-tool, puncheon.**

གཟོད་ *γsod* 1. **now, this moment,** (opp. to *dá či*, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da-γzod(-čig)*, id.; *da-γzód bu yin-par ča yod* now I know that it is my son; **not until now, then for the first time** (in narratives with preterite tenses) *Pth.*; **then at length** *Pth.* — *γzód-ťsor-ba*, *ťos-pa*, *-rdog-pa Dzl.* **to hear, to receive information, to be informed, to be told,** *γšégs-pa* that he was gone *Dzl.* — 3. *γzód-ma* **beginning, commencement** v. *γdód-ma.*

གཟོན་པ་ *γzon-pa*, *γsón-pa* with *čud*, v. *čud* and *γzán-pa* extr.; *bsgó-ba rnar γzón-pa* the precept was wastled in the ear, it entered at one ear and left at the other; one *Lex.* gives the explanation: *bsláb-bya-la mi nyán-pai don.*

གཟོབ་པ་ *γzób-pa* 1. *Sch.* **quick, sharp, clever; caution, circumspection.** — 2. v. *γzáb-pa.*

བཟང་ *bzaṅ* 1. n. of a medicinal plant in Tibet *Wdṅ.* — 2. whatever is **good,** v. *bzáṅ-ba.* — 3. **agreement, treaty,** v. *sgrig-pa.*

བཟང་བ་ *bzáṅ-ba* adj. and sbst., *bzáṅ-po* adj 1. **good,** (भद्र), in every respect, answering its purpose, excellent, suited, morally good; *bsam-pa bzaṅ-po* a good resolution *Mil.*; *bdag bzaṅ-na* if I behave well, keep myself free from blame, *Do.* (cf. *légs-pa*). — 2. **fair, beautiful,** as to the body, frq.; *nags-ťsal bzáṅ-po* a beautiful wood *Mil.*; *γzugs-bzáṅ* of a fine, tall stature. — sbst.: *bzaṅ* the good, that which is good in the abstract; *bzáṅ-nas byuṅ* 'it came from good' i.e. from a good heart; *dei γzáṅ-lan-du* as an acknowledgment of his goodness *Glr.* —

Comp. *bzáṅ-kyi* a species of large dogs *Cs.* — *bzaṅ-sgrig* treaty of peace, **ǰhé-pa** *C.*, **čó-če** *W.* to make peace, to come to an agreement, to conclude a treaty, frq.; *bzaṅ-sgrig-pa* id. — *bzaṅ-ṅán* good and bad, good and ill, *bzaṅ-ṅan-ˌbriṅ γsum* good, bad, and indifferent; *bzaṅ-ṅán ˌbyéd-pa* to discern between good and evil, to choose one or the other *Schr.*; *bzaṅ-ṅán rtógs-pai sems* is an attempt to find an adequate expression for the word 'conscience' *Chr. P.* — *bzaṅ-ťál* a good exit out of the *ˌkór-ba* (the cycle of transmigrations), a happy departure *Thgr.* — *bzaṅ-drúg* 'the six good things' (nutmeg, cloves, saffron, cardamom, camphor, sandal-wood) *C.*; used by *Mil.* also in a fig. sense; in *W.* simply: cloves. — *bzaṅ-ˌdód* self-complacency. — *bzaṅ-spyód* 1. *Cs.* good action. 2. n. of a prayer of particular efficacy *Glr.*, also called *smón-lam-gyi rgyál-po.* — *bzaṅ-btsón* v. *btson.* — **zaṅ-lúg** *W.* good behaviour, good treatment, **mi žig-ne ťób-če** to experience such from a person, **mí-la čó-če** to show it to a person.

བཟངས་ *bzaṅs*, only in *ḱaṅ-bzáṅs*, which *Wdṅ.* explains by *káṅ-pa brtségs-pa* a large house of several stories, applied only to the abodes of gods; in *W.* also the cubical part of the Chodten is called so.

བཟད་པ་ *bzád-pa* rarely for *bzod-pa*; *mi-bzád-pa* 1. **intolerable** *Dzl.*, *Do.* — 2. **irresistible** *Do.*

བཟན་ *bzan*, sometimes for *zan*, esp. **food of animals,** *bzan ˌtsól-ba* to seek food *Mil.*; **pasture, pasturage,** *bzán-la skyél-ba* to place in pasture, to let feed *Glr.*; *bzán-pa Ts.* id.

བཟབ་པ་ *bzáb-pa* v. *γzáb-pa.*

བཟའ་ *bza*, I. vb., fut. of *zá-ba*, **to eat,** *bza* this is to be eaten, in dietetic prescriptions; v. also *zá-ba.* — II. sbst. 1. (rarely *γza*) seems to denote the members of a family, they being conceived as **eaters** or **fellow-boarders;** *bzá-tso máṅ-poi p̔a-má* parents that have a large family *Mil.*; *bza maṅs náṅ-na* among a numerous household *Mil.*; *bza-drúg* a family, a company at table, of six persons, ni f. *C.*; in certain combinations: **wife, spouse,** *rgyá-mo bza* the Chinese spouse, *bál-mo bza* the Nepalese spouse (of the king), *Glr.* frq. — 2. **meat, food,** *bzá-ba daṅ btúṅ-ba* meat and drink, specially the quality and quantity of food, *zá-*

ma bčud če-la bza če-ba nutritive and substantial food *Mil. nt.*

Comp. *bza-ytád*, *bzá-bai ytád-so* store of provisions, *bzá-ytad-méd-pa* not having such a store *Mil.* — *bza-mi* 1. = *k̔yo-šug* **husband and wife,** *byéd-pa* to become husband and wife, to marry each other, *k̔yod dan̄ n̄a ynyis bza-mi byao* we will marry each other *Glr.*; *bza-mír byin-gyis rlób-pa* to give the nuptial benediction, to unite in wedlock, to marry *Glr.; dbúl-po bza-mí ynyis* a poor married couple *Glr.* 2. in a wider sense: **household,** *bza-mí nyi-šu-rtsa-ynyis* a household of twenty two persons *Mil.* — *bza-med* **ill-fed, lean** *Mil.* — *bzá-ts̔o* plur. of *bza.* — **za-dá** (lit. *za-zlá*) *W.*, *C.* partner, wife. — *bza-šin̄* **fruit-tree,** *bza-šin̄-rá-ba* orchard, *bza-šin̄-ra-ba-srún̄-pa* watchman or keeper of it *Dzl.* — *bza-šúg* (vulg. *-*šúb**) = *bza-mí C.*

བཟར་ *bzar* sometimes for *zar*; *bzár-ba* v. *ₒdzár-ba.*

བཟས་པ་ *bzás-pa* v. *zá-ba* and *yzás-pa.*

བཟི་ *bzi* (sometimes *yzi*, *zi*), **drunken fit, intoxication, stupefaction;** *bzi sán̄s-te* having become sober again after intoxication *Glr.*; **zi-čan** *W.* intoxicated, muddled, *bzí-ba* 1. vb. **to become intoxicated, to get drunk,** *bzí-bar ₒgyúr-ba* id.; *bzí-bar byéd-pa* to intoxicate, to make drunk *Cs.* 2. sbst. **state of intoxication.** 3. adj. **drunk, intoxicated** *C.*

བཟུང་བ་ *bzún̄-ba* v. *ₒdzín-pa*; it is used as an adv. in the form of *bzún̄s-te*, e.g. *dei núb-mo-nas bzún̄s-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *ts̔es brgyad-nas bzun̄s-te nyai bar-du* during the time from the 8th. to the 15th. (day of the month).

བཟུར་ *bzur* v. *dzúr-ba.*

བཟེ་རེ་ *bze-ré*, also *bze Sch.*: **pain,** *bze-re-čan* suffering pain, *bze-ré byéd-pa* to inflict pain, to torment. (*Cs.*: 'indignation; angry; to be angry with.')

བཟེད་ *bzed* 1. in comp.: *p̔yag-bzéd* (**hand-**) **basin** *Cs.*; *lhun̄-bzéd* **beggar's bowl, alms-pot,** frq.; *bzed-snód* **salver** *Sch.*; *bzed-žál Lex.*, also *žal-bzéd Cs.*: 'spitting-box; acc. to oral expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (v. *ǰa*); *bzéd-pa* v. *ₒdzéd-pa.* — 2. *bzed-snyóms-pa* **wire-drawing** *Sch.*

བཟོ་ *bzo* 1. **work, labour,** *bzoi rnam-ₒgyur* the beauty of a work or workmanship *Glr.*; *bzo rgya-nág-gi lugs* as to the workmanship it is in Chinese style *Glr.* (by some the word is taken in these passages in the signification 3). — *bzó-la sréd-pa* liking labour, laborious, = *las Stg.*; **zo t̔e-rél, mi-la ma (s)tan** *W.* the work is not yet finished, do not let people see it yet! *snai bzo byed-gin ₒdug-pas* being just occupied with working out the noses *Glr.* — 2. **manufacture, art, trade, handicraft,** *rin-po-čei* art of a jeweler, *gos-* trade of a tailor, *dn̄ul-* art of a silversmith, *lčags-* trade of a blacksmith, *tag-* of a rope-maker, *rdo-* of a stone-cutter, *rtsig-* of a mason, *bzan̄-* of a copper-smith, *šin̄-* of a joiner or carpenter, *yser-* art of a goldsmith, *lha-* of an image-maker, *lham-bzo* trade of a shoemaker. — 3. also *zo*, **figure, image, picture, resemblance,** = *dbyibs*, **ǎ-me zo dug** *W.* he is the exact likeness of his mother; **appearance, physical constitution,** v. *zo.* — 4. sometimes for *bzó-pa*, *bzó-bo*, so that all the words enumerated sub 2 may also denote the artist or workman. —

Comp. and deriv. *bzó-k̔an̄* **workshop.** — *bzo-k̔yád*, *bzoi kyad Glr.* **work of art,** masterpiece, elegant piece of workmanship. — *bzo-k̔yúd*, *bzo-k̔yun Cs.*: 1. potter's wheel. 2. a hydraulic machine(?). — *bzo-grá* academy of arts, mechanics' institution *Cs.* — *bzo-rgyú* working-materials *Glr.* — **zó-bsta*(?), *zób-sta*, *zó-sta** *W.* **form, fashion,** e.g. **style** of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; **zor-dó** anvil-stone *W.* (*bzo-rdo*). — *bzó-pa* **artist,** mechanic, *dn̄úl-bzo-pa*, silversmith, and so forth. — *bzo-dpón* master, over journey-men or the students of an art. — *bzó-ba*, pf. *bzos*, **to make, to manufacture** *C.* (for the *byéd-pa* of *B.*, and **čo-če** of *W.*), **par zó-wa** to print; **sém-kyi zó-wa** *C.* to frame in one's mind, contrive, invent; **zo-*

pe̱ tsa* manufactured salt, *zo̱-pe̱ ser* artificial gold *Wdṅ.* — *bzó-bo* = *bzó-pa*, *bzó-bo mḱás-pa* a skilful artist *Mil.*; *bzo-byéd* 1. id. 2. **imaginative faculty, imagination,** ni f. — *bzo-lás* work *Sch.*

བཟོད་པ་ *bzód-pa* (rarely *bžád-pa*) I. vb., ཀྵམ, 1. **to suffer, bear, endure,** c. acc., *mig ná-ba ma bzód-nas* not being able to bear the pain in his eyes *Dzl.*; *lus ̥dis na mi bzod* with this body pain, disease, cannot be endured *Thgy.*; *saṅs-rgyás-kyi ťúgs-rje čé-bas ma bzód-nas* seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: *̥jám-po-la mi bzod* he cannot bear what is soft or smooth *Dzl.*; *ma-bdé-ba bág-tsam-la bzód-pa mi byéd-de* getting so fretful through a slight indisposition *Mil.*; *ltá-bas mi bzód-de* finding it unbearable for his eyes *Pth.*; *drán-pas mi bzód-de* as much as: so that he almost lost his senses over it *Pth.*; *bzód-ťabs* (or *bzod-glags*)-*méd-par ̥byúṅ-ba* or *̥gyúr-ba* not to be able to bear . . . any longer, frq.; *mi-bzód-pa* or *-bzád-pa* adj., **unbearable, intolerable,** also **irresistible**; *ma bzód-nas* not being able to resist any longer *Dzl.* — 2. **to forgive, pardon,** *sṅan-čad ťo-̥ťsám-pa bzód-par ɣsol* to pardon our former tricks is what we beg *Mil.*; *rtá-la ma skyón-pa bzód-par bžes ̥tsal* that I did not request you to mount, this I beg you to forgive me *Mil.*; *bzód-par ɣsól-lo byas kyaṅ* although she begged pardon *Pth.*; *skyón-rnams yé-šes-spyan-ldan-rnams-la bzód-par ɣsol* with respect to the deficiencies I pray for the indulgence of the very wise (readers); *bzod-ɣsól byéd-pa* to ask pardon, forbearance *Pth.* —

II. sbst. 1. **patience** (*Ssk.* क्षान्ति), *bzód-pa sgóm-pa* to exercise one's self in patience *Dzl.* ༢༡, 12; but also, to have patience, to show forbearance; *bzód-pa bžés-pa*, id. resp. (v. also above I, 2); *bzód-pa-čan* **patient;** *bzód-srán* unwearied patience; *bzod-pa-čuṅ* impatient *Mil.*, *bzod-med Cs.* id. — 2. in asceticism: **perseverance, stedfast adherence to the four truths,** constancy in pursuing the path that has been entered upon, *mi skye-bai čos-la bzod-pa* acc. to *Was.* id., being at the same time no longer subject to re-births, p. (140). —

Observ. So far as 'to forgive' implies patience, forbearance, it may be rendered by *bzód-pa*; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as *bú-lon sél-ba*, must be resorted to with reference to the latter.

བཟོབ་པ་ *bzób-pa Sch.* = *ɣsób-pa.*

བཟོམ་ *bzom* **tub,** carried on the back, to convey water, v. *ču-bzóm* sub *ču.*

བཟླ་བ་ *bzlá-ba* v. *zlá-ba.*

བཟླས་བརྗོད་ *bzlas-brj̀ód* (cf. *zlá-ba* II, 2); *zlá-ba* in a strict sense, is stated to be **the silent,** *brj̀ód-pa* **the soft, yet audible pronouncing of spells** etc., *bzlas-brj̀od* signifying both together; *bzlas-brj̀ód byéd-pa* to mutter over *Glr.*; *mú-stegs-pai bzlas-brj̀ód* Brahmanical spell-murmuring *Thgy.*

བཟླུམ་པ་ *bzlúm-pa* v. *zlúm-pa.*

བཟློ་བ་ *bzló-ba* v. *zló-ba.*

བཟློག་ *bzlog* **the contrary, the reverse,** *ṕrá-ba-las bzlog sbóm-po* the contrary of thin is thick *Lex.*

བཟློས་ *bzlos*, v. *zló-ba.*

འ

འ *a*, 1. a letter peculiar to the Tibetan language, which, contrary to ཨ (q.v.) denotes the pure vowel, without any admixture of a consonant sound. The difficulty which attaches to the articulation of this vowel, requiring an opening of the glottis

before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explications. — 2. numerical figure: 23.

འ་ཅག *ˏá-čag*, *Cs.* **we**, v. *ˏú-čag.*

འ་ཅི *ˏa-či* n. of a country *Glr.*

འ་ཏི་ཝ *ˏa-ti-wa*, with *lóg-pa*, *Sch.:* **to perform somersets, to tumble over, to roll.**

འ་ན་ཡང *ˏa-na-yaṅ* **although**, *Sch.*; *ˏa-na-ma-na Sch.*; **perfectly alike, having a striking resemblance** (?).

འ་མ *ˏá-ma* **but**, e.g. *ˏá-ma ma rjed čig* but do not forget! *Cs.*

འ་འུར *ˏa-úr Sch.:* **'shaking or rattling sounds'** cf. *ˏur-ˏúr.*

འང *ˏaṅ* 1. like *yaṅ*, attached to conjunctions, and corresponding to the English **ever, soever,** after vowels, col. also after consonants, e.g. *nam-ˏaṅ.* — 2 *ˏáṅ-sgra, bóṅ-bui Cs.* the braying of an ass.

འང་ཀེ *ˏáṅ-ke* (not ident. with *ǎṅ-gi* number), a mystical character, frq. occurring in certain finical ornaments or flourishes called *sbrúl-mgo*, occasionally also in written words.

འབ་པ *ˏáb-pa Ts.* **to bark.**

འར་པོ, འར་ཅན *ˏár-po, ˏár-čan Ts.* **angry** = *γtúm-po.*

འར་བ *ˏár-ba C.* **lot**, *rgyáb-pa* to cast, = *rgyan rgyáb-pa.*

འར་འུར *ˏar-ˏúr* v. *ˏur-ˏúr.*

འར་ཡང *ˏár-yaṅ* **also, too, likewise** *Sch.*

འི *ˏi* 1. num. figure: 53. — 2. *W.* demonstr. pron. inst. of *˳di*, **this**, also *'í-po.*

འུ *ˏu* 1. num. figure: 83. — 2. sbst. **kiss,** v. *ˏo.* — 3. also *ˏo, Cs.:* demonstr. pron., **this**, *ˏú-ni-ru, ˏú-nir, ˏó-nir*, **hither**; *Ts.* **wú-ahi** **this.**

འུ་སྒྲ *ˏú-sgra Glr.* **noise of many foot-steps,** prob. = *ˏúr-sgra.*

འུ་ཅག *ˏú-čag* 1. also *ˏó-čag Glr., ˏó-čog Thgy., ˏú-bu-čag Dzl.* pers. pron. **we.** — 2. **chimney** *W.* (?).

འུ་ཐུག *ˏu-túg Sch.:* 'Lüderlichkeit, auch ཨུ་ཚུགས *'u-ťsúgs'*; but in *W.* **'un-ťug čó-če** means **to break out into a violent passion,** and **'ún-ťug-ḱan* or *-čan** **angry**; in *C.* **mú-ťug-pa** and **dúg-ťug-pa** **to be at a loss**; so also in *Mil.*

འུ་བུ *ˏú-bu* v. *ˏú-čag.*

འུ་རུ་རུ *ˏu-ru-rú Sch.* = *ur.*

འུ་ལག *ˏu-lág* **compulsory post-service**, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; *mí-la ˏu-lág skúl-ba* to impose such services, by exacting porters etc. *Pth., ˳gél-ba* id.; *skyél-ba* prob. to forward by Ulag; (*Cs.* limits the signification too much).

འུ་སུ *ˏú-su Lt.* **coriander seed.**

འུག་པ *ˏúg-pa*, **owl**, *Lt.*; *ˏug-rgán Sch.* the great horn-owl, *ˏug(-gu)-čúṅ* the little owl; *ˏug-míg* owl's eyes (*Cs.* 'large languishing eyes', *Sch.:* 'large protruding eyes'); *ˏúg-mig-čan* having such eyes, *ˏúg mig-pa* or *-ma* a goggle-eyed man or woman *Cs.* — 2. *Ld.* also for *yug-po* **oats.**

འུག་སིངས *ˏug-siṅs* v. *siṅs-po.*

འུད *ˏud* 1. *Cs.* **swaggering, bragging, bombast, fustian**; *ˏud čer smra-ba* to swagger, brag, gen. **wur šẹ-pa**, *C.* — 2. = *yud Thgy., ˏud-kyis,* **in a moment, instantly, suddenly.** — 3. **command, order** (?), *Sch.:* *ˏud-sgrog-pa* to make known an order.

འུབ་པ *ˏub-pa* **to sweep** or **rake together** with one's hands, *paṅ-pas ˏub-kyis bsdus-te Pth.* with the arms gathering all into one heap.

འུམ་བུ་གླང་མཁར *ˏum-bu-glaṅ-mḱar* n. of the palace of the ancient Tibetan king **Thothori**, *Glr.*

འུར *ˏur* 1. **noise, din, clashing, cracking, roar** of a tempest etc., but also and not less,

a low, humming noise, *rná-bai bú-ga bkág-pai tse ˛ur-˛úr žés-pai sgra* the humming in the ears produced by stopping them *Wdṅ.*, *˛ur-˛úr-po-yi sgra* id. *Wdṅ.; rná-ba ˛úr-la ˳k̔rog* there is a buzzing in my ear *S.g.; ˛ur ldaṅ* or *˳byuṅ* a noise is heard; *Cs.* more particularly: **talk, babbling, chit-chat,** *˛ur-γtoṅ-ba* to talk, to chat; **toṅ-˛ur** *C.* (lit. *stoṅ*) bragging, humbug; *˛ur - sgra* = *˛ur* noise caused by many voices, many footsteps, cf. *˛u-sgra*; of the howling of a tempest, *˛úr-sgra č̀e* although it (the thunder) makes a great noise *Mil.*; *˛ur-tíṅ* a brass basin, used to make a noise by striking it *Sch.*; *˛úr-ba* sbst. **a humming insect, beetle** *Sch.*; vb., **to be noisy, chattering,** *Cs.; dga - grágs ˛úr-te* shouting, rejoicing *Mil.*; **˛ur čó-če** to set a dog on a person *W.*; **˛ur bšád-pa, ˛ur-brdáb btáṅ-ba** *C., W.* to exaggerate, brag, boast. — 2. *bag - dró ˛ur -˛úr Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. **wur gyág-pa** *C.*, **'ur gyáb - če, táṅ - če** *W.* to smooth, v. *dbur-ba.* — 4. *˛úr-rdo* a sling *Sch.*, *˛úr-rdo ˳p̔én-pa* to throw with a sling.

འི་ *˛e* num. figure: 113.

འོ་ *˛o* I. num. figure: 143. —

II. sbst. 1. provinc. *˛u* **kiss** (चुम्ब), *˛o byéd-pa* **to kiss** *Lt.*, *k̔á-la* on the mouth *Pth.; p̔yag, žabs* resp. on the hand, the foot *Cs.*; *˛o γtóṅ-ba Cs.*, **'u lán-če** *W.*, = *˛o byed-pa.* — 2. v. *˛o-ma.* —

III. pron. 1. pers. pron. **we,** v. *˛u-čag.* — 2. dem. pron. **this** *Cs.* v. *˛u* III. — IV. interj. (*o ˛ŏ*) 1. like **oh, yes!** as a reply: *˛o lágs-so* oh very well! *Mil*; **'o yóṅ-ṅog, 'o ḍig-gog, 'o gyál-log** *W.*, **˛o yóṅ-ṅe** *C.* well! it's all right to me! well, do so! — *˛o˛o, ˛ŏ˛ŏ,* so! well! very well! in *W.* it is a common reply, indicating nothing more, than that attention has been paid to the words spoken, like the English well! indeed! — 2. as a positive affirmative, **yes!** *W.*, cf. *˛o-ná.*

འོ་སྐོལ་ *˛ó-skol,* also with *rnams* and *čag,* (*Cs.* also *˛ú-skol*), *Ld.* *á-χŏ*, **we,** *Mil., Tar., Thgy.,* e.g. (if all men must die), *˛o-skol lta či smos* of course also we *Thgy.*; it is very often used as a reciprocal pronoun: *˛ó-skol ma ši p̔rád - pa* the fact, that we have seen each other once more before we die *Mil.*

འོ་བརྒྱལ་ *˛o-brgyál,* resp. **fatigue, weariness, want,** any kind of hardship, **p̔éb-lam-la ob-gyál ma kyód-da** *W.* has not your walk hither fatigued you? *˛o-brgyál yóṅ-lugs* the getting into difficulties *Mil.;* more frq. as vb.: *˛o-brgyál-ba, k̔yéd-čag-rnams ˛o ma brgyál-lam* are you perhaps fatigued? *Glr.; žabs-tóg ˛o mi brgyal-ba ˳bul* a short expression for: everything shall be at your service, so that you shall not want anything *Mil.; ˛o-re-brgyál* = *˛o-brgyál* 1. **trouble, drudgery, annoyance** *Mil.* 2. **decay, decline, ruin,** of religion, usages etc.

འོ་སྙིག་ *˛o-snyig* **sour cream** *Sch.*

འོ་སྙིགས་ *˛o-snyigs* **birch-tree** *Sch.*

འོ་དོད་ *˛o-dod* **lamentation, wailing, cry for help,** gen. as vb. *˛o-dód ˳bód-pa* to lament, to call for help *Glr., Pth., Wdṅ.; ˛o-dód-pa* one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

འོ་ན་ *˛o-ná* (cf. *˛o, ˛on, ˛ón-kyaṅ*), comes nearest to the Greek ἀλλά, used esp. to introduce a new thought or proposition in speech: **now,** what shall you do in that case? *Dzl.;* **well,** what did he say? *Dzl.;* **well,** I hope you have at least . . . *Dzl.;* **why, ay,** *Mil.*; **but now** *Thgy.;* **but,** the Latin *autem,* when a new clause is added *Mil., Thgy.;* **yea,** in a climax, e.g.: I met with a naked man, yea, an insane ascetic *Mil.* — 2. as an answer in the affirmative, **yes** *W.* —

འོ་མ་ *˛ó-ma* **milk,** *˛ó-ma ˳jò-ba* **to milk** *Glr.*; *snyól-ba* to let it curdle *Cs.*, *srúb-pa* to churn it *Cs.; ˛ó-ma čags* the milk thickens, coagulates *Cs.* —

Comp. *˛o-t̔áṅ* 'milk-meadow', the plain in which Lhasa now stands; of the former lake, *˛o-t̔áṅ-gi mts̔o Glr.*, a sedgy moor is said to be still remaining. — *˛o-t̔úg* milk-soup *Tar.* — *˛o-t̔úd* cheese, v. *t̔ud.* — *˛o-˳t̔úṅ* suckling-child, baby, = *žo-˳t̔uṅ.* — *˛o-*

snód milk-vessel. — *o-sprí, o-srí,* cream. — *o-már* 1. milk and butter *Sch.* 2. termin. of *ó-ma* into the milk. — *o-zó* milk-pail.

འོམ་ཟི་ཟི་ *o-ma-zi-zi W.* **pater-noster pea,** the seed of Abrus precatorius, used as beads for rosaries.

འོ་ཡོ, འོ་ཡོག་ *o-yó, o-yóg* **terrier** *Sch.*

འོ་རེ་བརྒྱལ་ *o-re-brgyál* v. *o-brgyál.*

འོ་ཤོ་ *ó-šo W.*, only in *'ó-šo táṅ-ce* or *gyáb-ce** **to laugh at,** deride, to feel a pleasure at the misfortune of others.

འོ་སེ་ *o-se* **mulberry,** *ó-se-šiṅ* mulberry-tree; *ba-ós Med.*, perh. strawberry spinach, Blitum, which in *W.* is called *ba-o-se,* cow-mulberry.

འོག་ *og, W.* **yog*, Ts.* **wág*, 1. root signifying **below,** or with reference to time, **after,** opp. to *goṅ; óg-tu, W.* **yóg-la** 1. adv. **down, below, underneath; afterwards, later;** in paging books it denotes the second page of a leaf, v. *goṅ;* it is used as an expedient to correct errors in numbering, or to make additions, as with us e.g. 'page 24, b'. 2. postp. **under,** with accus., less frq. with dat., **down from; after** (as to time, rank, succession). — *óg-na, W.* **yóg-na**, 1. adv. **underneath, below.** 2. postp. c. gen. **under, after.** — *óg-nas, W.* **yóg-nas** 1. adv. **from under, from below.** 2. postp. c. genit. **forth from below** *óg-tu júg-pa* to put underneath, to subject, subdue *Glr.*; *k'a-óg Ts.* = *óg-tu,* e g. **šiṅ-gi k'a-wág** under the tree; sometimes (less corr.) with accus. inst. of genit., also *og* alone, inst. of *óg-tu, óg-na:* **Ru-tog Gu-lab-siṅ 'og mi dug** *W.* Rutog does not stand under, is not subordinate to, Gulab Singh; *ldiṅ-og* the division of soldiers under the Dingpon, or a century (division of hundred); *bcu-og* a body of ten men under a *bcú-dpon* or corporal. — 2. testicles, of animals, *og-can* not castrated; **wog cẹ'-pa** (*spyad-pa*) to cover, copulate *C.*

Comp. and deriv. *óg-sgo* the lower orifices of the body for the discharge of the excretions, *óg-sgo gnyis S.g.*; more partic. the anus *Pth.* — *og-rdo* anvil *Sch.* — *og-pag* v. *pag.* — *óg-ma* adj. the lower, later, following one, *dei óg-ma* the one following after that, the second in turn; **lá-mẹ saṅ ge-nyén yóg-ma žig dug** *W.* a Genyen is inferior to a Lama. *og-min,* अकनिष्ठ, 'the not inferiors' i.e. the highest, the inmates of a certain heaven inhabited by gods, or also that heaven itself. — *óg-rol-tu* = *óg-tu Tar.* — *og-rlúṅ Lt.* vapour, flatulence. — *og-šál* crop, craw of birds.

འོང་བ་ *óṅ-ba,* pf. *oṅs,* imp. *šog, B.* and *Bal.* (*'óṅ-cas*), for which in common life almost always, and in more recent literature not seldom, *yóṅ-ba, W.* **yóṅ-ce**, is used, 1. **to come,** *ma óṅ-ba mt'óṅ-nas Dzl.* when he saw his mother coming; *náṅ-du oṅs, Dzl.* he came in; *p'yir oṅ-ba Glr.* to come back; *mi gnyis ṅai drúṅ-du óṅ-rgyu yin-pa Glr.* two men that were about to come to me; *óṅ-bai lám-du Pth.* when being on their way; *tí-se-la sgóm-du yóṅs-pa yin Mil.* we come to the Tise in order to meditate; *óṅs-pa légs-so* you are welcome *Cs.*; *ṅas o-dód byas kyaṅ óṅ-mk'an med Pth.* although I was crying for help, nobody came; *k'yer óṅs-so Glr.* they came to bring, they brought with them; *k'rid-šog* bring hither! *k'rid óṅs-so Glr.* they brought thither; with reference to time: *ma-óṅs-pa* not yet come, i.e. future, *dus* etc. very frq.; also poet.: *ma-óṅs dón-du* for the benefit of those that are to come, i.e. of posterity; *c'aṅ yóṅ-bai rigs, Wdṅ.*, the kinds (of cerealia) from which beer comes (is made). — 2. **to happen,** *yód-pa yóṅ-gin dúg-pas Mil.* as it sometimes happens that there are . . .; more frq. **to occur, to be met with,** *grén-bu oṅ gyúr-na* whenever an e occurs, wherever an e stands *Gram.*; *mii yul-na mi oṅ* such a thing does not occur on earth *Glr.*; **di-ru mi yóṅ(-ce)** *W.* that is not to be met with here. — 3. **to fall to the lot of, to be given, to come upon,** c. dat., *sras óṅ-bai gsól-ba btáb-bo Pth.* she prayed that a son might be given to her; **k'o-la nad yoṅs** *W.* a disease came upon him; **sód-nyom yoṅ** I receive alms, **sod-nam yoṅ** I acquire merit *W.*; to come in, *yoṅ-sgo* income, revenue *Schr.*, cf. *yoṅ-*

t̓aṅ sub t̓aṅ 2. — 4. **to be suitable, practicable, to do,** *bstán-pa γčig-la stón-pa γnyis mi ˏóṅs-pas Glr.* as two preceptors for one doctrine will not do; *yúl-du lóg-pa mi ˏóṅ-bas Glr.* as a journey home is not practicable; *ˏo-yóṅ-ṅog* v. *ˏo*; *lás-la óṅ-bai bár-du* as long as he was fit for work; **to go on well, to do well** *C.*, **da yóṅ-ṅa* W.* will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries **shall** and **will**, as becomes evident from such expressions as the following: *ˏči-ba nam yoṅ č̓a med Mil.* when dying comes, i.e. when we shall die, is uncertain; *mdog ˏgyúr-ba ˏoṅ Glr.* a change of colour is coming, i.e. the colour will, or is going to, change; *ˏgró-ba mi yoṅ-bar ˏdug Mil.* I am not likely (*dúg-pa*, 4) to go there any more; **t̤el-če mi yoṅ* W.* he will not be put to shame, not be disappointed; also with the supine: *srog daṅ brál-bar ˏgyúr-du ˏoṅ Dzl.* it will even come to his dying, it will be his death; *zós-su ˏoṅ Dzl.* he will even get so far as to eat . . .; *ši-bar ˏoṅ* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *γnaṅ-ste ˏoṅ Pth.* he will assent to it, allow it; *γčig min kyaṅ γčig yin-te ˏoṅ Glr.* if it is not the one, it will be the other; *sleb yoṅ* he will come *Mil.* and in *C.* very common; *yid-čés mi ˏoṅ* they will not believe it; it is also used to express the passive voice, and the English **to become, to grow, to get:** *šés-na ṅa γsod ˏóṅ-bas Glr.* as I should be killed, if she heard of it; **zer yoṅ* C.* so it is said, expressed, i.e. this is the usual way of expressing it; **p̓él-te yoṅ* W.* it is getting larger, increases; or with a noun: *smin ˏoṅ Glr.* it is growing ripe; *rgyál-po ˏbaṅs-su ˏoṅ Ma.* the king becomes a subject.

འོང་མོལ་ *ˏoṅ-mól Ld.* for *ˏól-mo.*

འོད་ *ˏod*, **light, shine, brightness,** *šar* flames up, shines, *ˏp̓ro* spreads, proceeds from; *ˏod spró-ba* to emit light, *bkyé-ba* to spread *Sch.*; *ˏod lham-mér mdzád-pa* resp., to shine with a bright light *Sch.*; *ˏod k̓éṅs-pa* filled with light *Sch.*; *lús-la ˏod yód-pa* self-luminous, a property of primeval man *Glr.*; *nyi-ˏód* sun-light, *zla-ˏód* moon-light, *skar-ˏód* star-light *Cs.*; *γnam-ˏod* brightness of the night-heavens, zodiacal-light *Cs.*; *me-ˏod* fire-shine *Cs.*; lustre, brightness, of polished metal, *ˏod byín-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, **k̓áṅ-pe 'od p̓élte yoṅ** the splendour of the house increases, **bud č̓a dug** declines, decays *W.*; *ˏod daṅ ldán-pa B.*, *ˏód-čan* 1. **luminous, emitting light;** 2. **bright, polished.** 3. **light,** **da 'od-čan č̓a yin* W.* now it will grow light. 4. **of a fine colour, of a blooming appearance** *Glr.* 5. **beautiful, splendid, stately;** *ˏod-med*, vulgo *ˏod-med-k̓an*, the contrary.

Comp. *ˏod-kór* or *skor* a luminous circle *Lex.* — *ˏod-dkar* 1. white light. 2. symb. num.: 1. — *ˏód-čan*, v. above. — *ˏod-dpag-méd*, अमिताभ, also *snaṅ-ba-mt̓a-yás* the fourth Dhyani-Buddha, v. *saṅs-rgyás.* — *ˏód-spro* (or *ˏp̓ro?*) light? — **ŏd-t̤o* W.*, **ód-t̤o tog** hold up the light! **ód-t̤o bu** glow-worm, fire-fly; *ˏod-ˏp̓ro* sometimes occurring in the names of gods. — *ˏod-γzér* ray of light *Dzl.* and elsewh. frq.; *ˏod-γzér-čan* n. of a god, *ˏod-γzér-čan-ma* of a goddess *Do.* — *ˏod-srúṅ* n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — *ˏod-γsál* 1. a bright light or gloss, *ˏod-γsál mdaṅs daṅ ldán-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, *ˏod-γsál-gyi ṅáṅ-nas γzígs-te Mil.* knowing, beholding, by means of prophetic light.

འོད་མ་ *ˏód-ma* **cane, bamboo,** *ˏód-ma t̓sal*, वेणुवन, cane-grove; such a grove near Rājagriha was a favourite retreat of Buddha.

འོན་ *ˏon W.* **but** (*sed, autem*); (not so often used as in English).

འོན་ཀྱང་ *ˏon-kyaṅ* **but, yet, notwithstanding** *Dzl.* and elsewh., frq. in *B.*; rarely *ˏon-yaṅ* for it *Mil.*; it stands at the beginning of sentences, but is also preceded by a gerund with *-kyi*, in which case it is almost pleonastic; *Lexx.* give उताहो as the

Ssk. word for it, which however seems not to agree with its use.

འོན་དང་ ˛*ón-taṅ* = ˛*ón-kyaṅ Lex.*

འོན་ཏེ་ ˛*ón-te B.* and *C.* **or if not, or else, or also,** in double-questions after the termination *am* of the first question.

འོན་པ་ ˛*ón-pa* 1. **deaf,** also **to be deaf;** ˛*ón-pa-pa,* ˛*ón-pa-po,* ˛*ón-po* a deaf man, ˛*ón-pa-mo,* ˛*on-mo* a deaf woman *Cs.*; ˛*on-loṅ* deaf and blind. — 2. **to give, to bring,** chiefly as imp. ˛*ón-čig Dzl.*

འོན་སེང་ ˛*on-seṅ,* with *byéd-pa,* **to pay attention, to watch, to spy** *Sch.*

འོབ་ ˛*ob* 1. also ˛*obs* **ditch, trench, pit** *Dzl.*; *me-˛ób* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yob.*

འོམ་བུ་ ˛*óm-bu* 1. **tamarisk,** Myricaria *Med.* not unfrequent near the rivers of Tibet. — 2. *Sch.*: 'a town, settlement' (?).

འོར་ ˛*or* 1. **dropsy,** viz. the species **anasarca,** nif., = *págs-ču*; *dbu-˛or* prob. id. *Med.* — 2. **eddy, whirlpool** *Sch.*

འོར་བ་ ˛*ór-ba* 1. **to put** or **lay down** *Cs.* — 2. **to feed,** e. g. a little child *W.*

འོལ་ ˛*ol* **clover, trefoil,** viz. snail-clover, medic, (Medicago); ˛*ol-táṅ* a plain covered with such clover; *'*ol-kyog** *W.* snail.

འོལ་མདུད་ ˛*ol-mdúd* v. '*ol-mdúd.*

འོལ་པ་ ˛*ól-pa* **vulture** *Sch.* (?)

འོལ་སྤྱི་ ˛*ól-spyi* **in a general way, generally speaking, about,** ˛*ól-spyir* id. *Sch.*; ˛*ól-spyi tsám-du dus mnyám-mo* they are about contemporaries *Tar.*

འོལ་བ་ ˛*ól-ba* **black horse** *Mil., Ld.-Glr.* (*Ts.* **wál-ba**).

འོལ་མོ་ ˛*ól-mo Ld.* **oṅ-mol** **besom, broom, brush,** *stag-˛ól* birch-broom, *zed-˛ól* hair-broom *Cs.*

འོལ་མོ་སེ་ ˛*ol-mo-sé Wdṅ.* an officinal plant; *Cs.*: '˛*ol-ma-sa* 1. a certain small berry. — 2. a small weight'.

འོས་ ˛*os* 1. v. the following. — 2. v. ˛*o-se.*

འོས་པ་ ˛*ós-pa* 1. vb. and adj. **to be worthy, suitable; becoming, appropriate,** with termin. inf., in later times and vulgo, with the root, *sbyín-par* ˛*os* it is becoming, it is meet to give; ˳*di γzígs-par mi* ˛*os* it is not decent to see this; **ka-lón čá-če* '*os** *W.* he is worthy to be a vizier; **ĭ-sam la taṅ mi* '*os** *W.* he is not worth such high wages; **la nán-te taṅ* '*os** *W.* he deserves extra-pay; *yid-smón* ˛*os* to be wished, desirable; *p̒yag bya-bar* ˛*os-par* ˳*gyur* he becomes adorable; *stód-˛os* to be praised, laudable; *bkúr-˛os* deserving honour *Cs.*; *t́ams-čád-la p̒óg-˛os-pai čád-pa* the punishment condign to all; rarely with genit.: *kún-gyis bkúr-žiṅ mčód-pai* ˛*os Mil.* he is deserving of universal honour and respect, and even: *rjei* ˛*os min* he was not worth to be a king, for which more frq. the termin. is used: *γtsó-mor* ˛*ós-pa žig Glr.* the one that is the most deserving of being mistress, i.e. she that has the genteelest appearance, that is most of a gentlewoman; *grógs-su* ˛*ós-pa* he is worthy to be his colleague, nif. *Mil.* — 2. more particularly in colloquial language: **right,** *W.* **ós-čan, ǒ-šan**; with a negative **mi-ós-pa, os-méd, os-mín** *W.*, **mi-ǒ-pa** etc. *C.* wrong (for the *rígs-pa* and *mi-rígs-pa* of earlier lit.); *mi* ˛*ós-pai spyod-pa byed-pa Glr.* to entertain illicit intercourse; *rdzas* ˛*ós-pa* a lawful, *mi* ˛*ós-pa* an unlawful matter *Schr.*; **ǒ-min-ghi ṭim-gál** *C.* a wrong, immoral act, sinful transgression; *'*os mi-ós ʒé-če** *W.* to discern between right and wrong; with regard to a man's words, **credible, trustworthy,** or the contrary. — *Sch.* has besides: ˛*os či yod,* 'what other means or way is there?' and: ˛*os spyi-ba* 'to finish (a thing) for the most part; to be good or tolerably good' (??).

ཡ

ཡ *ya* 1. the consonant **y**, pronounced like the English initial **y**, in yard, yoke etc., in *C.* deep-toned; *yá-btags, yá-ta Glr.* the subscribed y or ꒷. — 2. num. fig.: 24.

ཡ་ *ya* I. often with *γċig*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *mig ya-γċig lóṅ-ba Pth.* blind of one eye; *lham ya-γċig Glr.* one of a pair of boots, an odd boot; *lag-pa ya-γċig-tu γser ťogs, lág-pa ya-γċig-tu bú-mo ǩrid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stóṅ-pa daṅ γsál-ba γnyis ya ma brál-bar Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-gyál* one of several, e.g. of three things *Gram.*; of six *Lex.*; **yá-do** in *W.* the common word for *grogs* or *zlá-bo* **associate, companion, assistant,** **yá-do ċó-ċe** to assist; **nyī-ka ya yọ'* C.* they are equal to each other, a match, one as good as the other, **ǩó-la ya mé',* or *ǩọ ya ǰhé'-ǩẹn mi dug* C.* he finds none that is a match to him, **di lẹ́-kẹ ya ṅẹ mi ťub* C.* I am not equal to the task; *ǩai ya* v. *ǩá-ya*; *ya-méd = do-méd*; *˳ťáb-ya* adversary, antagonist; *ya-žár* one-eyed; *ya-ma-zúṅ* and *ya-má-brla, ya-ya* v. below. —

II. root signifying **above, up** etc. (opp. to *ma*), cf. *goṅ*; adj. *yá-gi* (also *yá-ki Mil.*), *p̔u yá-gi* the upper or highest part of a valley *Glr.*, *rí-bo yá-gi* the hill up yonder *Mil.*; *yá-gi* upper = heavenly *Mil.*, opp. to *má-gi*; *yar* and *yas* v. the respective articles; the word, otherwise, occurs only in compounds: *yá-rkan* palate; *ya-gád* (for *skad*) ladder *Sch.*; *ya-góṅ* above, over *Sch.*; *ya-mgál, ya-mčú, ya-ťém, ya-ťóg, ya-rábs, ya-ré, ya-só* v. *mgal* etc.; *ya-mťá* the upper end, i. e. the beginning e.g. of a word, opp. to *ma-mťa* the end *Cs.*; *yá-sa* **esteem, honour, love,** shown to a person *W.* (= *že-sa B., C.*), **yá-ṡẹ spé-ra** expressions of respect; **yá-ṡẹ p̔i-la zér-na** if one speaks respectfully; *ya-ṡa-méd-ǩan* uncivil, regardless, reckless, unfeeling; **yá-ṡa ċó-ċe** to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *má-ṡa,* which however is less in use.

ཡ་ཁ་ *yá-ǩa* **mutual revilings** *Ma.*: *ma smád-la yaṅ yá-ǩa sgrags* mother and children abuse one another. *Cs.*: *yá-ga* bad reputation (?).

ཡ་རྒྱལ་ *ya-gyál* v. *ya* I.

ཡ་ང་(བ་) *yá-ṅa(-ba) C.* also **yá-ṅa-bo** (prob. for *γya ṅán-pa*) **shuddering, fright, anguish,** with genit. or accus. of that which is the cause of it *Do.*; *yá-ṅa-bai dmag-ťsógs Mil.* a formidable host; *yá-ṅai gegs* terrible danger *Pth.*

ཡ་ཏ་ *yá-ta* v. letter *ya*.

ཡ་ཏྲ་ prop. ཡ་ཏྲཱ་ *ya-tra* (procession and feast, in honour of some idol) *W.*: **festivity, reveling,** in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

ཡ་དོ་ *yá-do* v. *ya* I.

ཡ་པོ་ *yá-po* **butcher; executioner** *Schr.*

ཡ་བ་ *yá-ba* prob. = *γya-ba.* — *Mil.?*

ཡ་བ་ཀྵཱ་ར་ *ya-ba-kṡā-ra Ssk.* **saltpetre** *Med.*

ཡ་མ་ *yá-ma* 1. **the temples.** — 2. **a severe cold, catarrh.** *Med.*; **yá-ma rag* W.* I have a bad cold. — 3. n. of a goddess, = *brtán-ma*.

ཡ་མ་ཟུང་ *ya-ma-zúṅ* **unsymmetrical, incongruous, not fitting together,** e. g. two unequal shoes; of religions, languages,

customs, that have sprung from heterogeneous elements; of behaviour: **inconsistent; unheard of, prodigious,** *čo-ˌṗrúl* magic feats *Tar.*

ཡ་མ་བརླ་ *ya-ma-brla, *ya-má-la*, Ü: ya-ma-la-po, Ts.: *ya-ma-lẹn-te*, Lis.:* = *snyíṅ-po-med-pa, mi-bdén-pa* **vain, unstable, fickle, not to be trusted** or **depended upon.**

ཡ་མཚན་ *yá-mṫsan* 1. **wonder, miracle, supernatural occurrence,** adopted also as the term for the miracles of Scripture *Chr. Prot.; ltás-sam yá-mṫsan či byuṅ Dzl.* what signs and wonders have happened? *yá-mṫsan-du ˌgyúr-ba Dzl.* to happen, to come to pass in a marvelous manner; *yá-mtsan-ste Pth.* being a wonderful man; *ḱyód-la ˌdi-tsam rig-pa-méd-pa ni yá-mtsan-čeo* that you are so ignorant is very strange (wonderful); **yá-ṫsẹm-po* C.* marvelous, miraculous; *yá-ṫsam-čan* id. *Schr.* — 2. **wonder, astonishment, amazement,** *rgyál-po yá-mṫsan čén-po skyés-te Tar.* the king greatly wondering; **yám-ṫsan ṫsór-če, čó-če* W.* to wonder; *yá-mṫsan-gyi γnás-so Tar.* it is a thing to be wondered at; *dé-tsam yá-mṫsan-rgyu med Mil.* that is not so very astonishing.

ཡ་ཡ་ *yá-ya* 1. *Cs.:* **differing, diverse,** *yá-ya-ba* **diversity;** *yá-ya-bor gyúr-ba Sch.:* a subject of dispute, contrariety of opinion. — 2. *γyá-ya.*

ཡ་ཡོ་ *ya-yó* **crooked, wry,** col. *Cs.*

ཡ་ལད་ *ya-lád* **corselet and helmet, mail, armour,** *γsér-gyi* of gold; also fig. *B.*

ཡ་ཤ་ *yá-ša* v. *ya* II.

ཡ་ཧུ་དཱ་ *ya-hu-dá* **Judah,** *ya-hu-dá-pa* **jew** *Chr. Prot.*

ཡ་ཧོ་ཝཱ་ *ya-ho-wá* **Jehovah** *Chr. Prot.*

ཡག་པ་ *yág-pa* **a small mattock, hoe,** *čág-yag* iron hoe, *šiṅ-yag* wooden hoe *Ts.*

ཡག་པོ་ *yág-po,* prov. also *ˌǰág-po,* seldom in B., but otherwise common in *C.* and *W.* **good,** in all its significations, both as to men and things, = *bzáṅ-po*; **dei ṗi-la di yág-po* W.* for that purpose this is good, fit, serviceable; **yág-po ǰhé-pa* C.*, **čó-če* W.*, c. c. *la,* **to caress, to flirt,** also in an obscene sense; *yág-po yág-po* well, well!

ཡང་ *yaṅ* 1. (accented), **again, once more; likewise, also, further,** frq., *yaṅ yaṅ Mil., yaṅ daṅ yáṅ-du Tar., yáṅ-nas yáṅ-du Dzl.* **again and again;** joined to adj. and adv. denoting a higher degree, **still:** *yaṅ čuṅ Mil.* still smaller, *ˌdi ci-yaṅ-las yaṅ dgá-ba žig byuṅ Mil.* that was still more pleasing than any thing before; *yáṅ sgos Mil.* still more in detail; **yáṅ-ṅon-žag* W.* the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. *kyaṅ,* after vowels often *ˌaṅ,* **also, too,** the Latin *quoque, ṅa yaṅ, bdag kyaṅ* I too; *bu čé-ba yaṅ Dzl.* my eldest boy too; *bsód-nams daṅ yaṅ ldán-pa Dzl.* having also merit; *yaṅ — yaṅ —,* both — and —; *ˌdi yaṅ — de yaṅ* both this and that, *ṗyi-rol yaṅ naṅ yaṅ* both outside and inside; followed by a negative, **neither — nor;** *yaṅ* singly, with a negative: **not even,** *kar-šá-pa-ni γčig kyaṅ mi sbyín-no Dzl.* I shall not even give a cowry for it; *yaṅ* with a comparative (as above) **still,** *sṅár-bas kyaṅ lhág-par* still more than formerly; as effect of a preceding cause, **so then,** *kyeu de yaṅ ṫse ˌdas-so Dzl.* so then the boy died, *bsád-pa yaṅ graṅs-méd-do Dzl.* so then there were people killed without number; emphat., **even,** *ríṅ-por ma lón-par smra yaṅ šés-so Dzl.* within a short time he was even able to speak; *sṅa-čád kyaṅ Dzl.* even before this; *kar-šá-pa-ni ˌbum yaṅ* even so much as a hundred thousand cowries (I would give); also joined to a verbal root: *ṫams-čad ˌdus kyaṅ* even if all without exception be gathered; **although,** *btsal kyaṅ ma rnyed* although they were seeking, they did not find, or, they were seeking indeed, **but** did not find; this latter turn is frequently used, where we use **but, yet, nevertheless** etc.

ཡང་སྐྱར་ *yaṅ-skyár* 1. sbst. **postscript.** *Cs.* — 2. adv. **again, afresh, anew** *C.*

ཡང་གེ་ *yáṅ-ge* v. *yáṅ-po.*

ཡང་སྒོས་ *yáṅ-sgos* v. *yaṅ* 1.

ཡང་ཅར་ *yáṅ-čar Bhot.* and *Schr.*

ཡང་ལྕི་ *yaṅ-lči* v. *yáṅ-po.*

ཡང་འཇུག་ *yáṅ-ˌǰug* the second of two final letters, viz. *s* after *g*, *ṅ*, *b*, *m*.

ཡང་ཏྲི་, ཡང་གི་ཁ་ *yáṅ-tri, yáṅ-gi-ḱa* (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. *W.*

ཡང་དག་པ་ *yáṅ-dag-pa* v. *dág-pa.*

ཡང་ན་ *yáṅ-na* **or**, in *B.*, com. pleon. after the affixed *am* (*gam*, *nam* etc.), which in itself already expresses the **or**; it is also preceded by *daṅ*; **further**, *Thgy.*; **either — or —**, *yaṅ-na* (*ni*) — *yaṅ-na* (*ni*) —.

ཡང་སྤྲུལ་ *yáṅ-sprul* v. *sprúl-pa.*

ཡང་པོ་ *yáṅ-po Cs.*, **yáṅ-mo* C.* and *W.* **yáṅ-ghe* Ts.* adj., *yáṅ-ba* adj. and sbst., **light, lightness,** opp. to *lči-ba*, q. cf.; — fig. *ˌǰam-žiṅ yáṅ-ba* what is soft and light, commodious and easy *Dzl.*; of food cf. *lči-ba* II.; **weak,** **de saṅ yáṅ-mo yin* W.* this is a weaker, less emphatic, word than that; **ṅo yáṅ-mo* C., W.* cheerful, happy.

ཡང་མ་ *yáṅ-ma* **early barley,** v. *nas* I.

ཡང་མེས་པོ་ *yáṅ-mes-po* **great-grandfather,** *yáṅ-mes-mo* **great-grandmother** *Sch.*

ཡང་རྩལ་ *yáṅ-rtsal* **very high skill, consummate art** *Mil.*

ཡང་རྩེ་ *yáṅ-rtse* **the highest point, summit,** fig. **the height of perfection.**

ཡང་ཚ་ *yáṅ-ťsa* **great-grandson** *Sch.*

ཡང་ར་ *yáṅ-ra W.* **buck, ram, he-goat,** = *ṕá-ra.*

ཡང་ལ་ *yáṅ-la* prob. = *yáṅ-na S.g.*

ཡང་སོས་ *yáṅ-sos* n. of a hell *Thgy.*

ཡངས་པ་ *yáṅs-pa* 1. also *-po*, **wide, broad, large,** *ťaṅ, sa-γží* a large or wide field, plain *Glr.*; *yaṅs-šiṅ rgya-če-ba* large and spacious, of a house *S.O.*; **gú-sa* (or *né-sa*) *yaṅ-pa dug* W.* here is much room; fig. **mig-yáṅ* C., W.* liberal, generous, bounteous; **yaṅ-méd-la, yaṅ-yáṅ-pa-la* W.* sudden, unexpected, unawares; **yaṅ-lúg čó-če* W.* to hang or throw a coat over, without getting into the sleeves; *yaṅ-šam byéd-pa* id., *Sch.*; **yaṅ-hlúb* C., W.* wide, of clothes. — 2. v. *γyéṅ-ba.*

ཡངས་པ་ཅན་ *yáṅs-pa-čan, Ssk.* वैशाली, *Dzl.* and elsewh., city in ancient India, now **Allahabad.**

ཡན་ *yan* (= *ya* II, opp. to *man* III q. v.) **what is uppermost,** *man-yan* **below** and **above** *Cs.*; *yán-na Cs.*: **above, in the beginning, in the first part;** gen. *yan* stands as adv. or postp. with accus., = *yán-la, yan-čád(-la), yan-čód(-la),* **above, in the upper part,** *lté-ba yan stéṅ-la yód-de Glr.* lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zúr yan-čád Dzl.* above the hips; *lo-brgyád yan-čád Pth.* above eight years old; otherwise when referring to time, always **till, to;** often preceded by *nas*, **from ... forth,** *Glr.*

ཡན་ལྗིང་ *yan-ljiṅ* **dulcimer,** musical instrument in *Ts.*

ཡན་པ་ *yán-pa* adj., **free, vacant, unoccupied, having no owner,** of places and things that are common property, like the air, rocks and stones etc.; *ḱyi yán-pa* a dog without a master, vagrant dog; *gral yán-la yod* there are yet places unoccupied; of fields: **untilled, fallow-ground;** *yan ḱyár-la ma ča*, v. *ˌḱyár-ba*; *yán-gar-ba* **separate, apart, by itself** *Liš.*, *rgyal-rigs yán-gar-ba žig* a separate dynasty, a dynasty of its own; *yán-gar-du* id., adv. *Was.* (281); *rgya-yán* the external world, *rgya-yán(-gyi) γnyén-pa Glr.* a helper from the external world; *sems rgya-yán-du ma šór-bar byos* take care that the mind be not distracted by outward things; **yan ča-če* W.* to disperse, **lug, nor ťsaṅ-ma, sam-pa yan soṅ* W.*, the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; *yán-du ˌǰúg-pa* to suffer (the sheep) to disperse on the pasture; *nad yán-*

pa wandering (contagious) disease, = *yams Sch.* (*yán-pa* to run about, to wander *Sch.*, is rather doubtful).

ཡན་ལག་ *yán-lag* 1. **member, limb**, *yán-lag lňa* arms, legs, and head *Mṅg.*; *yán-lag skyón-čan* an injured or defective limb *Lex.*; *yán-lag nyams-pa* weak in the limbs, decrepit, crazy, = *žá-ba Lex.* — 2. fig. **branch of a river, branch of a tree**; *dge-bsnyén-gyi yán-lag γzúṅ-bar bgyio Do.* was explained: I wish to be counted a branch, i.e. a member, of the community of novices; **appendage**, something subordinate to a greater thing, like **branch-establishment** *Tar.* 175, 3; also with reference to books: **appendix, supplement** *Tar.* — 3. **branch, section, separate part** of a doctrine or science, frq., a **particular head, point, thought**, in a treatise.

ཡབ་ *yab*, resp. for *p̓a*, **father**, *rgyál-po yab yum γsum Glr.* the king and his two consorts; *rgyál-po yab yum* denotes also king and queen as father and mother to the country *Glr.*; *yab rgyál-po-la γsól-to Dzl.* he said to his royal father; *yab-srás* **father and son**, in a spiritual sense: **master and disciple**; *yab-més* 1. **father and grandfather**. 2. **progenitor, ancestors** *Glr.*

ཡབ་པ་, གཡབ་པ་ *yáb-pa, γyáb-pa* 1. **to lock, lock up, secure, cover over** *Sch.*, *yab-ča* things well secured, under safe keeping; *yáb-yob-pa* to hide, conceal *Sch.*; *γyab* or *γyab-sa* **covered place, covert, shelter** *Sch.*; *yab riṅ-po* **portico, veranda**, e g. of the monastery at Tashilhunpo; *yab-ras* **awning, tent** *Sch.* — 2. *C.* **to skim, to scoop off**, from the surface of a fluid. — 3. *W.* **to move to and fro, hither and thither**, v. *γyób-pa.* —

ཡབ་མོ་, གཡབ་མོ་ *yáb-mo, γyáb-mo* 1. **the act of fanning, waving**, *lág-pa yáb-mo byéd-čiṅ ˳čí-ba* dying whilst waving the hand to and fro, considered as a sign of peace *Do.*; *gós-kyi yáb-mo byéd-pa Glr.* to beckon by waving with one's clothes; hence fig. — 2. **the bringing on, provoking**, *dgrá-boí* of an enemy *Mil.*, *˳p̓uṅ-γžii* a calamity *Mil.*; *yáb-mo ǰhé-pa* or *γyág-pa* to beckon to come, to bring (something adverse) upon one's self. — 3. **fan**, *rňa-yáb* a. a yak-tail fan *Cs.* b. kettle-drum stick *Sch.*; *sbraṅ-yáb* fly-brush *Cs.*; *rluṅ-yáb* ventilating- or cooling-fan *Cs.*; *bsil-yáb* **pankah** (*Hind.*), a large fan suspended from the ceiling and set in motion by means of a string. — 4. **sail** *Cs.?*

ཡམ་བུ་ *yám-bu* = *rdo-tsád* v. *rdo* comp.

ཡམ་མེ་བ་ *yám-me-ba* 1. *Sch.*: **coarsely, roughly, of a coarse make, rough-hewn.** — 2. *Mil.*: *čui k̓á-na p̓ár-la yám-me γšegs* he walked softly gliding across the water to the other bank.

ཡམ་ཡོམ་ *yam-yóm Cs.* also *yam-yám Thgr.* **tottering, not steady** *Cs. yam-yóm byéd-pa* **to totter.**

ཡམས་ *yams, yams-nád Cs., nad-yáms Glr.* **epidemic** or **contagious disease, plague**, *má-yams* a plague caused by evil spirits, v. *má-mo.*

ཡར་ *yar*, from *ya*, **up, upward**, also *yár-la*, e.g. *γzígs-pa* to look up *Glr.*, *yár-˳gro már-˳gro byéd-pa Glr.* to travel up and down; *yar mar ˳čág-pa B.*, **kyód-če* W.* resp., to walk up and down; *yár-la k̓yer šog* bring or fetch up *Pth.*; *yar ma sgyugs mar ma ˳tón-par Pth.* as it would go off neither upward by vomiting, nor downward; *yár-nas már-la* from top to bottom; *yar ˳tón-pa Thgy.* to come up again, from a depth; **yar mar tsaṅ-ma-ru* W.* in every direction, all over; in such expressions as *yar laṅ-ba* **to rise, get up**, *yar ˳p̓él-ba* **to increase**, it stands pleon.; *yár-la* also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (*már-la* the contrary) *Glr.*; esp. with reference to the transmigration of souls and their final deliverance: *yar γčód-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yar skyé-ba* to be re-born in the upper classes, the reverse of which is *mar ˳gríb-pa* to sink down to the lower; *yar ˳drén-pa* to draw or lift up to heaven.

ཡར་ལྟོས་ *yár-ltos* **imitation** *Sch.*

ཡར་བ་ *yár-ba* **to disperse, ramble, stray** *C.* (= **yan čá-če* W.*); **to spring** or **leap off** *Cs.*; **to be scattered** *Sch.*

ཡར་ལུང་ *yar-luṅ Glr.* a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlhasampo. V. *Köpp.* II, 50.

ཡར་ལྷ་ཤམ་པོ་ *Yarlhaš́ampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *ɣnya-ḱri-ɣtsáṅ-po, Nyaṭ́itsángpo*, coming from India, first entered the country.

ཡལ་ག་ *yál-ga* **branch, bough**, frq., *yál-gai tśúl-du* ramified *S.g.*, *yál-ga-čan* branchy, full of boughs; *yal-ṕrán Cs.*, *yál-ga ṕreu Sch.* small branch, twig; *yal-ₒdáb* a branch full of leaves *Cs.*

ཡལ་བ་ *yál-ba* **to dwindle, fail; disappear, vanish,** *drod yal* animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; *ṅad yal* it evaporates *Lt.*; of beer: to get stale, dead (*W.: *yal čá-če**); **(s)kug(s) gyál-ḱan-la yal ča dug* W.* the stake is lost in going to the winner; *ₒja yál-ba bžín-du Glr.* like the vanishing of the rainbow; *yal-šúl Wdṅ.* in a fruit the remnants of the withered blossom; **to be obliged to yield, to be dislodged** *Glr.* fol. 25, but perh. the signification: **to disappear** is also here admissible; *lus daṅ srog yal Dzl.* body and soul are trifled away, are lost; **go-yál** (v. *sgó-po*) one who has lost himself by gambling and has thus become the slave of another; *yál-bar ₒdór-ba, ₒbór-ba*, 1. *Sch.* **to annihilate, annul.** 2. *Cs.* **to despise,** *ɣžan* other people. Cf. *yól-ba.*

ཡལ་ཡལ་ *yal-yál Cs.* 100 000 octillions, *yál-yál čén-po* a nonillion; yet cf. *dkriqs-pa.*

ཡལ་ཡོལ་, -ཡུལ་ *yal-yól, -yúl* **inconstancy, inattention, carelessness** *Cs.*, *Sch.*

ཡས་ *yas*, from *ya*, 1. **from above**, *ₒbáb-pa* to come down from above *Cs.*; **above,** *yás-kyi* the one above, the upper one *Do.*; *yás-nas* from above *C.*, *yas mas*, a. from above and from below *Cs.* b. upward and downward *Cs.*; *yas-byón* coming from above *Mil.* — 2. **off, away,** *yas ɣtóṅ-ba, ₒṕaṅ-yás ɣtóṅ-ba, ɣtor-yas byéd-pa Glr.* and elsewh., to throw away. — 3. in comp. **without,** *mṫa-yás* without an end, endless, frq.; *bgraṅ-yás* numberless *Gram.*

ཡི་ *yi*, 1. num. fig.: 54. — 2. in some combinations inst. of *yid*, *so yi ɣčód-pa yi(d) čád-pa* 1. **to forget,** e.g. a benefactor *Glr.* 2. more frq. **to give up, to despair** *Dzl.*; **despondency, despair** *Mil.*; *yi-ṕrí-ba* a disliking, hatred *Cs.*; *yi(d)-múg-pa, yi-múg-par ₒgyúr-ba* to despair, frq.; *yi-ráṅ-ba* to be glad, to rejoice, v. *ráṅ-ba*; *yi-ɣsád-pa Cs.* = *yi-múg-pa.*

ཡི་ག་ *yí-ga* **appetite,** *yí-ga ₒgag, ldog* the appetite is lost, aversion, disgust is felt, *yí-ga sdaṅ* id. *Sch.*; *ₒčus* id. *Med.*; *yi-gar ₒoṅ* it is grateful to the taste, it tastes well *Med.*

ཡི་གེ་ *yí-ge* in comp. *yig*, 1. **letter,** *yi-ge dbú-čan* (*W. *róm-yig**) the Tibetan printed letters, *dbu-méd* (*W. *ṭ́a-yig**) current handwriting, of which there are again different kinds: *dpé-yig* the more distinct and careful, used in copying books, *ₒḱyúg-yig* the cursory and often rather illegible writing in letters, and *ₒbam-yig*, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to *Cs.*'s grammar). — *yi-ge-drúg-pa* the six-syllable (prayer), **the Ommanipadmehum** *Glr.* and elsewh.; *yi-ge-bdún-pa* and *brgyá-pa Mil.?* *yi-ge bsláb-pa* to learn reading and writing, *yig-rtsís* reading, writing, and cyphering; *ká-yig* the letter k. — 2. anything that is written, **note, card, bill, document; inscription, title** (more accurately *ḱá-yig*), esp. **letter, epistle;** *yi-ge bžág-pa* a deposited document, bond *C.*; *dge-sdig-gi yi-ge* register of virtues and iniquities; *yí-gei lan* a written answer *Glr.*; *yi-gei šubs* a. **envelope,** b. **letter-case, pocket-book;** *yi-ge ₒbri-ba* to write a letter, *spríṅ-ba W. *kál-če** to send off, *ṫob-*

pa to receive a letter; *yi-ge sleb* a letter arrives; *yi-ger* ˳*bri-ba Dzl.*, ˳*gód-pa* to compose, to pen down; *yi-ger* ˳*brir* ˳*ǰúg-pa* to get copied; *yi-ger bris* ˳*ǰóg pa literis mandatum deponere*; *skú-yig* letter, circular epistle; *ḱá-yig* v. above; *čád-yig* contract, bargain; ˳*čáms-yig* dancing-book, rules relating to religious dances; ˳*čól-yig* letter of recommendation *Cs.*; *rtágs-yig* 1. **stamp, signature** *Cs.* 2. **certificate, credentials** *W.*; *ynás-yig* description of a place; *spriṅs-* or ˳*ṗriṅ-yig* = *skúr-yig*; *bú-yig* 1. copy. 2. commentary, opp. to *má-yig* 1. original, first copy; 2. text *Cs.*; ˳*dzin-yig* = *rtágs-yig* 2 *W.*; *žú-yig* memorial, petition; *lán-yig* letter in answer, reply; *lám-yig* 1. **hand-book, road-book, guide,** *šám-bha-lai lam-yig* description of the road to Sambhala (a fantastical book). 2. **itinerary, travelling-journal** (?). 3. **pass-port** *Cs.*

ཡི་དྭགས་ *yi-dwags* (from etymol. subtility written also *yid-tags* or *yid-btags*), प्रेत, the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst, a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air *Köpp.* I, 245.

ཡི་དམ་ *yi-dam*, less frq. *yid-dam* (= *dam-bča*) resp. *túgs-dam* 1. **oath, vow, asseveration, promise,** *yi-dam-la brtén-pas* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smon-lam*), *yi-dam bčá-ba* to make a vow *Dzl.*, to pronounce a wishing prayer *Dzl.* — 3. **meditation** (this signification rests only on the analogy with *tugs-dam*, and has yet to be confirmed by quotations from literature). — 4. also *yi-dam-lhá* **tutelar god**, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the *yi-dam* of Milaraspa was *rdo-rje-*˳*čan*); sometimes such a connection subsists from infancy through life, or the deity makes advances to the respective person by special revelations, so in the case of king *Sroṅ-btsan-sgam-po Glr.* — 5. acc. to *Cs.*'s proposition: **sacrament**; yet our Christian converts preferred the more popular *dam-bča*.

ཡིག་ *yig* = *yi-ge* as an affix, v. *yi-ge*.

ཡིག་བསྐུར་ *yig-bskúr*, also *yig-mgó*, **epistolary guide**, containing the different addresses and customary phrases used in writing letters *W.* — *yig-ḱáṅ* **library** *C.*, **chancery** *Schr.* — *yig-mḱan* **secretary, book-keeper, clerk** *Glr.* and elsewh. — *yig-ča Glr.*, *Tar.* **written accounts, records, books of history.** — *yig-dpon* a 'master-writer' *Cs.* — *yig-ṗréṅ* line, written or printed. — *yig-*˳*bru* a single letter. — *yig-ṫsáṅ* 1. **archives, records, documents** *Glr.* 2. **book-case** *Glr.* — *yig-*˳*dzin* **written contract,** *bžág-pa* to indent (articles of agreement).

ཡིད་ *yid*, resp. *tugs*, I. 1. **soul, mind,** esp. the powers of perception, volition and imagination, cf. *blo*; *yid bžin-du* as one would wish, to heart's content, frq.; *yid-bžin-gyi nór-bu* a jewel or talisman that grants every wish; *yid-du* ˏ*oṅ-ba* adj., rarely *yid-*ˏ*oṅ-po Mil.* **engaging, winning, pleasing,** *skyé-bo máṅ-poi yid-du* ˏ*óṅ-ba Do.* beloved with many; **nice, pretty,** of girls, houses etc., frq.; also *yid-kyi* inst. of it, e.g. *yid-kyi mto* a pretty lake *Sbh.*; *ṅai-yid* ˏ*oṅ* my dearest! my darling! *Pth.*; *yid-du-mi-*ˏ*oṅ-bai ṫsig smrá-ba Wdṅ.* to say some unpleasant word; whereas *W.*: **da yid-la yoṅ* or *ǰuṅ** now it comes into my mind; *ṅa yid-du mi rag* I do not recollect; *C.*: **yi'-la ma soṅ** it would not go down with him, he had no mind for it; *ṅai yid-la mi* ˳*bab Tar.* it does not please me, I do not like it; *yid-la šar kyaṅ ro mi myoṅ Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *yid-la byéd-pa*, ˳*dzin-pa W.*: **čó-če, bór-če**, **to comprehend, perceive, remember, mind, take to heart,** frq.; *yid-kyis byéd-pa* to do a thing in one's mind, fancy, e.g. sacrificing, like *dmigs-la Thgr.*; *yid-kyis byás-pa* fancied, imaginary, ideal *Cs.*; **yi'*-

*kyi lóg-pa** *C.* to read mentally, softly, inaudibly; before many verbs *yid* stands almost pleon.: **yid kul-če** *W.* **to exhort;** *yid ˳k'ul-ba Sch.* 'mental suffering', perh. better: **to be uneasy, troubled, harassed;** *yid ˳k'rúl-ba* **to be mistaken;** *yíd-čad-pa* v. *yi-γčod-pa*; *yíd-čes-pa* **to believe,** with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes, . . . *par*, that . . . (cf. *dád-pa*); *k'yód-la čuṅ žig yid ma čés-pas Mil.* having become a little distrustful towards you; **yid* (or *dén*)*-čč-čeï spé-ra** *W.* credible words; *yid-brtan-dká-ba Tar.* not to be depended upon, hardly to be believed; *yid-γnyís* **doubt;** *t'é-ts'om daṅ yid-γnyís ma byed čig Mil.*; *yid ˳p'ám-pa Mil.* **to be cast down, dejected, depressed;** *yid ˳p'róg-pa Mil.* **to prepossess, to infatuate;** *yid bloṅ-ba* **to be afraid, full of anxiety** (?) *Sch.; yid ˳byuṅ-ba*, resp. *t'ugs-˳byuṅ-ba Mil.* **to be sad, unhappy, discontented,** *la*, on account of; *ṅa k'or-bai čos-la yid-byuṅ-nas Mil.* I was wearied of the way of (constantly moving in) the orb of transmigration; *yid-˳byín-pa* to make discontented or weary; *yid-múg-pa* v. *yí-mug-pa*; *yid ˳ts'ím-par ˳gyúr-ba Dzl.* to become satisfied, contented; **yid ts'im čo-če** *W.* to satisfy; *yíd-log-pa* **to be tired** or **weary of** *Sch.; yid-t'úṅ Dzl.* **forward, rash, overhasty;** *yid-dúṅs* v. *duṅs*; *yid-myós* fuddled, tipsy; *yid-smón* v. *smón-pa; yid-γžúṅs* v. *γzúṅs*; *yid-srúbs Lexx., Sch.:* 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. = *yud, yid-tsam* for *yud-tsam, Wdṅ* frq.

ཡིད་དྭགས་ *yid-tags* v. *yi-dags.*

ཡིན་པ་ *yin-pa*, resp. and eleg. *lágs-pa* I. **to be,** with neg. *ma yin* or *min*, *W.* **man**; *k'yod su yin* who are you? *bsa de-ka ṅa yin Mil.* I was the leopard (you saw); with genit., *ṅai yin* that is mine, belongs to me; **di-riṅ za-nyi-ma yin** *W.* to-day is Sunday; *gáṅ-nas yin Mil.* whence are you? *˳di med-pas yin Pth.* it is because this is not here . . .; *ṅa bú-moi dús-na yin-te Glr.* when I was still a girl; **yin kyaṅ** *C.*, **yín-na yaṅ** *W.*, *C.* for *˳on kyaṅ* **yet, nevertheless, notwithstanding;** *yín-graṅ(-na)* v. *gráṅ-ba* extr.; *yin* for optat or imp.: *de yin* 1. **so it is, yes.** 2. **that may be,** *mi ˳dod ruṅ de yin Mil.* if you feel no inclination, never mind, let it be so! *dgrá-bo yin-na-˳aṅ yin Mil.* if he is an enemy, let him be so! *yin-na* stands also pleon. with adverbs etc.: *sṅar yin-na* = *sṅar Mil.; yin*, so it is! yes! *min*, *W.* **man**; no! *yin-min* truth in a relative sense, *yin-min-gyi t'é-ts'om bsal Glr.* it removes all doubts as to the truth, e.g. the historical truth; *ma yin-pa, min-pa* 1. vb. not to be a thing. 2. adj. not being a certain thing, *ma yin-par*, adv.; *čos ma yin-par* 'not being law', i.e. contrary to the law of religion, **wrong, unjust,** = *mi rigs-par; yul, dus, ts'od, rigs-pa ma yin-par spyód-pa Thgy.* to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also *ma-yin-pa* alone: **wrong, unjust;** **ma-yim-pe čö-pa ǰhé-k'en-la ten-šig zer** *C.* whoever commits an improper action is called **t'en-šig**; hence also *yin-min* right and wrong. — 3. v. *min.* Cf. moreover *yód-pa* and *˳dúg-pa*, which may be used for *yin-pa*, but not inversely. Sometimes it implies **to mean, to signify:** *rṅa de či yin Glr.* what does this drumming mean? *rgyál-po k'oṅ-ráṅ yin dgoṅs* the king thought (the prophecy) meant him, referred to himself; *t'óg-ma ṅéd-kyi p'yir ma yín-pas Dzl.* as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: *k'yód-kyi lo gaṅ yin-pa-la k'ó-wo dgú-gis Tar.* whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. *yin* is joined to a partic. pres., quite analogous to our English construction: *˳gró-ba yin* **I am going** *Mil., C.; k'yód-la lám-mk'an yód-pa é yin? Mil.* (are you having) have you a guide? *dei náṅ-na su yód-pa yin? Glr.* who is within? it is also joined to a partic. pf., when referring to the past: *ṅa-ráṅ-la skyés-pa yin Glr.* I have born him; *čád-pa yin-pas Glr.*

because he is descended from . . .; *ċi byúṅ-ba yiṅ*, *Glr.* what has become of him? *de-dus ċi byas-pa yin Mil.* what were you doing just then? so esp. *W.*: **zér-pa yin, zér-pen** he has said it, **kál-pen** it has been sent off; joined to the partic. fut., (or to the partic. pres. or pf., in as far as these are sometimes used also for the fut.) it expresses futurity: *ší-ba yin Pth.* I shall die; *ṅo su šés-pa-la bskúr-ba yin Glr.* she shall be given to him, that will know her, find her out from amongst the rest; *ₒgró-ba yin mod Glr.* indeed you will have to go now. When joined to a root, it is only in *W.* that it denotes the future: **léb yin, léb-bin** he will come, **táṅ yin** he will give.

Comp. **yín-tog-ċan* W.* thinking one's self to be something (great), proud, conceited. — *yin-ṫsul Mil.* **property, attribute,** ni f. — *yin-lugs* 1. circumstances, **condition** (= *ɣnás-lugs?*); *ḱóṅ-rnams-kyi yin-lugs brjod Mil.* she related to him her circumstances. 2. nature or essence of things *Mil.*

ཡིབ་ *yib*, v. *c̆ar-yib* **eaves, shed** *Mil. nt.*, yet cf. the following.

ཡིབ་པ་ *yib-pa* **to hide one's self** *C.*, *W.*; *c̆ar yib byéd-pa Pth.* to take shelter from the rain; **yib-te bór-ċe* W.* to hide, conceal; *yib-ma* **something hidden** *Sch.*; *yib-sa* **place of concealment, hiding-corner.**

ཡིས་ *yis*, termination of the instrum. case after vowels, po.

ཡུ་ *yu* 1. sbst.? *yu byéd-pa* **to calumniate** *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

ཡུ་གུ་, -ཁུ་ *yu-gu, -ku* **oats**, or a similar kind of grain, which, in case of need, may serve for food *C.*

ཡུ་གུ་ཤིང་ *yú-gu-šiṅ* officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdṅ.*

ཡུ་གུར་, ཡུ་གེ་ར་ *yu-gúr, yu-gé-ra*, n. of a country and people, *Cs.*, which *Sch.* gratuitously identifies with *Taṅ-gúd*; however *Glr.* p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and Minyag (i.e. *Taṅ-gúd*), laws and specimens of workmanship from the north, viz. Hor and Yugera (which are frequently mentioned together *Ma.*) — a passage which *Sch.* (History of the Eastern Monguls, 328) translated, but owing to an obscurity in the Mongul text, he failed to recognize Yugera, instead of which he has the word 'Gugi', questionable even to himself. (*Sch.* on the 'Phantom of the Turkish Uigures', v. Preface to *Dzl.* IX.).

ཡུ་བ་ *yú-ba* **handle, hilt, shaft,** *gri-yu* haft of a knife; *stár-yu* helve of an axe; *débs-yu* handle of an awl; *lhám-yu* leg of a boot *Cs.*; *yú(-ba)-ċan* provided with a handle, *yu-méd* without a handle *Cs.*; *yu-bċád* 'shoes, slippers' *Sch.* (?).

ཡུ་བུ་ཅག་ *yú-bu-ċag Cs.* = *ₓú-bu-ċag.*

ཡུ་བོ་, ཡུ་མོ་ *yú-bo, yú-mo* ox, cow, having no horns *Cs.*; for *yú-mo Sch.* has 'hind, female of a stag'; it seems to be little known. *yú-mo srol-góṅ* and *yú-mo mdeu-ₒbyín* names of plants *Wdṅ.*

ཡུག་ *yug* (= *bubs*) 1. **piece of cloth** or **stuff;** *gós-su ras-yúg ɣċig-las mi bdóg-ste Dzl.* as they had but one cotton cloth for their clothing. Cotton cloth is generally of very small width, but the silk fabric, designated by *dár-yúg*, seems not to exceed much the breadth of ribbons *Glr.* — 2. for *yud Mil.*

ཡུག་པོ་ *yúg-po, Ld. ₓúg-pa* **oats,** prob. the same as *yú-ku.*

ཡུག(ས)་ས་, ཡུག(ས)་ཟ་ *yúg(s)-sa, yúg(s)-za* **mourning** for a deceased husband or wife, and the state of uncleanness consequent to it, the duration of which varies according to circumstances, whether the first or second spouse has died, and also with respect to the different countries; *yúg(s)-sa-pa*, also *yúg(s)-sa* **widower,** *yúg(s)-sa-mo* **widow;** *yúg(s)-sa ṗóg-pa* being unclean in consequence of mourning; *sáṅs-pa* cleansed, viz. by the expiration of the time of mourning *Cs.*

ཡུང་བ་ *yúṅ-ba Med.*, **yúṅ-ṗe* W.*, **turmeric.**

ཡུང་མ་ *yúṅ-ma*, for *nyúṅ-ma*, **turnip** *Glr.*

ཡུངས་(ད)ཀར་ *yuṅs-(d)kár* **white mustard,** *yuṅs-nág* **black mustard;** *yuṅs-₀brú* **grain of mustard-seed,** *yuṅs-₀bru tsam* as small as a grain of mustard-seed *S.g.*; *yuṅs-már* oil of mustard.

ཡུད་ *yud* 1. rarely *yug*, a very small portion of time, **moment**, acc. to *S.g.* = कला, stated to be a space of time varying from 8 seconds to 2½ minutes; *yúd tsam* (*žig*), *yud ré* but one moment, *yúd-tsam-pa Do.* of a moment's duration; *tse ₀di yud tsam yin p̔yí-ma-la mta-méd* this life is but like a moment, the future without end; *yúd-kyis*, *yúd-du* in a moment, e.g. *γnás-su p̔yín-pa* to get to a place *S.g.*; for a moment, *nám-mk̔a-la ltá-ba* looking up to heaven *Wdṅ.* — 2. acc. to *Stg. k̔u*, fol. 53, *yud* is a space of time of longer duration, 48 minutes; acc. to *Schr.* in *Bhot.* = *č̔u-t̔sód* 24 minutes. — 3. **a black** or coloured stripe on woven fabrics, *yud-čan* striped, black or white *W.*

ཡུད་བུ་ *yúd-bu* = *yú-bu*, *˛ú-bu Cs.* (?).

ཡུད་ཡུད་ *yud-yúd Sch.*: *yud-yúd bríd-pa* **a dim and indistinct glimmering** before one's eyes.

ཡུན་ *yun* **time,** when denoting a certain space or length of time, *klog ₀kyúg-pai yun tsam ma lón-par der p̔yín-nas Mil.* in no longer time than a flash of lightning takes he arrived there; *yun ríṅ-po, W.* **-mo**, a long time, *yun ríṅ-por, yun ríṅ-du* during a long time, *yun ríṅ-po-nas* a long time since or past; **yun máṅ-po bud č̔a dug* W.* a long time passes; **yun ríṅ-ṅi k̔á-na* W.* by degrees, gradually; *yún-du Glr.* for a long time to come; *yun či sríd-du* how long? *yun t̔úṅ-ba* a short time.

ཡུམ་ *yum*, resp. for *ma*, 1. **mother,** *btsún-mo yum, yum btsún-mo* the queen mother. — 2. *Ssk.* मातृका, title of the third and latest part of the sacred writings, which contains the **Abhidharma**, or metaphysical portion (*Köpp.* I, 595. *Burn.* I, 48); *Sch.* mentions also an extract of it, *yum-č̔úṅ.*

ཡུམ་པ་ *yúm-pa*, only *W.* **to strew,** salt on food, ashes on the snow.

ཡུར་བ་ *yúr-ba* I. vb. 1. **to slumber,** *W.* also **t̔om yur-če**. — 2. v. *yúr-ma.*

II. sbst. **aqueduct, conduit, water-course, ditch** *Glr.*; *yúr-po če* a large trench, channel, canal, *yur-p̔rán* a small one; *sbubs-yur* a covered, subterraneous canal *Cs.*; *yur(-bai) č̔u* water conveyed by a canal.

ཡུར་མ་ *yúr-ma* **the act of weeding** *C., W.*; **yur-ma yur-wa**, *C., W.* also **č̔o-če** to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

ཡུལ་ *yul* 1. **place,** a. **an inhabited place,** as opp. to desolation, *t̔aṅ stoṅ-pa mi daṅ yul med-čiṅ Pth.* a desert in which there are neither men nor dwelling-places; b. **place,** with reference to a sacred community (college, monastery etc.) near it, e.g. some of the students live in the college, others in the place: so *yul-dgón* village and monastery, *yul-dgón-rnams Mil.* for *yúl-mi daṅ dgón-pa-pa-rnams* laymen and clerics. c. **place, province, country,** in a gen. sense, *yúl-(gyi) skad* provincial dialect, provincialism; *yul-(gyi) mtil, mč̔og* chief place, capital; *yul č̔en-po brgyad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thogar, Li, Balpo, Kashmir, Zahor, Urgyan, Magata; *rgya-gar(-gyi) yul* India; *rgyá-yul, bód-yul, sóg-yul* India (or China), Tibet, Mongolia; whenever *yul* precedes a word, as in **yul wa-ra-ṇa-sér**, it is to be understood in this way: as to the place (situation), in Banāras; *skyid-yul* a lucky place, *sdug-yul* an unlucky one; *p̔á-yul* fatherland, native country, home; *raṅ-yul* one's own country, *γžán-yul* a foreign country; *₀bróg-yul* country consisting of steppes, *róṅ-yul* country full of ravines; *lha(i)-yul* **land of gods,** abode of the *lha*, also fig., a particularly pleasant country or scenery; *mí(i)-yul* **abode of men,** (ἡ οἰκουμένη) **the inhabited world, earth,** yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mii yúl-na mi ˛oṅ Glr.* in the world such a thing is not to be found; *rnám-šes dbáṅ-poi yúl-las ₀dás-pa Wdṅ.* the soul that has left the ex-

ternal world, (yet cf. no. 2); *spyód-yul*, q.v. — 2. **the object or objects of perception by means of the senses**; *p̓yii yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.;* so prob. also: *yúl-rnams-la lóṅs-spyod-par rmóṅs-te Wdṅ.* dead to sensual pleasures; *yul mi ₒdzín-pa*, or *γžán-du ₒdzín-pa Thgy.* to perceive things either not at all, or not correctly; *brǰód-pai yúl-las ₒdás-pa* is stated to imply: exceeding the limits of speech, unspeakable, unutterable; *bsám-byai yúl-las ₒdás-pa = bsám-gyis mi k̓yáb-pa* frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also *Was.* (311) translates *yul* with **object**; cf. *γnas*, 5. — 3. **weather**, or rather in a more gen. sense, **climatic state** of a country, and condition of the beings in it, v. below *yul-ṅán, yul-bzáṅ*.

Comp. and deriv. *yul-k̓áms* kingdom, e.g. of Nepal, China, *Glr.* — *yul-ₒk̓ór* country, province *Glr.* — *yul-gru* id. *Glr.* — *yul-dgón* v. above. — *yul-ṅán C.* tempest, *yul-ṅán-gyi ťsúb-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc, *Glr.* — *yúl-čan* 1. **suited, proper, being in its place, fulfilling its purpose,** *Cs.* (?) 2. **that which is treated 'objectively'** *Was* 311, cf. no. 2 above. — *yúl-čos* characteristic properties, manners etc. of a country. — *yul-lǰóṅs* district, tract of country. — **yul tum-túm** *Ld.* the separate villages of a whole cluster bearing one common name. — *yul-sdé* 1. **district** *C., W.* 2. **village magistrate.** — *yúl-pa* **inhabitant, native,** *gaṅ yúl-pa yin* whence are you? what is your country? — **citizen, burgher** *Mil.; yúl-pa-rnams* the people, the public *Mil.* — *yúl-po* gen. with *čé*, a large country, *Mil.* — *yúl-dpon* village magistrate, district judge. — *yul-p̓yógs* region, neighbourhood *Mil.* — *yúl-ma* a native woman. — *yúl-mi* 1. = *yúl-pa.* 2. **countryman, compatriot** *Do.* — *yul-méd* 1. **improper, not in its place** *Cs.* 2. *ráṅ-snaṅ yul-méd bstán-du γsol Glr.* was explained: what has no place in my mind, what I do not know or understand, I beg you to teach me. — *yúl-ťso* **village, borough,** = *gróṅ-ťso.* — **yul-ťsód-zum-k̓an** *W.* land-surveyor, engineer. — *yul-γžis* v. *γžis.* — *yul-bzáṅ* fair weather *Cs.*, yet cf. *yul-ṅán.* — *yúl-yod-pa* = *yúl-čan Cs.* — *yúl-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yul-bšád* geography or topography. — *yul-sá* dwelling-place, habitation *W.* — *yul-srid* government of a country *Schr.* — *yul-sréd* = *yul-la ₒdód-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུལ་བ་ *yúl-ba*, less corr. spelling for *nyúl-ba Tar.*

ཡུས་ *yus* 1. **boasting, bragging, puff,** *yus čé don čuṅ Mil.* much bragging, and nothing in it, *yus čé šes čuṅ Mil.* one that boasts much, and knows very little; *yus brǰod-pa, byed-pa* to boast *Cs.* — 2. **pride,** *k̓oṅ yus ma čé žig* do not take too much pride in your heart *Mil.; lás-la byas yus čé-na ṅó-so čuṅ* the more a man is pleased with himself after his deed, the less (real) happiness. — 3. **blame, charge, accusation** *Schr.* (?), false accusation *Sch.* (?), *yus byéd-pa* to charge, accuse *Schr.* — 4. **ardour, fervour, transport,** *dád-pai yús-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Pth.* — 5. *yus ₒťúd-pa* to fasten one cord to another, **to knit or join things together** *Sch.*

ཡེ་ *ye*, 1. *Cs.: 'yé-ma* **beginning and eternity,** *ye-ldán* **eternal'.** This word is known to me only as an adv., **completely, perfectly, highly, quite;** *yé-nas* id.; *ye-dág* quite clean, *ye-rdzógs* quite perfect, *yé-nas bzáṅ-po* altogether good; with a negative following, **not at all,** *ye ma ₒdod* I felt no inclination at all, *ye ma žig-par ₒdug Mil.* he was not hurt at all, *yé-nas mi byed dgos* that is not to be done by any means; *ye-šés* (vulgo *Ld.* **'i-šes**) ज्ञान, the perfect, absolute, heavenly, divine **wisdom;** less frq. resp. *ye-mkyén*; *ye-šés lṅa* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-šés*, in a great measure at least, is inherent

to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight *Glr.*; *raṅ-byúṅ ye-šés* the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with *stoṅ-pa-nyid.* — 2. provinc. for *yin Glr.* 75. — 3. provinc. for ...*am*, *ḱyed blá-ma-čan ͦgró-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-šés*, v. *ye-ṫig.* — 5. num. figure: 114.

ཡེ་ཐིག་ *ye-ṫig Sch.:* **'the trace, line, or manifestation of divine wisdom'.**

ཡེ་དངས་ *ye-dáṅs Bal.* for *nyid-ráṅ*, **you**, the pronoun of polite address.

ཡེ་འབྲོག་ *ye-ͦbróg* a contagious disease *Cs.*; acc. to oral explanation: **injury inflicted on the soul, harm done to the mind,** which may take place in 360 different ways *Mil.* —

ཡེ་རང་ *ye-ráṅ* n. of a city, next to Khobom (Katmandu), the first in Nepal *Mil.*

ཡེ་རེ་ *ye-ré* v. *yér-re-ba.*

ཡེ་ཤུ་ *yé-šu* **Jesus** *Chr. Prot.*

ཡེགས་པ་ *yégs-pa* **rough, shaggy, hairy** *Cs.*

ཡེང་བ་ *yéṅ-ba* v. *γyéṅ-ba.*

ཡེད་པོ་ *yéd-po* provinc. for *yág-po.*

ཡེན་ *yen*, prob. only in *yén-la* joined to *γtóṅ-ba* and synonyms, **to bestow liberally, amply, plentifully;** *zas daṅ spyód-lam yen-la γtad-par bya* food and exercise should be amply provided for *Lt.*

ཡེར་ *yer Lt.* = *γnyid-yer* q.v.

ཡེར་པ་ *yér-pa? ṗyág-tu yér-pa žig mdzád-nas* to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) **offering,** *Mil.nt.* (This term might perh. be applied to the 'waving' of the wave-offerings, ordained by the Mosaic law.)

ཡེར་བ་ *yér-ba* **sprinkled, sputtered, spouted**(?) *Sch.*

ཡེར་རེ་བ་ *yér-re-ba* **pure, clear, genuine, unadulterated** *Mil.*; *sṅo ye-ré* a pure blue, *dkar ye-ré* a pure white *C.*

ཡེལ་ཡེལ་ *yel-yél, Pth.* frq., e.g. *mdaṅs yel-yél, sems-dgá yel-yél* **clear, light, bright** or something like it(?).

ཡེས་མེས་ *yes-més* **ancestor** *Sch.*

ཡོ་ *yo* numerical figure: 144.

ཡོ་ག་ *yó-ga Ssk.* = *rnal-ͦbyór*, *yó-gi* = *yo-ga-pa*, *yó-gi-ni* = *yó-ga-ma*; more about this word v. *Williams Ssk. Dict.*

ཡོ་བ་ *yó-ba* 1. adj. and sbst., **oblique, sloping, slanting, awry, crooked; obliquity, slope, slant;** *čuṅ-yó-ba* a little slanting, crooked *Glr.*; *ḱa yo* the mouth awry *S.g.*; *yón-po*, col. **yón-te**, adj., id.; *yo sróṅ-ba, yón-po bsraṅ-ba, Lexx.*, to make the crooked straight; **zám-pa yon-yón čo dug* W.* the bridge is unsteady, swings to and fro; fig. **twisted, distorted, perverted, erroneous;** *yon-dpyad* wrong interpretation, false judgment; going crooked ways, **deceitful, crafty,** and sbst. **crookedness**, deceitful dealings *Cs.*; more frq. *γyo.* — 2. **everything, altogether, whole** (?) *Sch.*

ཡོ་བྱད་ *yo-byád*, **tools, implements, chattels, household furniture, necessaries,** *ͦtšó-bai* necessaries of life; *mčod-pai* requisites for sacrificing; *yo-byád sbyór-ba* to procure the needful, to make preparations *Dzl.*; *yo-byád ṫams-čád-kyis* (or *bzáṅ-pos*) *stób-pa Tar.* to provide a person with everything necessary, to fit out well; *yo-byád srél-ba* id. (?) *Sch.*; *yo-byád-kyis ͦbrál-ba* to be in want of the needful; *nor ṗyugs yo-byád* money, cattle, and furniture, as a specification of property.

ཡོ་འབོག་ *yo-ͦbóg Wdṅ.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.:* **elm,** and in another place: *rii yo-ͦbóg* **linden-tree,** less prob.

ཡོག་ *yog* 1. col. but also sometimes in *B.*, for *ͦog* **below, down stairs,** *yog-ḱáṅ* **ground-floor; cellar.** — 2. v. *γyóg-pa.*

ཡོག་པོ་ *yóg-po* 1. *Sch. yóg-mo, W. yóg-śiṅ,* **pole** or **stick for stirring the fire, poker** *Mil. nt.* — 2. v. *γyóg-po.*

ཡོག་གཅིན་ *yóg-γčin* one that is wetting his bed *Sch.*

ཡོང་བ་ *yóṅ-ba*, pf. *yoṅs*, used throughout Tibet (except in Balti, where they say *'óṅ-čas*); not unfrq. also in later literature, for *ˏóṅ-ba* **to come**; *Sch.* has also *yoṅ-čad* (*-ťsad?*) time and place of coming, and *yoṅ-yé* ever before, at all times (?).

ཡོངས་ *yoṅs*, **all, whole**, *mgo-nág yóṅs-kyi rje Glr.* lord of all the black-haired (i.e. of all men); *yoṅs-ˏdu-ˏťsal-gyi p̔o-bráṅ Mil.* the palace in which all wish to meet, ni f.; *yóṅs-su* adv. **wholly, completely, altogether,** *yóṅs-su dág-pa* quite clean, *yóṅs-su spáṅ-ba* to give up entirely; *yóṅs-su bslád-de* quite lost in perverseness; **generally, universally,** *žes yóṅs-su grágs-so Glr.* so he was universally called; *yóṅs-grágs-kyi bu čen bži Mil. nt.*, four disciples, followers, of universal fame; *sdug-bsṅál-las yóṅs-su ma gról-la Stg.*, seems to mean: he is not yet quite delivered; cf. however *yé-nas* with a negative. — *yoṅs-grúb* **the absolute**, what is independent and complete in itself *Was.* (202). —

ཡོད་པ་ *yód-pa*, resp. and eleg. *mčís-pa* 1. **to be,** = *yín-pa, sgyu yod Dzl.* it is deceit, humbug; often with the termin., like *ˏdúg-pa, dúd-pa ltá-bur yod Glr.* it is smoke-coloured; *śin-tu mťún-par yod ˏdúg-pas Glr.* as they are very intimate with each other; with a participle joined to it (or a gerund, vulgo, esp. in *W.*), *gró-ba yod* **it is becoming, growing, getting** *Pth.; śár-p̔yogs-su bstán-pa yod* it is pointing towards the east, *stsál-nas yod* he gives, has given; *brtsig-nas yod* he is building, he was building; *léb(s)-te yod* *W.* he is (has) come; with a root often pleon.: *ṅas bśags yod k̔yod-kyis k̔ol čig Mil.* I have been splitting (the tree), do you carry it away now; *ṅan čén-po byas yod Glr.* he has been committing a great evil; *soṅ yód-pas Pth.* as he was gone. — 2. **to be in a certain place,** *der rdzíṅ-bu žig yód-pai náṅ-na Dzl.* in a pond which is in that place; *ṅai yúl-mi-las bú-mo yód-pa-rnam Dzl.* the girls that are among my subjects; *de náṅ-na yód-k̔an ťsáṅ-ma* *W.* all that is in it; *yód-sa*, pop. for *gáṅ-na-ba*, place of abode. — 3. **to exist, to be on hand,** *bdé-ba yod ma yin Pth.* no happiness exists; *čúṅ-zad yod kyaṅ srid-kyis Dzl.* as possibly a little might still be on hand; *'é yod* is, or are there (even now)? *Glr.; snáṅ-ba yód-pai dús-su Thgy.* whilst there is day-light. — 4. with genit. or dat. for **to have** (like the Latin *est mihi* I have): *sú-la-ˏaṅ yod ma yin Pth.* nobody has...; *rgyál-po-la ˏdód-pa čén-po yód-par ˏdug* the king seems to have yet a great wish; *rgyál-moi γyóg-mo žig yód-pa de Pth.* a maid-servant whom the queen had; so in a like manner without a case: *gri žig yód-pa de Mil.* the knife which he had about (him); *yód-pa Thgy.* the things which one has, *τὰ ὑπάρχοντα*; *k̔rón-pa ˏdom bču-dgu yód-pa Glr.* a well having a depth of 19 fathoms. — 5. *yód-par ˏgyur* a. fut. of *yód-pa* **shall or will be.** b. **to originate, appear,** *bsáṅs-pai śúl-du da-rúṅ yaṅ yód-par gyúr-nas Dzl.* as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. **to get, receive,** *k̔ri γdugs kyaṅ yód-par gyur čig Dzl.* the throne should also receive a canopy! *yód-par byéd-pa* **to beget, produce, effect,** frq., *bu yód-par gyis śig Dzl.* get her a child!

Comp. *Cs.: yod-pa-nyid* existence, *yod-min-nyid* non-existence; *Sch.: yod-ťáṅ* 'thoroughly clear'; *yod-ťsód yin* 'it has the semblance of being' (?); *yod-med* a. being and not being, *yod-méd go-bzlóg snaṅ* optical illusions, when one imagines to see what is not existing, or the reverse. b. in *W. yod* is also used merely to give force to *med*, as *yod med* there is not at all...

ཡོན་ *yon* 1. **gift, offering,** of free will, to priests and mendicant friars, frq., *zás-yon* a gift consisting in food, *yon ˏbúl-ba* to bestow a gift, to bring an offering; *yón-du ˏbúl-ba* to present as a gift; **fee,** *smán-yon* physician's fee *Cs.; yon sṅó-ba* to bless the gift received, to return a blessing for it. — 2. = *yon-tan.*

Comp. *yon-mčod* 1. = *yón-bdag Glr.* 2. for *yón-bdag daṅ mčód-ynas Mil.* dispenser (of gifts) and priest. — *yón-bdag* vulgo and in more recent literature for the *sbyin-bgag* of earlier writings, **dispenser of gifts, entertainer, host**, in point of fact identic with **house-owner, citizen, farmer,** and also at the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour'. — *yón-ynas* the receiver of a gift *Cs.*

ཡོན་ཏན་ *yón-tan* गुण (opp. to *skyon*) 1. **good quality, excellence, valuable properties,** e.g. the medicinal virtues of plants; also **acquirements, accomplishments, attainments,** *yón-tan slób-pa* to learn something useful *Pth.* and vulgo; *ₒdi bui yón-tan yin Dzl.* for that you are indebted to the boy, this is the boy's merit; **property, quality,** in gen., e.g. the different tastes and effects of medicines *Méd.;* also mystic or fantastic properties *Glr.* — *bdag blus kyaṅ yón-tan med Glr.,* even if one would ransom me, it would be to no purpose, not worth while; *ₒdód(-pai) yón(-tan)* v. *ₒdód-pa*; *p̔an-yon* v. *p̔án-pa.* — 2. num.: 3.

ཡོན་པོ་ *yón-po* v. *yó-ba.*

ཡོབ་, འོབ་ *yob, ₒob,* **stirrup** *Cs.; yob-góṅ* instep of the foot *Cs.*; *yob-lčágs* 'the iron of the stirrup' *Cs.*; *yob-čén* = *yob Cs.; yob-t̔ág* stirrup-leather *Cs., yob-mt̔il* the footing, *yob-lúṅ* (*Sch. yob-lóṅ*) the hoop of the stirrup.

ཡོབ་པ་ *yób-pa* v. *yyób-pa.*

ཡོམ་པ་ *yóm-pa Cs.* vb., adj. sbst., **to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.**; *yóm-po,* adj., *yom-yóm Pth., yóm-me-ba Mil.* id.

ཡོར་པོ་ *yór-po* 1. **dull, heavy, blunt** *Cs.; Tar.: yór-yor-ba*; but the expressions *t̔om-yór* shaking, tottering, trembling, like an old man *Mil.,* and *mig-yór* mirage, seem to indicate that the proper signification is **trembling.** — 2. **oblique, slanting,** *C.*

ཡོལ་གོ་, ཡོལ་མ་ *yól-go, yól-ma* **earthenware, crockery** *Schr., Cs., dkar-yól* **china-ware, porcelain,** frq.; *yol-gór* **cup, bowl,** *Sch.*

ཡོལ་བ་ *yól-ba* I. sbst. **curtain,** *yól-bas ₒbré-ba Glr.* to stretch a curtain over; *yól-ba t̔en-pa Glr.* to draw a curtain; *yól-ba ycod-pa* to close the curtain (of a door), *yól-ba ₒbyéd-pa* to open it *Cs.; dar-yól* silk-curtain, *ras-yól* calico-curtain; *sgo-yól* curtain before a door. — II. vb. 1. **to be past,** *nyi-ma-p̔yed yol* mid-day is past, it is afternoon (about 2 o'cl.) *Wdk.* (v. *nyin-žág*); *srod yol soṅ* the evening-twilight is gone, it is complete night (about 11 o'cl.) *C.; nyi-ma yól-la k̔ad* day is almost over, evening is drawing on, *Dzl.* ༢༠༨, 6; *dús-las yól-ba* **to be past,** both impers., it is past, it is over, and pers., he is past his prime, old, decrepit *Dzl.*; *rluṅ daṅ čar dús-las mi yól-bas* wind and rain setting in and ceasing at the proper time *Dzl.* — 2. also *yyól-ba C., dbyól-ba, ₒbyól-ba* **to evade, shun, to go not to a place,** *mig yól-ba* to look away; **lé-yol čém-po yin** he is very shy of work, averse to labour *C.*

ཡོས་ *yos,* 1. **slightly roasted corn,** mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; *ₒbrás-yos* rice, thus prepared *S.g.* — 2. **hare,** but only as an astronomical term, *yós-lo* the hare-year.

གཡག་ *yyag,* चमर, **the yak,** Bos grunniens (reckoned by the Hindu among the antilopes), fem. v. *ₒbrí-mo*; *p̔o-yyág* male yak; *p̔a-yyág* uncastrated yak-bull; *yyag-rú* horn of a yak, also n. of a plant, Morina *Ld.*; *yyag-rog-žol-čén* a very long-haired, shaggy yak *Sch.*

གཡང་ *yyaṅ* 1. *Ssk.* श्री, synon. *dpal,* **happiness, blessing, prosperity,** *yyaṅ čágs* blessing comes (from), grows (out of), nif. *Mil.*; *šor* it departs, it is gone; *yyaṅ-skyób, yyaṅ-ₒgúgs Schl.* 263, **yaṅ-k̔úg* W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *yyaṅ-skár* **propitious stars** or **aspects**; the lunar mansions no. ཨ

to ༒ v. rgyu-skár. — γyaṅ-k'úg **beggar's bag** of the Lamas. — γyáṅ-čan **happy, blessed, prosperous,** γyaṅ-méd the contrary. — γyaṅ-yíg a written benediction Glr. — γyaṅ-lhá a deity of the Shamans, dispensing happiness Sch. — 2. **gulf, abyss,** gen. γyáṅ-sa also γyaṅ-γzán; ǰi-tsam mt'o bžin γyáṅ-sa č'e so high as you stand, so deep is the gulf; lus γyáṅ-du γtóṅ-ba to plunge, to precipitate one's self Dzl.; γyáṅ-du or γyáṅ-la ltúṅ-ba to fall down Dzl.; mčóṅ-ba to leap Glr.; ṅán-soṅ-gi γyáṅ-la ˳k'or Pth. he totters on the brink of the abyss of hell; γyáṅ-sa-las ˳dzín-pa to snatch from the abyss, to save Thgy.; brag-γyaṅ-γzár rocky precipice Mṅg.

གཡང་ཏི་ γyaṅ-ṭí Sch.: 'the precious stone chas'.

གཡང་ཚེ་ γyaṅ-ts'é Mil. nt., C. a bowl or cup of clay or wood.

གཡང་ལུགས་ γyaṅ-lúgs C. also yaṅ-lús, = γzán-gos **skin** of an animal, used for clothing; Mil. also fig.: bzód-pai γyaṅ-lúgs gyon he wrapped himself in the mantle of patience; γyaṅ-γži Lex. अजिन, skin of an antilope, the customary couch of the members of religious orders; also **skin, couch, covering,** in general Pth.

གཡན་པ་ γyán-pa Lexx. w.e. Sch.: a cutaneous eruption, akin to the itch, which is said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious.

གཡབ་ γyab, γyáb-pa, γyáb-mo v. yab etc.

གཡམ་ γyam Sch.: 'the following a good or bad example, with the respective consequences(?)'.

གཡམ་པ་ γyám-pa Sch.: 'a certain stone'; *yam-p'áṅ* W. **a slab of slate, roof-slate,** for γya-spáṅ.

གཡའ་ γya 1. **rust,** incorr. verdigris; lčags-gyá id.; lčags gya č'ags Lt. iron rusts; *ya k'or, or ǰuṅ, or yoṅ* W. id.; *ya čád-če* W. to scrape the rust off (from metals), to clean, polish; γya-dág-pa freed from rust, clear, polished, e.g. a mirror; γyá-pa **rusty** Sch.; fig. for **infection, contamination** Mil.; γya ˳drúl-ba to be mouldy Sch. or more corr. **to get rusty,** to get covered with foul extraneous matter; lčé-la γya-˳drúl byed Lt. the tongue gets furred. — 2. also γyá-ma, vulgo *yá-máṅ*, **slate, slab of slate;** γya-spáṅ 1. id. 2. Cs. also **oil of vitriol, sulphuric-acid(?)** 3. in C. **verdigris;** γya-tíg 1. **a line drawn with a slate- or lead-pencil.** 2. **slate-pencil, lead-pencil,** also γya-smyúg. 3. **bolt, bar,** γya rgáb-pa to bolt, to bar, γya p'yé-ba to unbolt, to unbar; γyá-šír = γya; *˳dzín-ya* C. pin. — 4. v. γyá-ba.

གཡའ་ཀྱི་མ་ γyá-kyi-ma Lt. n. of a plant, in Lh. a small high-alpine Saussurea.

གཡའ་བ་ γyá-ba 1. **to shrink, to start up,** in consequence of a sudden irritation, tickling etc., **to shudder,** skyí-γya-ba id. Mil.; W.: *ya čúg-če* to cause to shrink or start, **to tickle,** Cs. also: γyá-ba **to feel a horror.** — 2. **to itch,** dei lus γyá-bas Dzl. because he felt an itching.

གཡའ་ཡ་ γyá-ya C. *yá-ya* **yes!** in speaking to inferiors.

གཡའ་ལི་ γyá-li **maple** Sik.; the dried leaves of it are said to be boiled by the poor instead of tea.

གཡར་དམ་ γar-dám Lex., **oath**(?) Sch.

གཡར་བ་ γyár-ba **to borrow, to lend; to hire;** with reference to money, only provinc. (Lh., Ts.); p'o-braṅ-nas már-me γyár-te Glr. having borrowed a lamp in the castle; γnas-ts'áṅ γyár-ba Tar., C., *ḍáṅ-sa yár-če* W. with la, **to ask for reception,** night-quarters; k'áṅ-pa γyár-mk'an **lessee, tenant, lodger;** γyar byed-pa = γyár-ba Sch.; *p'an-yár čo-če* W. to succour a person by an advance of money; p'a-γyár **step-father,** ma-γyár **step-mother,** bu-γyár **adopted child;** γyár-po **credit** for what has been lent, advanced; *yár-po táṅ-če* W. to lend, a thing, Schr. to let, lodgings.

གཡར་ཚུས་ γyar-tsus **food, nourishment, victuals** Sch.

གཡས་པ་ γyás-pa **right,** γyás-ma the right hand, γyás-na on the right (hand), γyás-su to the right, γyás-nas from the right;

mig-γyás the right eye, *lag-γyás* the right hand, *rkaṅ-γyás* the right foot; *γyas-ṅos*, *-p̒yógs*, *-lógs* the right (hand) side: *γyas-γyón* right and left; *γyas-γyón-la ltá-ba* to look all round; *γyas-rú* 1. the right wing. 2. p.n., district in *Ts.*; **Yę-ru tsáṅ-po** n. of the principal river in Tibet v. *ˌtsáṅ-po*.

གཡི་, དབྱི་ *γyi*, *dbyi* **lynx** (*Cs.* erron. ermine).

གཡིག(ས)་པ་ *γyíg(s)-pa* **to be hindered** *Cs.*; *Lex.*: *γyér-mas γyigs-pa?*

གཡུ་ *γyu* **turkois**, *mdún-γyu* the front-turkois in the head-dress of females; *p̒rá-γyu* little turkois-stones; *γyui* frq. for turkois-blue; **yu-dán* W.* the ribbon on which the turkois-stones of the head-dress are fastened; *γyu-mts̒ó* a blue-glittering lake, po. *Mil.*; **yu-žún-men-tog** forget-me-not *Sp*; *γyu-rál* a mane of turkois-colour *Glr.* — *γyu-rúṅ* for *γyuṅ-druṅ Glr.*

གཡུག་པ་ *γyúg-pa*, incorr. spelling for *dbyúg-pa*. —

གཡུང་དྲུང་ *γyuṅ-drúṅ*, स्वस्तिका (also *γža-γsaṅ*), **the cross cramponee** 卐, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition; *γyuṅ-drúṅ-pa* = *bón-po*; *γyuṅ-drúṅ dgón-pa* the Buddhist monastery Lama Yurru in Ladak, v. Cunningham.

གཡུང་བ་ *γyúṅ-ba* **tame**, opp. to *rgod*.

གཡུང་མོ་ *γyúṅ-mo* (*Lex.* डिम्बिका, **a libidinous woman**), *Cs.*: 'a woman having always the menses'.

གཡུར་ *γyur* 1. **sleep** *Sch.* — 2. v. *γyul-k̒a*.

གཡུར་བ་ *γyúr-ba Lex.*, *C.* also **yór-ba** **to droop, to hang or sink down**, of fading flowers etc.; *γyur zá-ba Lex.* w.e.; *Sch.*: what has become ripe and eatable.

གཡུལ་ *γyul Schr.*: **army**; *Cs.*: **battle**; neither of the two meanings appears to be quite exact (cf. *dmag*); prob. both *γyul* and *γyul-ṅó* denote an army facing the enemy and ready for battle; *γyúl-las rgyál-ba* and *p̒ám-pa* to conquer and to be conquered frq.; *γyul ˳gyéd-pa Do.*, *spród-pa Do.*, *Pth.*, *˳t̒áb-pa* to fight, strive, struggle, *daṅ* with; *γyúl-du* or *γyul-ṅor žúgs-pa* to go to battle *Do.*; *γyul šóm-pa* to prepare for battle *Lex.*; *dug lṅai γyúl-ṅo zlóg-pa* to repulse the warlike host of the five poisons *Mil.*

གཡུལ་ཁ་, གཡུལ་འཐག་ *γyul-k̒a*, *γyul-˳t̒ag* **thrashing-floor**; both these words appear to be not everywhere current, but provinc., cf. *k̒o-γyu*; *γyul-k̒a γčóg-pa Sch.*, **yur ǰhé-pa* C.* **to thrash.**

གཡེང་བ་ *γyéṅ-ba*, less frq. *yéṅ-ba*, pf. *(γ)yeṅs*, **to move a thing softly to and fro**, e.g. an infant on one's arms, to lull it to sleep *Thgy.*; esp. with reference to the water: *č̒us γyeṅs-te* moved by the waves to and fro *Dzl.*; fig. to run to and fro, like a hunted hare *Ma.*; **to stream into, to overflow**, *yul-k̒áms-su* a country, to inundate it, of floods, hostile armies etc *Ma.*; **to rummage, turn over**, *dpé-rnams* books *Mil* — 2. **to turn off the attention, to disturb the mind**, *rgyál-po spyan γyéṅs-pa daṅ Glr.* the king looking away, directing his attention to something else; *sems bdud-kyis γyeṅs Mil.* the soul is disturbed by the devil; *č̒os ˳dód-pa-rnams γyéṅs-par byéd-pa Thgy.* to put out or confound those that are seeking religion; *ma-γyéṅs-par nyón čig* now be all attention! *γyéṅ-ba*, *γyéṅs-pa* sbst., **inattention, wandering, absence of mind**, *γyéṅs-su ˳ǰúg-pa Thgr.* to give one's self to inattention; adj. *rnám-par γyéṅs-pa* very absent, wandering; *rnám-par mi-γyéṅ-ba* or *-γyéṅs-pa* quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. *γyéṅs-pa* **diversion, pleasure, recreation**, **yáṅ(s)-pa-la č̒á-če**, resp. **t̒ug-yáṅ(s)-la (s)kyód-če* W.* to take a walk, **yáṅ(s)-pa sé-če* W.* to be playful, like children, kittens etc.; **jest, joke**, **yáṅ-pa man, don-dám yin* W.* I am not joking, I am serious; **yáṅ(s)-pa-čan* W.* jester, buffoon; *yéṅs-˳dod-kyi k̒a-k̒rám ma yin Mil.*, these are no falsehoods spoken in jest. — *γyéṅs-ma*, a wanton female, prostitute *Sch.*

གཡེན་ *γyen?* *γyen-sbyór-ba S.g.* **to calumniate** ni f.

གཡེམ་པ་ *γyém-pa*, *Lex.* मिथ्याचर्या, **being untrue** in one's dealings, acting **wrongfully**, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to *ₒdód-pas*, or *ₒdód-pa-la*, adding *lóg-par*, as: *ₒdód-pa-la lóg-par γyém-pa*, or it stands alone as in *γyém byéd-pa*, signifying **'to commit adultery, fornication'** *Dzl* and elsewh.; *log-γyém* sbst. —

གཡེར་ཁ་ *γyér-k'a* (vulg. **'er-k'a*), **bell, set of bells,** or **peal** *Glr.*

གཡེར་པོ་ *γyér-po* **wise, prudent, circumspect, thorough-going** *Sch.*

གཡེར་བག་ *γyer-bág* *Lex.*, *Sch.*: **a light, luminous place.**

གཡེར་མ་ *γyér-ma* *Med.* frq., **Guinea pepper,** *Capsicum W.* **nyér-ma**; *γyer-šiṅ-pa* medicinal herb *S.g.*

གཡེལ་བ་ *γyél-ba* 1. **to be idle, lazy, slothful; idleness, laziness;** *γyel-ba-méd-par* incessantly, continually, e. g. to pray, to guard *Mil., S.O.* — 2. *t'ugs γyél-ba* resp. to forget *W.*

གཡོ་ *γyo* (rarely *yo*) **craft, cunning, deceit,** more frq. *γyo-sgyú, γyo-zól; γyó-čan* crafty, deceitful, *γyo-méd* honest, *γyo byéd-pa* to deceive.

གཡོ་བ་ *γyó-ba* I. vb., pf. and imp. *γyos*, 1. **to move,** to cause to change place; **to be moved,** agitated, shaken, *γnam sa γyós-so* heaven and earth were shaken *Dzl.; des ni sa ₒdi γyo-bar ₒgyur* thereby the earth may be shaken *Do.;* **to bend, incline, tilt,** e.g. a vessel; **zúg-po yos toṅ* W.* make a bow! *sku γyós-par ₒgyúr-to* the image began to move *Glr.; sa-γyós* earthquake; **to begin to move** or to march *Ma.; t'ugs-rje γtíṅ-nas γyós-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.*; *dgé-bai p'yógs-la ₒdu-šés čuṅ-zad kyaṅ ma γyos* he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; *γyó-ba* partic., continually moving, restless, uneasy, of the mind *Mil., mi-γyó-ba* **unmoved,** immovable, n. of Siva and of other terrifying deities *Glr.* (cf. अचल *Will.*) — 2. **to prepare,** victuals for the table *γyós-su byéd-pa* id.; *γyós-k'aṅ* kitchen, bake-house, *γyós-mk'an* baker, cook.

II. sbst. **moveableness, mobility,** *yáṅ-žiṅ γyo-ba-nyíd* an easy mobility *Wdṅ.*

གཡོག་ *γyog* (v. *yog, ₒog*) *Tar.* and elsewh., usually occurring in the more definite form *γyóg-po,* **servant, man-servant,** *γyóg-mo* **maid-servant, female servant,** waiting-maid; when distinguished from *k'ól-po, k'ól-mo* and *bran*, it denotes a higher degree, e.g. *γyóg-mo γnyis* two waiting-maids and besides 500 *k'ól-mo* maid-servants *Pth.; γyóg-po daṅ yáṅ-γyog daṅ nyíṅ-γyog* servant, servant's servant, and the servant again of these *Pth.; mii γyog byéd-pa* to be in a person's service, to obey a person; *dpon-γyóg* master (mistress) and domestics, master and attendants, frq.; *nad-γyóg*, a nurse, one that tends sick persons *Dzl.; γyog-ₒk'ór* attendants, e.g. *γyog-ₒk'ór bču-drúg* attendants and retinue of 16 persons, *ₒk'or daṅ γyog* id.

གཡོག་ནང་ཟན་ *γyog-naṅ-zán* a house-servant *C.* —

གཡོག་པ་ *γyóg-pa*, pf. and imp. *γyogs*, rarely *yóg-pa* 1. **to cover,** *bu gós-kyis γyóg-pa* to cover a child with a garment *Dzl., mgó-la rdzá-ma γyóg-pa* to cover one's head with a pot *Glr.;* also: *rdzá-mai mgó-la drá-bas γyóg-pa* to cover the opening of a pot with a wire grate *Glr.; p'yii págs-pa γyogs* the external cutaneous covering appears (in the embryo) *S.g.; ri-mgo k'a-bas γyogs* the hill-tops were covered with snow *Mil.;* **to pour over** or **upon,** to cover in pouring, *k'rág-gis* with blood *Dzl.;* **to overlay,** with gold *Dzl.;* **to sprinkle over, besprinkle,** **síg-pa-la t'ág* W.* the wall with blood; **to strew over,** **k'á-la gog-t'ál* W.* ashes over the snow. — 2. **to pour away,** to throw away; so *W.;* the people in *W.* understand the words *Dzl.* ༢༩, 6: **ma yógs-pai lhág-ma** the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

གཡོགས་ *γyogs* 1. **cover, covering,** *mgo-γyógs* *Lex.* covering for the head, cap; also fig. and po. for self-delusion, self-de-

ception (prop.: a veiling of the head) *Mil.*; *steṅ-γyógs*, *stod-γyógs* upper-garment, mantle, toga, *smad-γyógs* trowsers, breeches *Tar.* — 2. **cover, envelope**, *γyógs-čan* having a cover.

གཡོད་ *γyod C.* the large intestine, colon.

གཡོན་ཅན་ *γyón-čan Pth*; *Cs.* = *γyó-čan* crafty; perh. also **fornicator**, as *γyón-ma*, acc. to *Lex.* and *Sch.*: harlot.

གཡོན་པ་ *γyón-pa* **left**, *γyón-ma* the left hand, *γyón-na* on the left, to the left, *γyón-du* towards the left, *γyón-nas* from the left; *γyón-lógs* the left side or hand, *γyon-lág-byed-pa Pth.* left-handed, *γyon-rú Sch.* the left wing, of an army.

གཡོབ་པ་ *γyób-pa*, pf. *γyobs* **to move about, to swing, brandish**, *γšóg-pa* the wings; *rkaṅ-lág γyób-pa* to kick, to strike, with the arms and legs.

གཡོར་མོ་ *γyór-mo* 1. **sail**, *γyor-yól* id *Cs.*, *γyor-šiṅ* sail-yard *Cs.*, also mast, in a rather obscure description of a ship in *Zam.*, where the sail is called *dar*, cloth. — 2. **wave, billow**, *rgyá-mtsoi Glr.*

Note. Tibetan writers knowing of ships and navigation about as much as a blind man of colours, the obscurity of passages relating to such matters may easily be accounted for.

གཡོར་བ་ *γyór-ba* 1. v. *γyúr-ba*. — 2. v. *γyár-ba*. — 3. v. *yor*.

གཡོལ་བ་ *γyól-ba* v. *yól-ba*.

གཡོས་ *γyos* 1. prov. for *γyas*, in *γyos-skór* circumambulation from left to right (so that the right side is towards the person or object that is reverentially to be saluted) *Wdṅ.* — 2. v. *γyo-ba*.

ར

ར *ra* 1. the consonant **r**, always pronounced with the tongue. — 2. num. fig.: 25.

ར་ *ra* stands for: 1 *rá-ba*, 2. *rá-ma*, 3. *rá-mda*, 4. *rá-ro*.

ར་ *rwa* (cf. *ru*) 1. **horn** *W.* **rá-čó** id. — 2. **sting** e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *rwa-čan* horned. — *rwa-snyiṅ* the pith of a horn *Cs.* — *rwa-myúg* 'the first germ of seed that appears after sowing' *Cs.*; *rwá-rtsa* 'the root or bottom of a horn' *Cs.*, *rwá-rtse* 'the top or point of a horn' *Cs.*, *rwá-tsa S.g.* (?).

ར་གན་ *rá-gan*, in comp. *rag*, **brass**, *rá-gan-gyi búm-pa*, *rag-búm* brass cup, can, vessel, *rag-dúṅ* a brass trumpet; *rag-skyá Sch.*: white-copper, packfong, German silver.

ར་སྒོ་ *rá-sgo* hoof, claw *C.*, *W.*

ར་ཉེ་ *rá-nye*, provinc. for *žá-nye* **lead**.

ར་མཉེ་ *rá-mnye* an officinal root *Med.*, *Sch.*: **carrot**.

ར་ཏི་ *rá-ti Cs.*: 'a small weight, a drachm (60 grains)'; but रत्ती (not to be found in *Will.*) is prob. the Hindi word for रक्तिका, the seed or grain of *Abrus precatorius*, as a weight about = 2 grains.

ར་མདའ་ *rá-mda* **help, assistance** (*Cs.* also: companion, **assistant**), *rá-mda ˳bód-pa* to cry out for help *Glr.*, *rá-mdar sbrón-pa Cs.* to call (upon a person) for assistance, *ra ˳dégs-pa W.* **ram tág-če** (cf. *žabs ˳dégs-pa*) **to help**, to assist *Sch.*, *ra ˳drén-pa* id. *Mil. nt.*; *rá-mda-pa* **helper, assistant** *Glr.*; *rá-mdai dpuṅ-tsóg* **auxiliary forces** or army *Cs.*

ར་སྡོང་ *ra-sdóṅ Sch.* **weeping willow**.

ར་སྣ་ *ra-sná* n. of a medicinal herb *Wdn.* 166, = *sgrón-šiṅ* fir-tree.

ར་བ་ *rá-ba* 1. **enclosure, fence, wall,** frq., esp. in *W.*, also the space inclosed by a fence, wall etc., **yard, court-yard, pen, fold** etc.; *rá-bas skór-ba* to inclose with a fence *Stg.*, *rá-čan(?)*, *ra-ldán* having an enclosure, fence, wall etc. *Cs.*; *smyúg-mai rá-ba* bamboo-hedge, bamboo-fence, *ťsér-mai rá-ba* thorn-hedge, thorn-fence, *šiṅ-gi rá-ba* wooden fence, fence of boards, pickets or rails *C.*; *rá-mo* id., *ra-mo-čé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kún-ra*, v. *kun*; *ḱrims-ra* place of execution; *lčáṅ-ra* garden with willow-trees; *nyág-ra(?)* wall of stones put loosely together *Ld.*; *rtá-ra* stable or pen for horses; *rdó-ra* 1. stone-wall. 2. circle of dancers; *ṕág-ra* v. *rags.* — *bá-ra* cow-house, pen for cows; *rtsíg-ra* *Sch.*: wall round a court-yard; *brtsón-ra* v. *brtson*; *lúg-ra* sheepcot, sheepfold; *šiṅ-ra* v. above. — *ra-šúl* the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, *zla ra-ba.*

ར་མ་ *rá-ma* (rarely *ra Glr.*) **goat, she-goat,** frq. — *ra-kyál* bag made of a goat's skin. — *ra-skyés Tar.*; *Sch.*: a gelded he-goat. — *rá-gu*, col. *rí-gu*, young goat, **kid.** — *ra-rgód* wild goat, = *ra-po-čé Cunningh. Ld.* p. 199. — *ra-ťúg S.g.* and *ṕá-ra* he-goat. — *ra-ťóṅ* 1. a he-goat of two years *C.* 2. a gelded he-goat *W.* — *ra-dó(?)* thread made of goat's hair *W.* — *ra-lpágs* goat's skin. — *ra-ṕó* a gelded he-goat. — *ra-lúg* goats and sheep; *ra-ma-lúg* id., when a particular stress is laid on the impropriety of both species of animals being mixed together; also fig. of improper intermixtures. — *ra-šá* goat's flesh. — *ra-slóg* a coat made of goat's skins.

ར་མེད་ *ra-méd* **infallible,** certain, sure *Sch.*

ར་མོ་ཆེ་ *ra-mo-čé* n. of a plain near Lhasa where the Chinese wife of *Sroṅbtsansgampo* ordered a large Buddhist temple to be built *Glr.*; as a com noun v. sub *rá-ba.*

ར་རི་ *ra-ri Sch.*: *ra-ri-méd-pa* neither high nor low.

ར་རིལ་ *ra-ril* **treddles, dung** of goats.

ར་རེས་ *ra-rés* = *rés-mos*, **skyid dug ra-rés yoṅ dug** *Ld.* good fortune and misfortune come by turns.

ར་རོ་ *rá-ro* 1. **intoxication, drunkenness.** — 2. **intoxicated** *B.* and col.; *Sch.*: *rá-ro dáṅ-po bag-méd-pa*, v. sub *bag* I. *rá-ro γnyís-pa glaṅ-po-če smyon-pa daṅ ˳dra* drunkenness while continued resembles a furious elephant, *rá-ro γsúm-pa ši-ro ˳dra* the end (of it) resembles a corpse; *ra ži* or *saṅs*, also *γdaṅs* (?) *W.* the drunken fit is over; *rá-ro-ba B., C., rá-ro(-čan) W.* intoxicated, drunk, *rá-ro-bar byéd-pa* to make drunk *Dzl.*, *rá-ro-ba-las sáṅs-te* having come to one's self again after a drunken fit, being sober again *Dzl.*

ར་ས་འཕྲུལ་སྣང་ *ra-sa-˳ṕrul-snáṅ* n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sroṅbtsansgampo Glr.*

ར་སི་ *rá-si Hind.* **rope,** in *Lh.* **hempen rope,** and as such distinguished from *ťág-pa*, rope made of goat's hair, which is the one most in use in Tibet.

ར་སིད་ *ra-síd* (Pers. رسيد), **receipt,** **ra-síd ṭi-ked** money-stamp.

རཱ་ཧུ་ and རཱ་ཧུ་ལ་ *rā-hu* and *rā-hu-la* v. *sgra-γčán.*

རཀྟ་ *rakta Ssk.* **blood, saffron, minium, cinnabar** *Mil.*

རག་ *rag* 1. sbst. v. *ra-gán.* — 2. adj. (*Ssk.: adhīna*) subject, subservient, dependent, *rag lás-pa* or *lús-pa B., C., W.*, **rag-ldom-pa** *W.*, with *la*, **to depend on,** *de ḱyód-kyi nús-pa-la rag-lús* that depends on your strength *Mil.*; *dbugs rṅúb-pa sems-la rag-lás-pa yin* breathing depends on the soul *Stg.*; *˳tsó-ba γžán-la rag-lás-šiṅ* as they depend on others for their lives *Tar.*; *Bhar.* 22 *ḱyod rgyal-srid byed-la rag-go Schf.*: 'regno operam nava!' — 3. *W.* for *reg, grags, dregs, sbrag*, v. *rag-pa*; *rag-čan W.* for *drégs-pa-čan* **proud,** haughty; for *grágs-čan* **famous; glorious, splendid; angry** (?).

རག་པ་ *rág-pa* 1. vb. *W.* for *rég-pa* **to touch, feel,** and in a more generalized sense

= ₒtsór-ba **to perceive**, to scent, taste, hear, see, e.g. **dáṅ-mo rag** I feel cold, **dáṅ-mo rag-ga** do you feel cold? (but **dáṅ-mo dug** it is cold); **gó-la zug rag** (*C.* **rig**) my head aches; **tóg-ri rag** I feel hungry, **tóg-ri rág-ga** are you hungry? **ṅai miṅ žód-da rag** I hear my name called; **go ḱád-da rag** I perceive the door sticks; **'i lúṅ-po ḱyér-ra rag** I see, the wind will carry that away; **go ṕé-te mi rag** the door seems to be locked. — 2. adj. **dark-russet, brownish**, of rocks, horses *W.*

རག་མ་ *rág-ma* 1. *W.* adj. to the gerund **rág-te** (*sbrág-ste*): **be-rág yu-dán** (lit. *ydan*) **rág-te** a fillet together with a strip set with turkoises. — 2. prop. n. of a village *Mil.*

རག་ཙེ་ *rág-tse* **stone** in fruits *W.*

རག་ཤ་ *rág-ša* **a bead of a rosary**, acc. to *Lis.* from रुद्राक्ष Elaeocarpus Janitrus, the berries of which are used for such beads.

རག་ཤི་ *rag-ší* n. of a country.

རགས་ *rags* 1. **dam, mole, dike, embankment,** also *č́u-rágs, č́u-lón* — 2. any construction of a similar shape: *ṕág-rags* (also *ṕág-ra*) **intrenchment, breast-work**; *ṕúb-rags* stack, rick; *šíṅ-rágs* stack of wood.

རགས་པ་ *rágs-pa* **coarse, thick, gross,** *lús-kyi rnám-pa ṕra-rágs-rnams Wdṅ.* the more delicate and the coarser component parts of the body; *rags-pai dbáṅ-du byás-na Wdṅ.*, reckoning one with another, on an average; **rough**, as in: *rágs-rtsis-su* by a rough estimate *Tar.*; *rágs-pai mi-rtág-pa daṅ ṕrá-bai mi-rtág-pa* the perishableness of the whole mass and of the single parts *Thgy.*; *yán-lag rágs-pa* prob.: strong, firm limbs *Pth.*; of Buddhas is said that they appear *rágs-pai tsúl-gyis* i.e. **bodily**, or **substantially**; *rags-rís byed-pa Sch.:* to work, mould, form, sketch etc. roughly.

རང་ *raṅ* 1. **self** *B.* and col. (*nyid*, with few exceptions, is, in *W.* at least, colloquially not in use) *ṅa-ráṅ ḱyod-ráṅ* **I myself, thou thyself** etc., in col. language also = **I, thou** etc.; sometimes the person is only indicated by the context, the pronoun I etc. being omitted; *raṅ-čag, ráṅ-rnams* plur.; *ráṅ-gi* my, thy etc.; *č́úṅ-ma de ráṅ-gi lús-la čágs-pas* this wife fond of herself, in love with herself *Dzl.* (yet cf. *de-ráṅ*, below); *des ráṅ-gi ma yin-par rig-nas* he perceiving that it was his own mother *Pth.; ráṅ-la ráṅ-gis skra bčád-de* shaving one's own head *Dzl.*; also in a gen. sense: *ráṅ-bas ṅán-pa* an inferior person than one's self *Thgy.*, in like manner: *ráṅ-las č́é-ba Thgr.*; *ráṅ-la bu méd-na* if a man has no son of his own *Mil.*; *ráṅ-gi srúṅ-ba* to keep, to guard one's own property *Thgy.*; **raṅ mi-ₒdód-pe kyen tsáṅ-ma* C.* all the disagreeable things that fall to one's lot; in compounds: *raṅ-séms* one's own soul (opp. to *yžan-lús*) *Mil.;* v. also *ₒdré-ba* extr.; *raṅ-rig raṅ-ysal raṅ-bde ysum* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil.*; *raṅ-sróg ráṅ-gis yčod* you will take your own life *Glr.* — 2. **spontaneously, of one's own accord,** *žal-zás raṅ-ₒóṅ-ṅo Dzl.*; *ráṅ-byon-pa, ráṅ-byuṅ-ba* originated of itself, v. below; *raṅ ₒgról-ba* 1. to get loose, come loose of itself. 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; *ráṅ-šar-ba* = *ráṅ-ₒgrol-ba* 2. — 3. **just, exactly, precisely, the very,** *de ráṅ* the very same; *de raṅ yin* so it is! exactly so! just so! **dhá-ta raṅ* C.*, **dá-či raṅ, dág-sa raṅ* W.* just-now, **dí-riṅ raṅ* just to-day *W.*; **already**, *sṅá-mo raṅ* already early in the morning *Mil.*; **barely, merely, the mere, the very,** *ṅa daṅ ṕrád-pa ráṅ-gis* by the mere meeting with me *Mil.*; *mi raṅ* a person travelling all alone, i.e. without baggage, horse or companion *Kun.*; *mo-ráṅ* v. *mo.* — **really, indeed, actually, truly** (the verb being repeated): *mi-la-rás-pa de yin raṅ yín-nam?* art thou really that same Milaraspa? **yoṅ raṅ yoṅ-gyu yin* C.* he will truly or certainly come; **even**, *sdáṅ-po raṅ byas* now they even hated him *Mil.*

Comp. *raṅ-skal* a person's own share. — *raṅ skyu* (?) *ťúb-pa Sch.:* to act after one's own mind. — *raṅ-skyur* vinegar *Cs.*(?)

— *raṅ-k'a Sch.* = *ráṅ-bu?* — *raṅ-k'óṅs* = *raṅ-k'úl* territory, district *C.* (?) — *raṅ-ₒk'ós* one's own worth, affairs, necessities *Sch.* — *raṅ-grub* not made or produced by men, **self-produced.** — *ráṅ-dga-ba* **free, independent,** *ráṅ-dga-pa* an unmarried man *Sch.* — *raṅ-rgyál* 1. *Stg.*: = *raṅ-saṅs-rgyás.* 2. *raṅ-rgyál-gyis ₒgró-ba Sch.*: to live after one's own option or pleasure (?) — *raṅ-rgyú Sch.*: 'die eigene Ursache, Selbstfolge' (?!) — *raṅ-ṅó* one's own nature, *ṡes-pa* to know *Mil.* — *raṅ-nyíd* himself, herself etc., one's self *Mil.*, *raṅ-nyíd ₒgról-ba* to deliver one's self *Thgy.*, *bdud raṅ-nyíd* the devil himself in his own person *Tar.* — *raṅ-ₒťág* **mill, water-mill.** — *raṅ-mťóṅ* **pride,** self-complacency, self-sufficiency *Mil.*, *Glr.* — *raṅ-dón* one's own affairs, one's own profit, *raṅ-dón byéd-pa* to look to one's own advantage *Do.*, *raṅ-ₒdód* **selfishness,** v. *raṅ-rtsis.* — *raṅ-snáṅ* v. sub *snáṅ-ba*; *Sch.* also: self-born. — *raṅ-po Cs.* = *po-raṅ* an unmarried man. — *raṅ-bábs* v. *babs.* — *ráṅ-bu* 1. *Cs.* single, alone, *ráṅ-bur* adv. singly, alone, without a consort. 2. *Cs.*: a single life (?). 3. *Schr.*: one's own child. — *raṅ-byúṅ*, *raṅ-byón* self-born, having originated of itself, = *raṅ-grúb* frq. *raṅ-dbaṅ* **independence, liberty,** *raṅ-dbáṅ ťób-pa* to become free *Glr.*; *γnás-la raṅ-dbaṅ-méd* they are not master of the place i.e. they are not free to choose the place *Thgy.*, in the same sense, *gar skye raṅ-dbaṅ-med Mil.*; **raṅ-wáṅ ₒǰúg-pa** to set free *C.*; *raṅ-dbáṅ-čan* **free** *W.* — *raṅ-ₒbar Cs.*: **'musket',** in *W.* it is only used for **pistol;** **raṅ-bár ḍug-rág** *W.* **a revolver.** — *ráṅ-mo Cs.* = *mo-ráṅ* an unmarried woman. — *raṅ-rtsis* the opinion which one has of one's self, *raṅ-rtsis daṅ raṅ-ₒdód ma če žig* think little of your own self! *Mil.* — *raṅ-bžín,* स्वभाव, natural **disposition,** state or **constitution, nature, temper,** *raṅ-bžin-las γžán-du ₒgyúr-ba* to change one's natural constitution *Wdṅ.*, *ₒbab dé-ltar čé-bai raṅ-bžín-gyis* as a natural consequence of so heavy a snow-fall *Mil.*; *raṅ-bžín-gyis* **of itself, by itself,** from its very nature, **naturally, spontaneously** *Dzl.*, in col. language, *raṅ-bžín-nas* id., also for **self** in the sense: I, he etc. without the aid and independently of others; *ₒbyúṅ-ba lṅai raṅ-bžín-čan-gyi lus ₒdi* this body participating of the nature of the five elements *Wdṅ.*; *draṅ-poi raṅ-bžin-čan-gyi p'yir* for *raṅ-bžín-čan yín-pai p'yir Sbh.* — **raṅ-žín ǰö'-pa** *C.* needless words, where it is a matter of course; also: talk without any serious intent; **de da raṅ-žín-la zér-če žig yod** *W.* that is nothing but talk. — *raṅ-bzó.* 1. *Lex.*: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition *Mil.* — *raṅ-raṅ* **each . . . himself, each . . . his,** her, its etc. (not reciprocally, as *Sch.* has it), *raṅ-ráṅ-gi k'rii ₒóg-tu sbas* he buried each (idol) under its own seat *Glr.*, *raṅ-ráṅ-gi leur γsal* each (subject) will be explained in its own chapter *Lt.* — *raṅ-raṅ-lao* each (final consonant) has itself (joined), i.e. is doubled *Gram.* — *raṅ-ré* 1. = *raṅ-ráṅ*: *raṅ-réi sna-ťág raṅ-rés zuṅ* each may lead himself, may be his own guide. 2. **we,** *raṅ-réi sgo drúṅ-na* at our own door *Mil.*, *raṅ-ré-rnams* we (the Lamas, opp. to the laymen) *Mil.* 3. polite way of addressing, for our **you** or the German 'Sie' *Thgr.?* — *raṅ-ṡúgs-la* **of itself,** spontaneously *W.* — *ráṅ-sa*, *ráṅ-so* one's own place, *ráṅ-sa ₒdzín-pa* to maintain one's place, one's station *Mil.*, prob. like *ráṅ-mgo ₒťón-pa*; *ráṅ-sar*, *ráṅ-sor* 1. *bžág-pa* to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, ni f. *Mil.* 2. of itself, e.g. *ráṅ-sor ži* (a storm) abates of itself. — *raṅ-saṅs-rgyas* Pratyekabuddha, i.e. a Buddha who has obtained his Buddhaship alone by his own exercises of penance, but who does not promote the welfare of other beings.

རང་ག་བ་ *ráṅ-ga-ba Cs.* **coarseness, meanness.**

རང་བ་ *ráṅ-ba*, pf. *raṅs*, **to rejoice,** *sems mi-ráṅs-par* **discontented,** *yid-ráṅ-ba* or *yi-ráṅ-ba* id., frq.; **dhé-la ga-ráṅ-ḍhág-te** highly pleased with it *C.*; *yid ma ráṅs-ṡiṅ mi mgú-bar gyúr-te* being very much dissatisfied *Stg.*; *ma-ráṅ-bžin-du* unwillingly, reluctantly.

རང་རོང་ཅན་ *raṅ-roṅ-čan Cs.* **rough, craggy,** uneven.

རངས་པ་ *raṅs-pa* 1. v. *raṅ-ba.* — 2. *nyin-ráṅs-par* for *ťo-ráṅs-kyi dús-su* early in the morning *Tar.* 111, 17. — 3. in *W.* for *réṅs-pa.*

རངས་པོ་ *ráṅs-po Sch.* **rough, rude, unpolished.**

རད་པ་ *rád-pa W.* for *bgrád-pa.*

རད་རོད་ *rad-ród* v. *ród-po.*

རན་ད་ *rán-da (Pers.* رندا, رنده) **a plane** *Ld.*

རན་པ་ *rán-pa* 1. vb. and adj. to keep, or keeping, the proper mean, **to be proportionate, just right,** adv. *rán-par* **moderately,** *rán-par sro* warm yourself moderately (tolerably) *Lt., zas-ťsód rán-par zá-ba* to eat moderately *S.g.; ₒdí-tsam ni rán-no* this is about the proper measure *Dzl.*; with the root of the vb.: *žiṅ rṅá-ran-nas* as it was (the proper) time for harvest *Dzl., ₒgro-ran* it is time to go *Pth., ši ma rán-par ší-ba* to die an untimely death; *bág-mar ɣtaṅ-rán-pa daṅ* when it was time to give her in marriage *Dzl.;* not so often with a sbst.: *rtsás-ma rán-tsa-na* when harvest-time had come *Mil.* — 2. *rtsa rán-pa C.* **shave-grass,** *Equisetum arvense.* — 3. col. for *ₒdrén-pa* **to lead** (water); for *bran-pa* v. *ťags.*

རབ་ *rab* I. **superior, excellent;** the eldest, of three sons, opp. to *bríṅ-po* and *ťa-čúṅ,* frq.; *gaṅ-zág dbaṅ-po-ráb-rnams* very able or clever persons (opp. to *ₒbríṅ-po* or *ťá-ma* having moderate or very little capacity) *Mil., Thgr.,* inst. of which *rab ₒbriṅ ɣsum* is often used *Thgy.; ťébs-na rab* if rightly understood, that will be the best *Thgr.,* frq. for: so it is right, that will do; **much, plentiful,** *rab-skrái ₒóg-nas* also with a full head of hair (you may be a holy man) *Mil.; ráb-tu* adv. **very,** with adjectives and verbs, *ráb-tu sdoms* lock (the door) well *Dzl.; ráb-tu ǩrós-par gyúr-te Tar.;* it occurs also in the following phrases: *ráb-tu ₒbyín-pa* to receive or admit into a religious order, *ráb-tu ₒbyúṅ-ba* to enter into a religious community, to take orders, *slób-dpon čos-ₒbaṅs-las* being with, or being ordained by the teacher Chosbangs; *rgyál-poi rigs-las* (to take orders) as a descendant of the royal family, of the caste of noblemen *Tar.; ráb-(tu) byúṅ(-ba)* he that has taken orders, a novice, or in gen.: **a clerical person;** *rab-byúṅ* is also the name of the first year of the cycle of sixty years; *rab-(tu) ɣnás(-par) byéd-pa, mdzád-pa* c. acc. or *la,* prop. 'to make firm or permanent', **to consecrate, to hallow,** a new house, esp. a temple, an idol; by this act a house is secured against accidents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles *Glr.*; *ráb-tu ₒbyéd-pa* (also erron. *byéd-pa*) *Cs.* to analyze, but *Tar.* 96 it is equivalent to प्रकरण treatise, dissertation. *rab-ₒbyáms-pa* v. *ₒbyáms-pa*; *rab-ₒóg* the second in rank, next in value, excellence etc., thus *Dzl.* ༧༣༤, 5 (as a better reading for *ₒbriṅ-mo*); *rab-yáṅs* very wide, very extensive *Sch.; rab-ɣsál* 1. very clear, quite evident. 2. sbst. a small **balcony** or **gallery,** frequently seen in Tibetan houses. 3. *Sch.* history (?).

II. also *rabs,* **ford,** *rab-méd* without a ford, *rab-só = rabs Sch.*

རབ་རིབ་ *rab-rib,* col. also *hrab-hrib,* **mist, dimness,** e. g. before the eyes, in consequence of impaired vision; **ǩo šrab-šrib mán-na mi ťoṅ** he sees only a mist before his eyes, *W.*; *skár-ma rab-ríb* the faint glimmering of a star.

རབས་ *rabs* 1. **lineage, succession of families, race, family,** *rgyal-rábs* royal family or lineage, nobility; succession of kings; *mi-rábs* human race; *rabs-čád* a person whose lineage is broken off, i.e. **childless,** issueless, *rabs-čád bza-mí ɣnyis* a married couple without children *Mil.*; *yá-rabs* the higher class of people, noblemen; *má-rabs* the lower class, also: one belonging to the higher or lower class; collectively: *rgán-rabs* old men, aged people, *ɣžón-rabs* youth, young persons; *sṅón-rabs* **the ancients** (*veteres*), *p̓yi-rabs* men of modern times, descendants, posterity *Glr., sṅon-rabs-sgrúṅ*

an old legend, ancient history *Zam.*, *snón-γyi rabs bčo-brgyad* the 18 Puranas *Tar.* 4, 11. — 2. **generation** *Dzl.*, resp. *γduṅ-rábs Glr.*, *ṅá-nas γduṅ-rábs lṅá-pa-na* in the fifth generation after me; with respect to individuals, period of life, viz. one of the many periods, which every person is supposed to pass through, or sometimes pleon. denoting a person as being the representative of his generation: *saṅs-rgyás rabs bdun* the seven Buddhas. — 3. in gen.; **succession, series, development**, e. g. the propagation of the Buddhist doctrine *Tar.* 205, 21; *bskal-rábs* successions of Kalpas, *bskal-rábs-nas bskal-rábs-su.*

རམ་པ་ *rám-pa* 1. *W.* **quick-**(quitch-)grass. — 2. = *rán-pa? Lt.*, *Glr.*

རམ་བུ་ *rám-bu* 1. prob. only in: *rám-bu ₒdegs-pa* to join in singing, to take part in a song, to fall in with, *Dzl.* ༢V, 13 (not: to set up a dismal cry *Sch.*), v. also *ₒčol-ba.* 2. = *na-rám Polygonum viviparum.*

རམས་ *rams* 1. **indigo** *B.*, col. — 2. *Cs.*: 'degree of doctorship, *sṅags-* or *go-* or *druṅ-ráms-pa* one having such a degree'.

རལ་ *ral* 1. **goat's hair.** — 2. **rent, cleft,** *p̔u ral γnyis* a sloping valley dividing into two parts at its upper end; *ral-γsum* n. of Lahoul on account of its consisting of three valleys; cf. *rál-ba.* — 3. v. *rál-pa.*

རལ་ཀ་ *rál-ka* v. *rál-gu.*

རལ་ཁ་ *rál-k̔a* v. *rál-gri.*

རལ་ག་ *rál-ga Sch.* = *yál-ga.*

རལ་གུ་ *rál-gu* 1. *Sch.*: **cleft, chink, fissure.** — 2. *dar-dkár-gyi rál-gu* and *rál-ka Pth.?*

རལ་གྲི་ *ral-grí*, col. **ral-gyi, ra-gyi** **sword,** also for rapier and other thrust-blades *Dzl.*; *ral-grii ₒdáb-ma* or *lče* **blade,** *so* edge, *šubs* scabbard of a sword *Cs.*; *rál-gri-pa Cs.* a sword-man; a fighting man; *rál-k̔a* = *rál so*; *rál-k̔a spród-pa* 'to bring the blades together', to fight hand to hand, (*ral-k̔a sbrad-pa Sch.* is prob. a misprint).

རལ་པ་ *rál-pa* **long hair, lock, curl; mane** (of the lion, not of the horse etc.); *rál-pa-čan* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *ral-lčaṅ* a willow planted at the birth of a child, under which a lock of the child's hair is buried, when it is seven years old *Ld.*

རལ་བ་ *rál-ba* = *drál-ba* and *hrál-ba*, pf. of *ₒdrál-ba*, **torn,** of clothes etc., *mtsóṅ-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *žig-rál-ba* id.; *žig-rál* breach, **destruction,** *k̔áṅ-pa-la žig-rál byúṅ-na* when the house gives way *Glr.*; *k̔a-rál, rna-rál, sna-rál* a lip, ear or nose, that has been lacerated by wearing rings etc.

རས་ *ras* 1. sbst. **cotton cloth,** cottons, also a piece of cotton cloth, handkerchief etc., *ras sbóm-pa* thick, strong cotton cloth; *lág-ras, p̔yis-ras Cs.* handkerchief, napkin; *t̔ód-ras* **turban** *Cs.*; *p̔rá-ras* a fine sort of cotton stuff, = *k̔á-ši-kai ras.*

Comp. *ras-rkyáṅ* cotton cloth. — *ras-skúd Cs.* cotton thread. — *ras-k̔úg* a small bag made of cotton. — *ras-k̔ra* **calico, chintz** *Cs.* *ras-gós* **cotton dress, gown.** — *rẹ-ₒgá* a strong cotton fabric brought from *Sik.*, *C.* *ras bčós-bu Cs.* calico, chintz. — *ras-t̔ág* **fillet, bandage.** — *rás-pa* a person wearing cotton clothes *Mil.*, frq. — *ras-bál* raw cotton. — *ras-búbs* a whole piece of cotton cloth. — *rás-ma* a small piece, a rag *Lex.* **rẹ-zẹ́n* C.* a long, loose cotton garment, shawl. — *ras-yúg* = *ras-búbs.* — *ras-rú* v. *re-rú.* — *ras-slág* a furred garment covered with cotton cloth *W.* — 2. adj. *k̔a-rás* (**rē**, for *reṅs?*) hard snow that will bear a man.

རས་པ་ *rás-pa* 1. vb., *Ld.* **ras-če** **to get or grow hoarse,** **skad ras soṅ** the voice has grown hoarse, **skad ras-sa rag** I feel a hoarseness in my throat. — 2. sbst. v. sub *ras.*

རི་ *ri*, also *rí-bo B.*, **rí-ga* W.* 1. **mountain, hill,** *ri pó-ta-la* the mountain (called) Potala *Lis.*; *rí-bo dpal-ₒbár Mil.*, *rgyal-gyi-srí ri Mil.* the mountain *Pal-bár, Gyal-gyisrí*; *rir* on the mountain *Mil.*, *rí-la* id.

frq.; *ri-ťaṅ-mťsams-su* at the foot of the mountains or hills *Med.*; *rir-gán-pa* one living in close vicinity to a mountain, *W.*; *gáṅs-ri* an ice-mountain, snowy mountain, glacier, *nágs-ri* or *śíṅ-ri* a hill covered with wood, *brág-ri* a rocky mountain, *γyá-ri* a mountain or hill consisting of slate-stone or schist; *spaṅ-ri* a hill covered with grass. — 2. **brim** of a hat or cap; **side-leather,** side-piece of a shoe. — 3. symb. num.: 7. — 4. num. figure: 55. — 5. v. *ri-mo.*

Comp. and deriv. *ri-skéd* v. *rkéd-pa.* — *ri-skyégs Stg.*, v. *skyegs.* — *ri-ḱród* chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called *ri-ḱród-pa*; also directly = *dgón-pa* hermitage. — *ri-mgó* mountain top. — *ri-rgyál, rii rgyál-po* a very high mountain, e.g. Tise *Mil.*, Gandharā *Sbh.*, esp. = *ri-ráb*, q.v. — *ri-rgyúd* chain of mountains, ridge of hills. — *rí-čan* mountainous, hilly. — *ri-čén, ri-bo-čé* a great mountain. — *ri-nyín* the sunny side, the southern slope of a mountain. — *ri-rnyíl* fall of a mountain, land-slip *Sch.* — *ri-stóṅ* v. *stóṅ-pa.* — *ri-deu* (or *rdeu*) *čúṅ Sch.*, **ri-bóg, ri-de-bóg* W.*, a mountain spur abounding in stones. — **ri-dód* W.* (perh. to be spelled *ri-ḱród*) a hermit (living) in the mountains. — *ri-sná* mountain spur. — *rí-pa* an inhabitant of the mountains, mountaineer, from a Tibetan point of view equivalent to the Latin *paganus* and *agrestis* as opp. to *urbanus*, therefore = peasant, poor uncivilized person. — *ri-ṕrán* a little hill or mountain. — *rí-bo* = *ri*, v. above. — *ri-bór-pa Tar., Cs.*: *ri-ˬór-pa;* = *ri-ḱród-pa, ri-bór-gyi groṅ* mountain village *Tar.* — *ri-brág, brág-ri* rocky mountain. — *ri-ˬbóg* spur. — *ri-sbúg* mountain cavern. — *ri-rtsá* foot, *ri-rtsé* top of a mountain, *nyí-ma ri-rtsé-la ṕóg-na* when the rising sun illumines the mountain tops. — *ri-rtsé-kan Cs.* n. of a mischievous spirit. — *ri-rdzóṅ* mountain fortress, fort. — *ri-ráb* the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also *ri-rab-lhún-po, ri-rgyál, ri-bo-mčog-ráb Mil.* — *ri-lúṅ* mountain and valley. — *ri-γséb Sch.* = *ri-ḱród.* — *ri-sríbs* the side not exposed to the sun, shady side, north-side of the mountains.

རི་གུ་ *rí-gu* young goat, **kid** *W.*

རི་རྒྱ་ *ri-rgyá Sch.*: foxes or fox-skins(?).

རི་དྭགས་ *ri-dwags* animals of chase, **game.**

རི་བ་ *rí-ba W.* **rí-če** to be worth, gen. as adj. **worth,** **lug di ṅul čig ri-če yin** this sheep is worth one rupee *W.*; *dṅul brgya ri-bai rta* a horse worth one hundred rupees *Cs.*. cf. *rin* and *rib; rí-bai rin-ťáṅ* the full price *Sch.*

རི་བོང་ *ri-bóṅ* **hare,** *ri-bóṅ-mo Cs.* female hare; it lives in *Ld.*, but not in the smaller valleys, e.g. not in Lahoul; *ri-bóṅ-gi rwa* the horn of a hare, a nonentity, a thing not existing, cf. *mo-śám-gyi bu.*

རི་མོ་ *rí-mo* 1. **figure, picture, painting, drawing,** *lha-ḱáṅ-gi Glr.*; *rí-mo-mḱan* **painter;** *rí-mo-čan, rí-mo-ldan* marked with figures; *rí-mor byéd-pa* to represent by means of figures and colours, to paint *Do.*; **markings** (streaks, speckles etc.) *śai* markings of a (tiger's) skin *Tar.*; *ri-ḱrá* having stripes of various colours, spotted, speckled; *ri-mo* also draught, plan, design, and fig. **pattern,** rule of conduct, law written into the heart. — 2. = *rím-gro* reverence, **veneration,** *rí-mor byéd-pa* to honour, to venerate *Stg.*

རི་ལུ་ *rí-lu* col., but also *Tar.* 63, for *ríl-bu.*

རི་ཤི་ *rí-śi*, ऋषि, = *draṅ-sróṅ* q.v.

རི་ཤོ་ *ri-śó* n. of a medicinal herb *Med.*

རིག་ *rig* in *Ld.* col. and provinc. for *žig*: **maṅ-ṅa rig** or **nyuṅ-ṅu rig toṅ** give much! give little!

རིག་པ་ *rig-pa* I. vb., 1. **to know, to understand,** = *śés-pa* with the termin. of a sbst.: to know (a person etc.) as, with the termin. of the inf.: to know that, **to perceive,** observe, *ḱrós-par rig-nas* perceiving that he became angry *Dzl.*; *ṕá-la rig-par gyis* let your father know it, inform your father of it *Tar.*; *zlóg-tu-rig-par byed* (it

or he) teaches how to avert, prevent etc. — 2. v. *sgrig-pa*.

II. sbst. 1. **knowing, knowledge; prudence, talents, natural gifts** *Glr.*; *rig-pa dan ldán-pa* **talented, rich in knowledge, learned** *Dzl.*; *rig-pa ɣsar-ba* new informations, disclosures, knowledge; **news**, *lóg-gi rig-pa bsgrés-na* if one compares the absurd news *Tar.* 174, *Schf.*; *ma-rig-pa* 1. sbst. अविद्या **ignorance**, mostly used in the specific Buddhist sense, viz. for the innate principal and **fundamental error** of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, v. *Köpp.* I, 163 (but cf. *ɣti-mug*). 2. adj. void of reason, **unreasonable**, irrational, *dúd-ₒgro ma-rig-pa Mil.* — 2. **science, learning, literature**, *nán-gi rig-pa* the orthodox or sacred literature, *p̔yii rig-pa* the heterodox or profane literature *Cs.*, *t̔un-mon-gi rig-pa* literature or science common to both religions (Buddhists and Brahmans) *Cs.*; *rig-pai ɣnas* and *rig-pa* any single science (philosophy, medicine etc.) v. *rig-ɣnás*; *rig-pai ról-t̔so* or *rig-pai ɣnas t̔ams-čád Cs.* circle of science, **encyclopedia.** — 3. **soul** (prob. only in later literature), *rig-pa lus dan brál-ba* the soul separated from the body, *rten dan brál-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem Mil.*

Comp. *rig-mk̔an*, *rig(-pa)-po Cs.*, *Sch.* a knowing person, a learned man. — *rig-rgyud* **character** *Mil.* — *rig-snágs* **a spell, charm, magic formula,** *rig-snags-mk̔an* a person skilled in charms. — *rig-ɣnás* a science, one of the sciences; *rig-ɣnás čé-ba lna* the five great sciences or classes of science, frq.; these are: *sgrá-rig-pa* science of language, *ɣtan-t̔sigs-rig-pa* dialectics, *ɣsó-ba-rig-pa* medicine, *bzó-rig-pa* science of mechanical arts, *nan-dón-rig-pa* religious philosophy; of less consequence are: *rig-ɣnás čún-ba lna* the five minor sciences; and the *rig-ɣnás* or *rig-pa bčo-brgyad* (also; *t̔sug-lag?L*), which need not be particularly enumerated, though they are often mentioned in the *Dzl.*; they are named by *Cs.* and *Sch.* — *rig(-pa)-po* v. *rig-mk̔an.* — *rig-byéd* 1. conveying knowledge, **instructive**, prob. also learned, *na rig-byéd glú-mk̔an ma yin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction**, a book conveying knowledge, a scientific work, *bzoi rig-byéd* a technological work *Glr.* 3. वेद Veda, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — *rig-ma*, वेदमातृ, Veda-mother, *Gāyatrī*, a certain metre, verse and hymn of the Rigveda, personified as a deity *Mil.* — *rig-ₒdzín*, from *rig-pa ₒdzín-pa* to comprehend a science with ease, to be of quick parts *Dzl.*, as partic.: **a man of parts, a clever fellow**; but usually *rig-ₒdzin* (like *rig-ₒčan*, of rarer occurrence), *Ssk.* विद्याधर, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the Dākinis. — *rig-šés* the faculty of **reason** *Tar.* 90, 2, *Schf.*

རིག་རིག་ *rig-rig*, *mig rig-rig byéd-pa* or *dúg-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

རིགས་ *rigs* 1. **family, lineage, extraction, birth, descent**, *rigs-rús* lineage and family *Glr.*, *mai rigs-su nyé-ba* or *ɣtógs-pa* a relation by the mother's side *Dzl.*; emph.: **noble birth** or extraction: *rigs-kyi bu* or *bú-mo* noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in *Thgr.* it is the regular way of addressing the soul of a deceased person; *mí-rigs* 1. the human race, mankind *Cs.* 2. **nation, tribe** *Glr.*; *sdé-rigs* **tribe** *Cs.* 3. rarely = sex, *mó-rigs* female sex *Wdn.* — 2. in a special sense: **caste, class** in society, **rank.** In Tibet five ranks are usually distinguished. viz.: *rgyál-rigs* royal state, royalty, *brám-ze-rigs* caste of priests (Brahman caste), *r̀jé-rigs* nobility, aristocracy, *dmáns-rigs* the citizens, *ɣdól-pai rigs* the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. **kind, sort, species**, *groi rigs ɣsum yod* there are three sorts of wheat, *skád-*

rigs gós-rigs mi-ˌdrá-ba different languages and costumes; *čí-rigs* of every sort, *čí-rigs-su* in every possible manner, e g. *čos stón-pa* to teach religion; *nyín-moi rígs-kyis* or *ríqs-la* by the day, **by days, daily** *Glr.*; *rigs* is also used for **some, certain,** *nád-rigs-la mi ˌdzém-na* if one is not on his guard against certain diseases; sometimes pleon.: *yán-lag rigs bži* the four limbs, viz. hands and feet *Glr.; rgyal-čén rigs bži* the four great spirit-kings *Thgy.*, *rigs ysum mgón-po* the three tutelar saints (*spyan-ras-yzigs, p̔yag-rdór, ˌjam-dbyáṅs*) *Glr.; saṅs-rgyás rigs lṅai žiṅ-k̔ams Thgr.* — *rigs-pa* vb. **to have the way, manner, custom, quality of,** *mgo p̔yir ˌbyúṅ-bai rigs-so* the upper end (of a stick, part of which is in the water) has the way of sticking out, i.e. sticks out; often to be translated: **must** necessarily (according to the laws of nature or to circumstances); as partic. or adj.: **necessary,** also **proper, suitable, right, suited to its purpose,** in the earlier literature gen. with the genit. of the infin., sometimes with the termin. of the infin., in later times with the root of the verb; thus: *t̔ós-nas ldáṅ-bai rigs-so* you must get up as soon as you hear . . . *Dzl.; da ri žig snáṅ-bai rigs* now a mountain must appear *Dzl.; bžág-pai rígs-sam* would it not be expedient to appoint...? *Dzl.*; *ríqs-kyi dús-la báb-bo* it is just the right time *Dzl.*; *mi smrá-bai mi rigs-so* it is not right to be silent *Dzl.*; *smád-par mi rígs-so* it is not right to abuse *Glr.*; *ˏóṅ-rigs ˌdúg-pas* because (he) might possibly come *Mil. nt.*; *drán-pa mi zin rigs-la* if he should perhaps not retain the recollection of, if there should be any danger of his not remembering *Thgr.*; *ṅan-sóṅ-du ˌgró-bai rigs-la* as there is a possibility of going to hell *Thgr.*; *ydúl-bai rigs-pa* those fit for conversion *Dzl.; lhar skyé-ba ni rigs-pa ma lags* his being re-born as a deity is not befitting, or also: not possible, not probable *Dzl.*; *mi-rigs-pa* wrong, not right, unbecoming, improper etc., mostly as adv.: *mi-rigs-par byéd-pa* to act wrong, to do badly, frq. — *rígs-kyi rjes-ˌbráṅ Was.* (274) v. sub *luṅ.*

Comp. *rigs-brgyúd* race, **lineage,** extraction, **family** *Cs.*, *rigs-brgyud-ˌdzín* **male issue,** *rigs-brgyúd ˌp̔él-bar ˌgyúr-ba* the rising of a numerous progeny *Dom.* — *rigs-ṅán* 1. low birth or extraction, **k̔yod mi rig-ṅán-pa daṅ nyám-po ḍé-če man** you must not mingle with people of low extraction, with common people *W.*; *rigs-ṅán dpón-du skó-ba* to raise a child of low extraction to the royal dignity *Glr.* 2. **hangman** *Dzl.* (cf. *ydól-pa*). — *rigs-čan, rigs-ldán* of noble birth. — *rigs-mnyám-pa, mt̔ún-pa, ˌdrá-ba* of the same rank etc., of the same species. — *rigs-nyáms* **degenerated,** *rigs-nyáms dge-slóṅ* a monk disgracing his profession *Pth.* — *rigs-méd* = *rigs-ṅán* no. 1.

རིགས་པ་ *rígs-pa* 1. v. *rigs.* — 2. often erron. for *rig-pa.* — 3. adj. of *rigs*: *rgyál-rigs-pa* belonging to the reigning family or caste; *čí-rigs-pai sgó-nas* in every possible manner *Mil.*; *čí-rigs-par snyán-pai t̔sig-gis* with ever so many kind words *Dzl.*; also: in any way, any how, to a certain degree or extent, in part, partly *Tar.* 4, 3 etc. — 4. sbst., translation of न्याय **logic, dialectics** *Trigl.* 15; an infallible, not deceptive idea *Was.* (297).

རིང་ངེ་བ་ *riṅ-ṅe-ba* **continual** (?), **daily** (?) *k̔a-tsá riṅ-ṅe-ba Mil. nt.* every day warm meals.

རིང་བ་ *riṅ-ba* I. adj, also *riṅ-po C., B.*, **riṅ-mo* W.* 1. **long, high, tall,** relating to space; *riṅ-mo *k̔ur* W.* carry it lengthwise; it also implies distance, in which case *t̔ag-riṅ* (q. v.) is the more precise form; *da-dúṅ yúl-las riṅ-ste* as he is still at a great distance from the place *Dzl.*; more frq. with *daṅ*: *ynas ˌdi groṅ-k̔yér daṅ riṅ-bas* because this place is far from the town *Dzl.*; *mi riṅ-ba-na* at no great distance. — 2. **long,** with respect to **time,** *t̔se riṅ-ba* sbst. a long life, adj. long-lived, *rgyál-ba daṅ t̔se riṅ-bar šog čig* may he be victorious and live long! *Dzl.*; *yun riṅ-po* (or *mo*) a long time; *yun riṅ-po-nas* from a long time, a long time since, *riṅ-por ma lón-par*, less accurately: *riṅ-po ma lón-par* soon afterwards, relating to things past, *riṅ-por mi t̔ogs-par* id. with respect to the future, = after a little while, in a short

time, frq.; *mi-riṅ-bar* id. *Tar.*; *dé-nas mi riṅ-bar* not long after that *Tar.*; *riṅ žig* a long time, *riṅ žig lón-pa daṅ* after a long time *Dzl.*; *riṅ žig-tu* adv. **long, a long while, for a long time,** *riṅ žig-tu ma* ˏ*oṅs-pas* as he did not come for a long time *Dzl.*; *riṅ žig-na* after or during a long time *Glr.*; *riṅ-la*, resp. *sku-riṅ-la* c. genit. **during, at,** *nyín-gyi riṅ-la* in the day-time, during the day *Pth.*, ˳*dir bžugs rin* (provinc. for *riṅ*?) ˳*tso-čas* or *rgyags* provisions for the time of his stay *Mil.*; esp. of kings etc.: **under** a king; during the reign or life of a king, frq.; *dé-riṅ B., C.*, **dí-riṅ** (more correct form, but only in *W.*) **to-day.** — 3. **old,** *riṅ žig-na Sch.* long ago, long since, v. also *riṅ-lugs.* —

II. **length, distance** etc., more definite form, but of rare occurrence: *riṅ-ba-nyid*, *dé-nas mi-riṅ-ba-nyid-na* a very short time afterwards *Tar.*

Comp. *riṅ-k̔yád* **length.** — **riṅ-tháb* W.* length, copiousness (of account). — *riṅ-t̔úṅ* 1. long and short. 2. length, relatively. — *riṅ-gág*, also *stod-gág* jacket or waistcoat of a Lama, without sleeves.

རིང་ལུགས་ *riṅ-lúgs Cs.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Glr.* 92, 2 (?).

རིང་བསྲེལ་ *riṅ-bsrél* ('things which are to be preserved for a long time'), धातु, relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

རིངས་ *riṅs* sometimes for *riṅ.*

རིངས་པ་ *riṅs-pa* **swift, speedy,** *riṅs-par rgyúg-pa* to run fast, to hasten, hurry; *riṅs-par yod* I am in a hurry *Mil.*; **riṅ-pa toṅ* W.* be quick! make haste! *riṅs ruṅ* though you be in a hurry *Mil.*; *riṅs-pai bsód-snyoms* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 269. 628 **za-riṅs,* ˳*tuṅ-riṅs**, waiting impatiently for one's meal, **˳grul-riṅs** for setting out *W.*; *riṅs-stábs-su* most speedily *Mil.*

རིད་པ་ *rid-pa* 1. **meager, emaciated** *Dzl.* and elsewh. — 2. *Sch.* also: **rare.**

རིད་པང་ *rid-p̔áṅ* the Neosa pine-tree *Kun.*

རིན་ *rin* 1. **price, value,** *rin γčód-pa* to fix, to determine the price *Cs.* (cf. *t̔aṅ*), *rin rtóg-pa* to ascertain the price, to estimate the value *Cs.*; *rin* ˳*bébs-pa* to abate, to lessen the price *Cs.*; *rin* ˳*báb-pa, rin* ˳*bri-ba* to go down, to sink or fall in value *Cs.*; **rin tsam* W.*, **rin gha-tsö* C.* how dear (is it)? what does it cost? *rín-la mi čog Sch.* to sell under cost-price; *rin-čan* dear, costly; *rin-méd* worthless, also: for nothing, gratis; *rin-góṅ, rin-t̔áṅ, rin-tsád Tar.* ༢༠༢, 17 = *rin*; *rin-čén-po, rin-po-čé* v. the next article. — 2. for *riṅ*, v. *riṅ-ba* I, 2.

རིན་ཆེན་(པོ) *rin-čen(-po)*, also *rin-po-če*, 1. **very dear, precious, valuable;** usually: 2. sbst, रत्न, **a precious thing, treasure, jewel, precious stone, precious metal; metal** in general; *Glr.* 7, five jewels of the gods are enumerated, sapphire, indragopa and other three, prob. fabulous, stones, and five jewels as the property of man: gold,. silver, pearls, corals, lapis lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the *rin-po-če sna bdun*, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. ˳*k̔or-lo*), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. Gyatch. chap. III. Sometimes *rin-po-čei* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-čei gliṅ Glr.* seems frq. to signify a holy, happy land inhabited by gods. — 3. **a title,** used not only in *rgya-mtso rin-po-če* and *paṇ-čen rin-po-če* (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.

རིན་དི་ *rin-di W.* (*riṅ-dri Bun.*) 1. **lead.** — 2. **musket-ball.**

རིབ་ *rib* = *ri-ba Sch.* (*Dzl.* ༢༢V, 8. 15, and in *Sch.'s* dictionary): **worth,** costing,

standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has *ri-ba* in the above cited passage.

རིབ་མ་ **rib-ma** *W.*, **dib-ma** *C.*, **fence, hedge, enclosure** to protect the fields from cold winds, intruders etc.

རིམ་གྲི་ *rim-gri* resp. for **ltógs-ri** **hunger** *W.*

རིམ་(འ)གྲོ་ *rim-gro* or *rim-ₒgro*, resp. *sku-rim* **honour, homage,** shown more esp. to gods, saints, and priests, **offerings** and other ceremonies (v. sub *sku*), *rim-gros ťar-bar ₒgyur* he will yet be cured by religious ceremonies (if medical advise should prove insufficient) *S.g.*; *dei rim-gro-la* as a ceremony for him (the sick person) *Mil.*; *zaṅ-ziṅ-gi rim-gros* by offerings in goods, cattle etc.) *Mil.*; *rim-ₒgro čén-po byas* he arranged a great sacrificial festival *Pth.*; *rim-gro-pa* servant, waiting-man, valet de chambre.

རིམ་པ་ *rim-pa*, *Ssk.* क्रम, 1. **series, succession,** *rim-(pa) bžin(-du) Dzl.*, *rim-par Glr.*, in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis, rim-pas Dzl.* id.; *rim-pas dáṅ-po mčog yin p̓yi-ma dman* v. sub *dmán-pa*; *byá-ba ťob-rim bžin byéd-pa* to do a business by turns, each taking a certain share of the work *Glr.* — 2. **the place** in a row or file, constituent part or member of a series, *dei mi-brgyúd rim-pa lṅas rgyál-sa bzuṅ* five members of his lineage occupied the throne *Glr.*, and in a still more general sense: *sgo rim-pa bdun* a sevenfold door *Dzl.*; *rim-ldábs Sch.* and *nyis-rim S.g.* double; *rim-γčig = lan-γčig* one time, once. — 3. **order, method,** *ₒčád-par ₒgyúr-bai rim-pa ₒdis* by this method which will be explained immediately, *Sbh.*; *rim-bral* disorderly, irregular *Cs.* — *rim γnyis* v. *skyed-rim.*

རིམས་(ནད་) *rims(-nad)* contagious disease, **epidemy, plague,** *ṅan-rims* id. *Glr.*; *rims γtoṅ-ba* to send, to cause a plague, as demons do *Dzl.*; *dus γdon γnyis-kyis ma skyed rims mi ₒbyuṅ* plagues, epidemies, are caused by nothing but the season or by demons; **ťu-rim** *W.* **dysentery, diarrhoea,** bloody flux; *rims-só* the 'tooth' of an epidemy, i.e. its contagium, virulency.

རིལ་ཏིང་ *ril-tiṅ Ld.* = *ša-rág.*

རིལ་བ་ *ril-ba* I. more frq. *ril-po, ril-mo B., C.*; **ril-ril** *W.* 1. **round, globular,** in *C.* also **cylindrical;** *srán-ma ril-mo* peas are round *Wdṅ.*; **ril-ril** *W.* also sbst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-blugs Glr., Sch.*: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. **whole, entire; wholly, quite** **koṅ-ril** quite crippled, lamed *C.*; **nag-ril-ril** *W.* very black, quite black; *rtág-pa daṅ ril-por ₒdzin-pa* to consider a thing lasting and entire (not compounded) *Thgy.*; *ril-por ṅa dbáṅ-na* if it belongs to me entirely *Mil.*; *ril-po* the whole, the entire thing (opp. to a part), also in arithmetic *Wdk.*; *ril-poi lhág-ma* the remainder of the whole *Wdk.*; *bubs-ril lus* the whole body *S.g.*; *ril-gyis γyógs-pa* entirely, completely, enveloped, or wrapped up *Sch.*; *ril-mid-pa Sch.*: 'to swallow a thing entire'; *dé-dag daṅ ril-gyis mči-am p̓yed daṅ mči-ba bka-stsól čig* tell me whether I am to come with all, or only with one half (of them) *Dzl.* ༢༥༢, 5 (acc. to the manuscript of Kyelang); *ril-bu*, col. **ril-lu**, **small ball, globule, pill,** *ril-bur bsgril-ba srán-ma tsam* formed into a pill of the size of a pea *Lt.*; *ril-ma* globular dung of some animals, *byi-bai ril* mouse-dung *Mṅg.* (where Piper longum is compared with it), *glá-bai ril* dung of the musk-deer; *lúg-ril* tirdles, sheep-pellets, *ša-ril* 1. dung of the argali *Ld.* 2. small meat-balls *C.* — II. 1. *W.*: **ril-če** (for *gril-ba*) **to fall.** — 2. *Bal.* **ril-čas** (for *sgril-ba*) **to wrap up.**

རིས་ *ris* 1. cognate to *ri-mo* and perh. to *ₒbri-ba*: **figure, form, design,** *pádma-ris* the figure of a lotus-flower *Glr.*, *mig-maṅ-ris-su bris-pa Glr.* painted like a chess-board; *skya-ris* the blank parts of a picture, *ťson-ris* the painted parts of a picture *Cs.* — 2. *Cs.*: **part, region, quarter,** hence *mťo-ris* **heaven,** v. *mťo*; *dbaṅ-ris* share of power or of territory; *mṅa-ris* id. and n. of a part of

Tibet; *p̔yogs-ris* **party**; *Cs.* has also: *ráṅ-ris* one's own party, *γžán-ris* another's party, *ris-čan* **partial, prejudiced,** *ris-méd* **impartial, indifferent,** hence also **hermit,** because he ought to feel indifferent to every thing. — 3. *Sch.:* '*ris-su* difference, *ris-su čád-pa* equality'(??). — 4. *ris-γza* symb. num.: 7, derived from the number of the great planets together with sun and moon.

རུ་ *ru* 1. **horn,** = *rwa*; *rá-ru* goat's horn, *lúg-ru* ram's horn. — 2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan *Mil. nt.*; **gó-ru** *C.* door-post. — 3. **part, division,** *dmág-gi* of an army *Stg.*, wing *Cs.;* of a country, *dbu-γtsáṅ-ru-bži Mil.*; *γyás-ru* the right side or wing, *γyón-ru* the left side or wing, *γžuṅ-ru* the middle part or centre *Cs.* — 4. as num. figure: 85.

Comp. *ru-dár Wdk*, *Mil.*, *ru-mtsón Sch.* military ensign, **banner, colours,** *ₒp̔yár-ba* to display, to hoist (a flag). — *ru-sná* division of an army *Sch.* — *rú-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

རུ་ང་ *ru-ṅá* **hatred, grudge, malice,** (of rare occurrence); *ru-ṅa-čan* spiteful, malicious.

རུ་རྟ་ *ru-rtá Cs.:* 'a kind of spicy root'; in *Lh. Inula Helenium.*

རུ་ཐོག་ or རུ་རྡོག་ *ru-tóg* or *ru-rdóg Cs.* n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Paṅkoṅ.*

རུ་པ་ *rú-pa* v. *ru.*

རུ་པོ་ *rú-po* **ram** *W.*

རུ་བ་ or རེ་གུར་ *rú-ba* or *re-gur* a tent-covering made of yak's hair; *rú-ba-pa* a person living in such a tent; *rú-bai tsogs* a number of such tents, a tent-village.

རུ་མ་ *rú-ma* **curdled milk,** used as a ferment *C.*, *ₒó-mar rú-ma blug-ₒdra* as when sweet and curdled milk are put together *S.g.;* as to its effect, it may also stand for **leaven.**

རུ་ཚར་ *ru-tsár* **fringes** *Ld.* = *k̔a-tsár.*

རུ་རཀྵ་ *ru-rakša Med.*; *Cs.*: a sort of berry.

རུ་རུ་ *ru-ru Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

རུ་ལེབ་ *ru-léb* 'flat-horn', acc. to *Sch.* the reindeer (*šá-ba ru-léb* the domesticated, and *ₒbróg-gi ru-léb* the wild r.), more prob. **the elk,** v. *k̔a-ša.*

རུག་གེ་ *rug-gé* appearing (?), *žiṅ snum rug-gé* the field had a luxuriant appearance *Mil. nt.*

རུག་པ་ *rúg-pa* 1. *Cs.* a kind of potato. — 2. *W.* **to collect, gather, pluck,** v. *sgrúg-pa.*

རུང་ཁང་ *rúṅ-k̔aṅ Cs.*: **bake-house, kitchen.**

རུང་བ་ *rúṅ-ba* 1. vb. **to be fit, calculated, suitable, right,** and adj.: **fit** etc., gen. with termin., rarely with the root of the verb, *tsig ₒdi ₒjigs-su ruṅ* this word is calculated to terrify, is terrible *Dzl.; btsoṅ-du ruṅ* it is salable, vendible *Dzl.*; *slob-dpón-du mi ruṅ* he is not fit to be a teacher *Dzl.*; *γžán-du mi ruṅ* he is good for nothing else, but also in the sense: he is too good for anything else, nothing inferior can be offered to him *Glr.; grub rúṅ-du yód-pa* one that is able to perform it *Tar.; mi rnyed mi ruṅ* it must be procured by all means *Dzl.*, *mi byar mi ruṅ* it must be done *Dzl.; nyál-du mi ruṅ* it would not do to sleep *Dzl.; med kyaṅ ruṅ* I (you etc.) can also do without (him) *Glr.; dei tse γtáṅ-du rúṅ-ṅam mi ruṅ* would it not be as well to let him go once more? *Dzl.; či-ltar yid-čes-su ruṅ* how can one believe you? *Dzl.*; **kon-čóg zun zer mi ruṅ** *W.* God cannot tell a lie; *ₒdi yaṅ ruṅ* this, too, is correct, will do *Gram.*; *tsab ruṅ tsam* it may perhaps be used instead *Wdṅ.*; *ṅá-la mós-pa ma byas kyaṅ rúṅ-ste* that they do not show me any honour is not so great a loss; but... *Mil.*; *ₒdis ruṅ-ṅam* is that the right thing? will that do? *de-ltar ruṅ* (*W.* **čog**) well, let it be so! for aught I care! — 2. several other phrases with *ruṅ:* a. *lus ₒdi či ruṅ* why should we care so much for this our body? *Dzl.;* esp. *či ma ruṅ,* preceded by *na* or (rarely) by *yaṅ*: **why should**

not...? i.e. **o that! would that!** *₀di bdág-gi yin-na či ma ruṅ* would that this were mine! *Thgy.*; *ṅai bú-mo mín-na či ma ruṅ* I only wish, she were not my daughter! would it were not my daughter! *Pth.* b. *ruṅ* = *yaṅ* after a verbal root: *de tsam ži̇g bsdad ruṅ* though I have been sitting so long *Mil.*; *mi dgos ruṅ* though it is not necessary *Mil.*; *šes ruṅ mi šes-pa ltar byéd-pa* to plead ignorance although one knows the thing *Mil.*; *čí-la ṫug ruṅ* whatever may happen to me, = at all events, at any rate; *či yin ruṅ* whatever it may be *Mil.*; *log yin ruṅ min ruṅ* whether it be an erroneous (opinion) or not *Mil.*; *ši ruṅ ɣson ruṅ* whether I live or die, living or dead *Pth.*; *gaṅ yaṅ ruṅ, či yan ruṅ* whosoever he may be, whatsoever it may be, frq.; *sa ču gaṅ yaṅ rúṅ-ba-la* on earth, water or whatever it be *Do.* c. *mi-rúṅ-ba* **illicit, improper, unfit,** v. above; *mi-rúṅ-bai ɣži bču* ten illicit actions, differently specified *Tar.* 33, 9, *Köpp.* I, 147, partly moral offences, partly only infractions of discipline; but *ma-rúṅ-ba, ma-rúṅs-pa* 1. **pernicious, dangerous, atrocious,** as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. **spoiled, destroyed, ruined,** *ma-rúṅ-bar byéd-pa* to destroy etc., *ma-rúṅ-bar ₀gyúr-ba* to be destroyed etc. *Dzl.*

རུད་ *rud* **a falling** or **fallen mass,** as: *ḱa-rúd* snow-slip, avalanche, *ču-rúd* deluge, inundation, flood (by the rupture of an embankment and the like), *sa-rúd* land-slide, descent of a great mass of earth; *rúd-zam* a snow-bridge, formed by avalanches.

rub-čú prop. n., a district in the south of *Ld.*

རུབ་པ་ *rúb-pa* **to rush in upon, to attack, assault,** *ṗyag žabs kún-nas rub-rúb ₀ǰús-te* rushing in upon him from every side in order to touch his hands and feet *Mil.*; *bzán-la rúb-pa* **to pounce on** the prey, to fall upon the food *Glr.*; **do-rub táṅ-te sád-če** *W.* to kill with stones, to stone; **čog-čig-la rúb-pa** *W.* to press or crowd together towards one side; *ḱa-rúb byéd-pa* to outcry, to bear down by a louder crying *Mil.*; **₀go-rub-rúb ₀dug** *C.*, **go-rúb taṅ dug** *W.* they put their heads together; **šrod rub soṅ*, or *mún-ču rub soṅ** *W.* darkness draws on, night is setting in, for which in *C.* **sa rub soṅ** is said to be used, so that it might also be translated by **to darken, to obscure.**

rub-šó **currant** *W.*

རུམ་ *rum* 1. **womb, uterus,** = *mṅal*, but less frq.: *rum mi bde-ba* sensations of pain during pregnancy *Dzl.*, *rúm-du ₀ǰúg-pa* to enter into the womb. — 2. **darkness, obscurity,** *mún-pai rum Glr.*, gen. *smag-rúm.* — 3. prop. n., **Turkey, the Ottoman empire,** the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; *rúm-pa* a man from Turkey, a Turk; *rum-šam* (شام) Syria *Cs.*

རུལ་བ་ *rúl-ba* **to rot, to get rotten, to become putrid, to turn rancid** etc., *rúl-bar ₀gyúr-ba B.*, **rul čá-če** *W.* id.; *₀o-ma rul soṅ* the milk is spoiled, *ḱa rul* the snow does no longer bear, **be rul** *W.* **drift-sand, quicksand;** *rul-skyúr* 'sour by putrefaction' *Sch*; *rúl-dri* a putrid smell; *rúl-po* for *hrúl-po Cs.* — Cf. *₀drul-ba.*

རུས་ *rus* 1., *W. rus-pa*, **lineage, family,** *miṅ daṅ rus ni ₀di-ltar-ro* their name and lineage are such and such *Glr.*; **ṅa-raṅ-ghi* (or *ṅa-raṅ dhaṅ*) *ru-čig-pa* or *-ḍá-wa** *C.B.*, **rús-pa čig-čig** *W.* we are of the same family; *rus-ɣčig-pa ɣsód-pa* a murderer of persons related to him by blood *Lex.*; *ṫu-mi rus Lex.*: *Thu-mi*, a family-name; *rus mṫó-ba* high extraction, *rus dmá-ba* low extraction *Cs.* — 2. v. the next article.

རུས་པ་ *rús-pa* (resp. *ɣduṅ*) 1. **bone,** *rus-čág* fracture of a bone *Med.*; *rús-pai dúm-bu* prob. small bones of which the Tibetan anatomy enumerates 360. — *mi-rus* human bone; *rkáṅ-rus* bone of the foot; *mgó-rus* bone of the skull; *rús-pai rgyan Mil.* a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; *rús-pai rgyan drug Pth.*, the like ornament, but fastened to six different parts of the body, the top of the

head, the ears, the neck, the upper arm, the wrists, and the feet; *rus ₒbol-ba* mentioned as a morbid symptom *Lt.?* — 2. **the stone** of apricots and other stone-fruits *C.*, *W.*; grape-stone *Wdñ.* — 3. **energy**, *snyiñ-gi Mil.*, gen. *snyiñ-rus* q.v. — 4. v. *rus.*

Comp, *rus-kráñ* skeleton, **rus-táñ ťsóg-se* W.* he is nothing but skin and bones. — *rús-ku Lt.* bone-broth(?). — *rus-gróg Sch.*: a dry bone (?). — *rus-bčúd Lt.?* — *rus-nád W.* caries. — *rús-bu* 1. small bone. 2. bones in general *Dzl.* — *rus-ťsád*, *rus-ťsód Med.?* — *rus-šiñ* 1. *Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

རེ་ *re* 1. indefinite num. or pron., **single, a single one, some** (persons), **something; one to each, one at a time**, *re-ré* or *re* **every, every one, every body, each**, *ráñ-la bu re méd-na yid-ₒp̀am-pa re yóñ-gi ₒdug, dés-na ǩyéd-la-añ bu re dgos* despair comes from having no son, therefore you, too, should have a son *Mil.*; *yud re* for a moment, = *yud tsam Thgr.*; *lan re lan ɣnyis* once or twice *Mil.*; *mi brgya re tsam žon čóg-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re tsam ma-ɣťógs* with the exception of one year about *Glr.*; *ras-gos-rkyáñ re* a single cotton garment *Mil.*; *čos-ₒbrél re* a small amount of spiritual instruction *Mil.*; *W.*: **bal re** some wool, **šú-gu re** some paper (= *žig*), **kú-šu re** some apples; *bčú-la p̀úr-pa re ɣtád-nas* handing to each of the ten a *p̀ur-pa Pth.*; *lág-na dóñ-tse re-ré yod* in each of his hands there was a gold-coin *Dzl.*; *nyin ré-la séms-čan ǩri re bsad Glr.* he slaughtered every day 10 000 living beings, *ra lña lña bsad* five goats (every day); *mi res lug re bsad* each man killed one sheep *Glr.*; in a somewhat different sense: **lo ré-ne lo re čúñ-se yod* W.* they grow smaller from year to year; *nyuñ re* little at a time *Glr.*; *re-re ɣnyis-ɣnyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bžín-gyi mgo* every single person's head *Tar.*; *re žig* **somebody, something; some** (persons), **a little**; (with or without *dus*) **a little while**, *re žig sdod* wait a little! *Dzl.*; *re žig čig-na* after a little while, *Bhar.* 37; **once, one day, one time, at a future time**, also *dus re žig-gi ťse Pth* — 2. **mutual, reciprocal** (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re ₒǩañ ₒbyuñ Mil.* there arises mutual discord between teachers and disciples *Mil.*; **different, differing?** *ré-lta-bu* 'of a different kind or nature' *Sch.* — 3. sbst. a. the wooden parts of a door, *re bži* the four parts of a door-frame, *yá-re* the head-piece, the lintel, *má-re* the sill or threshold (= *yá-ťem* and *má-ťem*), **yá-re má-re ḍal toñ* W.* pull it down entirely! *logs-ré* the side posts (*C. sgo-ru*). b. v. *re-mos* and *reu.* — 4. In such forms as *mór-ra-re*, *mčis-sa-re*, *gyúr-ta-re* (*Dzl.* ༧༤, 1. ༢༠, 9. ༢༠༢, 2) it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *réd-pa* and *ré-ba.* — 6. particle, mostly put between two closely connected words: *nyams-re-dgá*, *blo-re-bdé Glr.*, *ₒo-re brgyál*, *skyug-re-lóg*, *že-re-ₒǰigs*, *yi-re-múg*, *don-re-čúñ*, *snyiñ-re-rǰé* (this last very frq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for *drug-ču* in the abbreviated forms of the numbers 61 to 69. — 8. num. figure: 115.

རེ་སྐན་ *re-skán* (etymology?), acc. to the passages which came to my knowledge a strong negative (like οὐ μή), **by no means, never**, *yoñ re-skan Mil.* frq., that can never happen, that is absolutely impossible (parallel to *yoñ mi srid*); *ťsím-par ₒgyur re-skán* they never can be satisfied with it *Tar.*

རེ་སྐོན་ *re-skón* n. of a bitter medicinal herb.

རེ་ཁ་ *re-ǩá Sch.* **a picture, painting.**

རེ་འཁན་ *re-ₒkán* v. *re-ba.*

རེ་འཁང་ *re-ₒǩáñ Sch.*: *re-ₒǩáñ ₒbyúñ-ba* to be not too much (?).

རེ་གུར་ *re-gur* v. *ré-ba* sbst.

རེ་གྲོན་ *re-grón* **addition, increase.**

རེ་ལྕགས་པ་ or རེའུ་ལྕགས་པ་ re-lčágs-pa or reu-lčágs-pa, *Med.*, a mezereon with white blossoms in the South-Himalaya, of which paper is made.

རེ་ཏོ་ *ré-to* pumpkin *Kun.*

རེ་དོགས་ *re-dógs* v. *ré-ba.* vb.

རེ་ལྡེ་ *re-ldé* v. *ré-ba* sbst

རེ་སྣམ་ *ré-snám* v. *ré-ba* sbst.

རེ་འཕགས་ *re-ₒp̔ágs* prop. n., **Triloknath**, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of *Avalokitesvara.*

རེ་བ་ *ré-ba Cs.* sbst., also *ré-bo*, acc. to some *sbré-bo*, *W.* **re-snam**, *Cs.* sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also *re-ldé* and *re-yól Cs.*); *re-gúr* a tent of such cloth.

རེ་བ་ *ré-ba* I. vb., 1. **to hope,** *t̔ams-čád mt̔óṅ-du reo* all hoped to see *Dzl.*; *dé-la p̔án-du ré-nas* hoping it might be good for it *Mil.; sú-la re* in whom should they place their hope, in whom should they trust? *loṅ yód-du ré-la* whilst you are hoping still to have time (enough) *Mil.*; *ré-žiṅ ltós-pa* to look up full of hope *Glr.* — 2. **to wish,** v. II. — 3. to beg, to ask alms, **to go a begging,** for victuals, **k̔o ré-a-la yoṅ** *W.* he comes to beg.

II. आशा sbst. **hope; wish,** frq., *ré-ba skóṅ-ba*, *ré-ba sgrúb-pa* to fulfil a hope; *rnyéd-pa, t̔ób-pa* to get it fulfilled, to obtain what one has hoped for, *ré-ba ltar ₒgyur* it goes to one's wish, as well as one could wish; *ré-ba daṅ ldán-pa* hoping, full of hope, *ré-ba méd-pa* hopeless, despairing.

Comp. *re-t̔ág* v. *t̔ág-pa.* — *re-dógs* hope and fear, *re-dógs med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ré-(bai) ynas Cs.:* room for hope; prob. also = *ré-sa* the person or thing whereon one's hopes are placed *C.*, *W.*

རེ་མོས་, རེས་མོས་ *ré-mos, rés-mos* **turn, series,** or more accurately: the order or change of the series, *ṅéd-la sdúg-pai ré-mos bab* then misfortune came to be our turn *Mil.*; *re-mos-su Pth.*, **ré-mos čós-la** *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; **ré-mos ré-mos** *W.* by degrees, gradually; *re-móṅs* id. *Ma.*

རེ་ཞིག་ *ré-žig* v. *re* 1.

རེ་རལ་ *re-rál* n. of a medicine *Med.*

རེ་རུ་ (རས་རུ་?) *re-rú* (*ras-ru?*) *W.* the spread- or warp-beam of a loom.

རེ་ས་ *ré-sa* v. *ré-ba.*

རེག་ *reg* 1. *Sch.*: *reg-yzíg-pa* 'notes taken down, and extracts made, during a course of study'.— 2. v. the following article.

རེག་པ་ *rég-pa* I. vb., 1. (*W.***rág-če* = *nyúg-če**, the latter being more in use) **to touch,** to come in contact with, *lág-pa sá-la gar rég-par* where his hands touched the ground *Dzl.; rluṅ yál-ga-la rég-na* when the wind touches the branches *Dzl.*; *k̔á-reg-pa* c.dat.: to eat, to taste, to take, *dúg-la-k̔á-reg ré-ba yod* in taking poison there is hope, (viz. so bad are the times) *Ma.;* **tsá-big žal rag dzod* or *žál-la rag** *W.* please, taste a little of it! *sá-la k̔ru gaṅ tsam-gyis ma rég-par ₒbyón-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *Pth.*; *rég-pa-med-pa* intangible, unapproachable, out of reach, *Glr.* — 2. to feel, to perceive *Cs.?* — II. sbst. *reg* (prob. only abbreviation of *reg-bya*) feeling, touch, sense of feeling *S.g.* 10, 5?

Comp. *reg-dúg* ('poison that has entered the body by contact') *S.g.* 29, is said to signify now in *C.* venereal disease, syphilis. — *rég-bya* 1. what is felt or may be felt, anything palpable or tangible, *reg-bya mi t̔sor* what may be felt is felt no longer *Wdṅ.* 2. **feeling, sense of feeling,** *págs-pa-reg-bya* the feeling of the skin, *lús-po p̔yii rég-bya gráṅ-la* whilst the outside of the body appears cold to the touch, *rég-bya-rtsúb* rough to the touch *Med.* — *rég-ma Cs.* n. of a goddess.

རེང་བ་ *reṅ-ba*, pf. *reṅs* **to be stiff, hard, rigid,** *rmai reṅ sbyaṅs* to remove the hard parts, of a wound (to clear, to cleanse) *Wdṅ.*; **raṅs soṅ* W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; **ráṅs-te dad dug* W.* he makes himself stiff, he struggles against; *réṅs-pa* **solid** (opp. to liquid), **coagulated, stiff, hard;** *reṅs-par byed-pa* to make hard or stiff; fig.: **stiffnecked, obstinate, unwilling,** *Do.*

རེང་བུ་ *réṅ-bu* 1. **pastil** for **fumigating** *Lt.*, v. *spos.* — 2. *Sch.:* separate, not belonging to anything else.

རེངས་ *reṅs* sometimes for *raṅs*, v. *nyin-reṅs, ṫo-reṅs.*

རེངས་པོ་ *reṅs-po Sch.* **alone, single.**

རེད་པ་ *réd-pa* 1. **to be,** = *yín-pa*, in *Sp.* and *C.*, rarely in *B.;* also *ré-pa* (*ré-ba*) is met with; *ḱyed ṗyugs-rdzi ma red rdo-rje-sems-dpar snaṅ* you are not a herdsman, no, you are *Vajrasattva* (viz. a deity)! *Pth.;* **čaṅ yö́-pa re' mé'-pa re'*?* is there any beer here or not? *C.* — 2. *Cs.:* **to be ready,** *red mda* a ready arrow *Cs.; red daṅ ma red rma* a healed wound and one not yet healed (?) *Sch.* — 3. **to be withered** *Ts.*

རེབ་རེབ་པ་ *reb-réb-pa Sch.*: **to be in a great haste** or **hurry, to be very zealous,** *W.*: **reb log čó-če** to do something wicked again and again.

རེམ་པ་ *rém-pa* vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, **rem-pa soṅ* W.* now I feel strong again; **gyóg-pa dúl-če-la rém-pa čo!* W.* exert yourself to walk fast! *čos spyod rem* show your ability, in performing ceremonies or incantations *Mil.; rém-čig rém-čig ͦdré-ṫsogs-rnams* be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

རེའུ་ *reu Mil.* prob. **panel** or **square,** of a wainscoted wall, of a chessboard etc.; *re(u)-mig* id.

རེར་ *rer* termin. of *re*, to each individually; . . . a piece.

རེས་ *res* 1. inst. of *re.* — 2. **change, turn, time, times,** *da ṅed byéd-pai rés-la báb-ste* it being now our turn of acting *Dzl.*; **dí-riṅ ču-ré ḱoi yod* W.* to-day it is his turn to irrigate (the field); *res byéd-pa* with verbal root, to do a thing by turns with another person, *čáṅ-la ͦṫuṅ-rés byéd-pa*, resp.: *skéms-la ysol-rés mdzád-pa* to vie with one another in drinking beer *Glr.; skyes ͦbul-rés byéd-pa* to send mutual presents to one another *Glr.; res ͦjóg-pa* to change *Sch.; rés-kyis* relieving one another (in service), doing (a thing) alternately or by turns, e g. *nyál-la mél-ṫse byéd-pa* to sleep and to keep watch *Dzl.; res* is also used as an adv.: 1. *res če res čuṅ* now great, now small, or partly great, partly small; *res yod res med* at one time it is there, at another not *Cs.* 2. at a time, every time, distributively: *res ṗye ṫúr-mgo re tsam ͦgams* I always take the tip of a spoon full of meal at a time *Mil.; res yčig* once, once upon a time *Tar.*, *res ͦga* sometimes, *res . . . res* now — now, at one time — at another, frq.; **lu-ré* W.* a change of singing, an alternative song; *rés-mos* v. *re-mos; res-yzá* a changing (wandering) star, **a planet** *Cs.*; *res-ͦgrogs-zla-skár* the stars with which the moon is successively in conjunction *Sch.*

རེས་པོ་ *rés-po* **old,** v. *bgre-ba.*

རོ་ *ro* I. sbst. **taste, flavour, savour,** *ḱa-ro* id.; *ro-myóṅ-ba* to taste; six different kinds of taste are distinguished: *mṅár-ba* sweet, *skyúr-ba* sour, *lán-ṫswa-ba* salt, *ḱá-ba* bitter, *ṫsá-ba* acrid, *bská-ba* astringent, and the medicines accordingly are also divided into six classes; *ro brgya daṅ ldan-pa* of a hundredfold taste, i.e. of the most exquisite and manifold flavour, frq. — II. sbst. 1. also *ró-ma?* resp.: *spur*, **dead body, corpse, carcass,** *mi-ro* a dead man, *rtá-ro* dead horse, *srín-bui ro* dead insects *Dzl ; ro srég-pa* to burn a corpse. — 2. **body,** v. comp. — 3. **residue, remains, sediment,** *ṫság-ro* (or *ͦṫság-ro*) that which remains in a sieve or filter, impurities, husks etc., *já-ro* tea-leaves in a teapot, *ṫsíl-ro* the remains of bacon after having

been fried, greaves; *gál-ro, rdó-ro, sá-ro* rubbish; *skúd-ro* the ends of threads in a seam; v. also *ro-tó*.

Comp. *ro-k'án*, col. **rom-k'an** place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-grib* defilement by contact with dead bodies. — *ro-rgyáb* **back, back part** *Lt.* — *ro-sgám* **coffin.** — *ro-tó Ld.* (= *ro* II, 3) **residue**; **rań-sii ro-to** **wax**; **sig-pe ro-tó** ruins of walls. — *ro-stód* the upper part of the human body, chest and back *Stg.*; esp. back *Mil.* — *ro-dóm* fees given to the Lamas for performing the burial or cremation ceremonies *Mil.* — *ro-búg Sch.* grave, tomb. — *ro-myágs* v. *myags* — *ro-smád* the lower part of the body *Med.*, *ro-smád sbrúl-du ₒk'yil-ba* the lower part of the body like a winding serpent *Wdk.* — *ro-rás* cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits *Pth.* — *ro-lańs* = वेताल (evil) spirit, or goblin that occupies a dead body (*Will.*) *Tar.* 158. — *ro-śiń* wood for burning a dead body.

རོ་ཉེ་ *ro-nyé Stg.* = *ra-nyé, ža-nyé* **lead.**

རོ་མ་ *ró-ma* 1. sometimes for *ro Cs., Schr.* — 2. v. *rtsa* I.

རོ་ཙ, རོ་གཙའ་ *ró-tsa, ró-ytsa* **sexual instinct, carnal desire,** lust *Med.*, *ró-tsa skyéd-pa* to excite, to increase the carnal appetite by medicine *Cs.*; also: to feel it; *ró-tsa-ba* 1. voluptuous, sensual, lustful *Mil.* 2. exciting or animating the sexual instinct *Wdń.*

རོག་པོ་ *róg-po* 1. *C.* **black**, cf. *bya-* and *p'o-róg*. — 2. *W.*=*rág-pa* **reddish, yellowish-brown,** of rocks. — *róg-ge-ba* shining dimly; *žal ₒdzum-nág róg-ge-ba* with a face glowing gloomily as it were *Mil.nt.* — *rog-róg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob. = *róg-po* 2. — 3. **rogue, villain** *Cs.* (a man of dark deeds?).

རོགས་ *rogs*, vulgar pronunciation of *grogs*, **friend, companion, associate, assistant** v. *grogs*; *rogs-méd yčig-pa* quite alone *Pth.*; **rog-rám čó-če* W.* = *ra-mda byéd-pa*; **rógs-po* Ld.* adulterer, **róg-po čó-če** (of a husband) and **róg-mo čó-če** (of a wife) to commit adultery.

རོང་ *roń* **narrow passage, defile, cleft** in a hill, also **valley;** *brag-róń* dell or chasm between rocks, **ravine,** *roń-rtsúb* a rough country full of ravines, so Tibet is called *Glr.*; *róń-yul* id.; *róń-mi, róń-rta, róń-lčań* a man coming from, a horse bred in, a willow growing in such a country.

རོད་ *rod* **pride, haughtiness** *Ts.*

རོད་པ་, རོད་པོ་ *ród-pa, ród-po* **stiff,** unable to help one's self, *ród-lči-ba Sch.* id.; *Ld.*: **rod-da-rod-dé** of decrepit or sick people.

རོམ་ཁང་ *róm-k'ań W.* for *ro-k'ań.*

རོམ་པོ་ *róm-po W.* (for *sbóm-po C., B.*) **thick, big, stout,** of men, trees, sticks; **massive, massy, plump; deep,** of sounds, opp. to *p'rá-mo*. — *róm-yig* type, types, letters used in printing, opp. to *p'ra-yig*, v. *yi-ge*.

རོལ་ *rol* 1. **side,** only in the comp.: *náń-rol* inside, *p'yi-rol* outside, *p'á-rol, ts'ú-rol* etc.; *mál-gyi p'yi-rol* the outside of the bed (e.g. has been soiled) *Glr.*; mostly as postposition: *yáńs-pa-čan-gyi náń-rol-na* within the town of *Yań-pa-čan*; *náń-rol-nas ₒbúl-ba* to reach, to hand from within *Dzl.*; *čui p'á-rol-na, ts'ú-rol-na* (or *ts'ú-rol-tu*) on the other side or on this side of the water; *yyás-rol, yyón-rol* the right side, the left side; also in a looser sense: *p'yi-rol-tu bzuń-ba* to look upon a thing as externally or really existing *Mil.*; often pleon.: *sńón-rol-nas* **before, previously** *Thgy.*; *ˏóg-rol-tu* for *ˏóg-tu* **after** *Pth., Tar.*; *ₒdi-nas nyi-ma-núb-kyi p'yógs-rol-na* to the west from here. — 2. *Sch.*: *rol(-tu) bsád-pa* to destroy completely, to kill on the spot (?). — 3. (*Cs.* also *rol-mo*) **furrow;** *rol rmód-pa* to make furrows, to plough.

རོལ་རྟ་ *ról-rta Sch.*: **the near horse** in a team, the right-hand horse.

རོལ་པ་ *ról-pa* = *sprúl-pa*, v. *ról-ba* 3.

རོལ་བ་ *ról-ba* 1. **to amuse** or **divert one's self** (synon. with *rtsé-ba*), thus one of the twelve actions of a Buddha is *btsun-moi ₒk'or-*

du ról-ba diverting himself with his wives; bdag-yód daṅ ról-ba to divert one's self with a married woman (sensu obsc.) Schr.; in rgya-čer-ról-pa (v. sub rgya), and in ról-pa bkód-pa (the n. of a certain kind of contemplation Gyatch.), it is used for ललित, playing. — 2. **to take, taste, eat, drink,** srín-mo ḱrág-la ról-ba witches or ogresses reveling in blood Mil.; ról-pai stábs-su bžugs there he sits with greedy mien. — 3. = sprúl-ba **to practice sorcery, to cause to appear** by magic power, rnám-par ról-pa = rnám-par sprúl-pa; yé-šes ról-pai ḱyeu lṅa Pth. for: yé-šes-kyi sprúl-pa incarnations of the divine Wisdom; rol-pai mtso prob. **enchanted lake,** occurs in the description of the Sumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: **to thrash,** to cudgel.

རོལ་མ་ ról-ma 1. v. rol 3. — 2. col. for sgról-ma.

རོལ་མོ་ ról-mo (cf. ról-ba 1). 1. **music,** ról-mo byéd-pa, W. *čó-če*, to make music, ról-mo spyád-pa Sch. id. — 2. **musical instrument,** = ról-moi ča-byád Dzl., ról-ča Cs., in W. esp. cymbal.

རླ་ and རླག་ rla and rlag sometimes for bla and glags.

རླག་པ་ rlág-pa v. rlóg-pa.

རླངས་པ་ rláṅs-pa **vapour, steam,** ḱa-rláṅs **breath, exhalation,** *ḱa-láṅ táṅ-če* to breathe, to exhale W.; *gaṅ-láṅ* cloud-like snow-drifts on high hills, ču-rláṅs steam, watery vapour; rláṅs-ču ₒdón-pa Schr. **to distil.**

རླན་ rlan 1. **moisture, humidity,** rlan spáṅ-ba to avoid the wet Med., rlan steṅ nyál-ba to sleep in the wet Lt. — 2. **a liquid,** rlan-rlón id., rlan-rlón čaṅ the liquid (called) beer Lex.; rlán-čan moist, wet, humid, e.g. a country, rlan-méd dry. Cf. rlón-pa, brlan.

རླབ(ས)་པ་ rláb(s)-pa Sch.: 'to remove, to clear away'.

རླབས་ rlabs **wave, billow, flood,** rgyá-mtsoi rlabs Med.; ču-rlábs and dba-rlábs or rba-rlábs = rlabs; dus-rlabs ebb and flood, tides Stg.; rlabs γyó-ba or ₒḱrúg-pa the tumult of the waves Cs.; rlabs-po-čé or rlabs-čén, Lex.: महोर्मि, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence Thgy.

རླམ་པ་ rlám-pa v. rlóm-pa; rlam-ḱyér Sch. pride (?).

རླིག་པ་ rlíg-pa, resp. γsaṅ-rlig, **testicle, stone,** ₒbyín-pa, ₒṗyid-pa, W. *tón-če* **to castrate,** emasculate (a man), to cut or geld (an animal), rlig-ṗyúṅ, rlig-méd castrated, emasculated, rlíg-čan having testicles, rlig-γčig-pa having only one testicle; rlíg-bu, rlig-šúbs scrotum; rlig-skráṅs swollen testicles; rlig-rlúgs Lt., rlig-blúgs S.g., id. (acc. to Cs.).

རླིངས་ rliṅs Sch. **good, quick,** cf. brliṅ-ba.

རླིད་ rlid Sch. a closed leather-bag.

རླིད་བུ་ rlíd-bu Sch.: 'a whole, a lump or mass'; but this seems not applicable in the phrase dúd-ₒgroi rlíd-bu Lex., and otherwise it is not known to me.

རླུག(ས)་པ་ rlúg(s)-pa 1. Cs.: '**to purge,** mṅal rlúgs-par byéd-pa to cause an abortion, rlugs-byéd purging, procuring abortion; rlúgs-ma Sch.: 'the casting out, effusion'; acc. to one Lex. excretion of indigested food. — 2. Ts.: to overthrow, to pull down, v. lug-pa.

རླུང་ rluṅ वायु 1. W. rluṅ-po **breeze, wind,** rluṅ ló-ma-la reg the wind touches the leaves Dzl., rluṅ-gis skyod (a thing) is moved by the wind Dzl., blown away by the wind Glr.; *luṅ laṅ* C., *lúṅ-po ṗu dug* W., the wind blows, also for: there is a draught (here); *lúṅ-rag máṅ-po yoṅ dug* W. one feels the wind (here) very much; rluṅ čén-po Mil., drág-po a high wind, a gale; šár-rluṅ east-wind etc., čar-rlúṅ rain and wind; skám-rluṅ a dry wind Cs.; *lúṅ-po yób-če* W. to fan; ₒog-luṅ wind (from the stomach), **flatulence** Lt.; fig.: lás-kyi rlúṅ-gis déd-de impelled or pushed on by the wind of actions, i.e. involved in the consequences of one's actions; and in a similar manner in other instances, frq. — 2. **air,** atmospheric air, rlúṅ-gyi dkyíl-ₒḱor **atmosphere;** rlúṅ-gi ₒṗrúl-ḱor air-pump Cs., rlúṅ-gi gru air-balloon Cs. — 3. in physiology: one of the

three humours of the body (v. *nyés-pa*) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged, it is the cause of many diseases, esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous affections etc. This *rluṅ* or humour is divided into five species, viz.: *srog-ₒdzín* cause of breathing, *gyén-rgyu* faculty of speaking, *k̓yab-byéd* cause of muscular motion, *me-mnyám* of digestion and assimilation, *t̓ur-sél* of excretion; *rlúṅ-las gyúr-pa yin* (the disease) arises from *rluṅ Glr.*; *rlúṅ-gis bzúṅ-ste* = *rluṅ-nád-kyis btáb-ste*. — These notions concerning *rluṅ* are one of the weakest points of Tibetan physiology and pathology. — 4. **in mysticism** *rluṅ ₒdzín-pa* seems to be = *dbugs bsgyáṅ-ba*, and to denote the drawing in and holding one's breath during the procedure called *ytum-mo* (q.v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy *Mil.*; *rluṅ séms-la dbaṅ t̓ób-pa Mil.*, frq., is said to imply that high degree of mystical ecstasy, when *rluṅ* and *sems* have been joined into one; he who has attained to the *mgyogs-rlúṅ* is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like. —

Comp. *rlúṅ-rta* **the airy horse**, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to *Schl.* 253) the deity *rta-mčog*. Huc also mentions superstitious practices that may be called *rluṅ-rta*. — *rluṅ-mdá Sch.* air-gun. — *rluṅ-nád* disease caused by *rluṅ*, v. above. — *rluṅ-dmár*, *rluṅ nág-po* prop. dust-storm, a storm whirling up clouds of dust; further: **storm, tempest** in general, also a gale at sea *Glr.* and elsewh. — *rluṅ-t̓súb* whirlwind, **snow-storm** *Mil.* — *rluṅ-séms* v. above, *rluṅ* 4. — *rluṅ-sér*, *rluṅ-bsér-bu*, *rluṅ bsír-ba*, a violent wind *Cs.*

རླུབས་ *rlubs* 1. in *C.*: **corner, hole, place for hiding** a thing; *Lex.*: *k̓uṅ-bui rlubs*. — 2. *Sch.*: **ditch, pit, pool, abyss,** *mei rlubs* fire-pool.

རློག་པ་ *rlóg-pa*, pf. *brlags*, fut. *brlag*, imp. *rlog(s)*, *brlag*, vb. a. to *ldóg-pa*, 1. **to overthrow, to destroy**; *t̓ál-bar* or *rdál-du rlóg-pa* to reduce to powder, to destroy entirely *Thgy.* and elsewh.; *rtsa-ba-nas*, or *rnám-par*, to annihilate, e.g. all the infidels *Pth.*, **to break, to smash** e.g. a vessel *C.*; **to lose** *C.*, *'á-ma lag-soṅ* I have lost my mother *C.*, *lug čig lag soṅ* one sheep has perished *C.* — 2. fig. **to pervert, to infatuate,** *nyés-pai drí-mas yóṅs-su brlágs-te* quite corrupted by the filth of sin *Dzl.*; *č̓úṅ-mar ₒdzín-pai bsám-rlags-t̓so* those infatuated by thoughts of marriage *Glr.*; *brlág-po* **foolish, stupid,** of a little child *Thgy.*

རློང་ *rloṅ* sometimes erron. for *kloṅ* or *loṅ*.

རློན་པ་ *rlón-pa* I. 1. adj. (*Cs.* 'moist') *W.* **wet,** *t̓saṅ-rlón* quite wet, wet through; hence of meat, vegetables and the like, **fresh, green, raw** *B.* and col. — 2. vb., pf. and fut. *brlan*, **to make wet, to moisten,** *č̓us*, *č̓ar-pas Dzl.*

II. *Sch.*: **to answer,** with *lan*, also *glón-pa*, *ldón-pa*, *blán-pa*, *zlón-pa*.

རློབ་པ་ *rlób-pa*, pf. *brlabs*, fut. *brlab*, imp. *rlobs*, v. *byin*.

རློམ་པ་ *rlóm-pa* I. vb., pf. *brlams*, fut. *brlam* 1. **to be proud of, to glory in, to boast of,** with termin., *bder rlóm-pa* to boast of one's good fortune, *yčig-par* or *yčig-tu rlóm-pa* to be proud of the identity with ... *Tar.* — 2. **to love, to adhere to, to be attached to** *W.*, **to strive after,** *yžán-gyi nór-la*. — 3. **to be possessed,** of demons, *ydón-gyis brlám-pa Lt.* — II. sbst. **pride,** *bsags kyaṅ rlóm-pas ₒk̓yer* if perhaps (any merit) has been gathered, it is taken away again by pride *Mil.* — Deriv. *rlóm-po* **a boaster,** an arrogant person *Cs.*; *rlóm-sems* **pride, arrogance.**

བརླ་ (རླ་? *Cs.*) *brla* (*-bo?*) **the thigh,** *brla ná-ba* a pain in the thigh *Do.*, *brla yyas*

the right thigh *Glr.*, *brla-rkáṅ* femoral bone (*Sch.*: hip-bone?). **brla-k̔uṅ** groin *W.*; *brla-bar Sch.:* junction of the legs, genitals; *brla-rús* femoral bone; *brla-šá* muscular part of the thigh; *brla-súl Cs.:* 'side of the thigh'.

བརླག་པ་ *brlág-pa* v. *rlóg-pa.*

བརླང་པོ་ *brláṅ-po Lex.* and *Sch.* **abusive word, invective, abusive language** (*Sch.* also: 'rude fellow, brute'?), *rtsub-brláṅ-ba ma yín-pa* refraining from abusive language *Thgy.*; *brláṅ-po-rnams byéd-pa* to make use of such language *Stg.*; *brlaṅ-spyód byéd-pa* to be coarse, churlish *Sch.*

བརླན་པ་ *brlán-pa* v. *rlón-pa.*

བརླབ་པ་ *brláb-pa* v. *rlób-pa.*

བརླམ་པ་ *brlám-pa* v. *rlóm-pa.*

བརླིང་བ་ *brlíṅ-ba C.* **firm, secure, safe** (*Sch.*: quick?), *brlíṅ-po* id., both of men and things, **liṅ-ghyi jhe-la k̔ur** *C.* carry it safely, carefully! *brliṅ-lóg Sch.*: confused, disorderly, not to be trusted.

བརླུག་པ་ *brlúg-pa Sch.*: = *mdzá-bo* friend, assistant, helper; one *Lex.* explains *bló-brlug* by *grogs.*

བརླུབས་ *brlubs* v. *rlubs.*

ལ

ལ *la* 1. the letter l. — 2. numeral: 26.

ལ་ *la* I. sbst. **mountain pass**, road or passage over a mountain, *lai gyen* the up-hill road or ascent of a mountain, *lai t̔ur* the down-hill road or descent *Cs.*; *la rgál-ba B.*, *C.* (*W.:* **gyáb-če**) to cross a mountain pass; *lá-la ˳gró-ba Cs.* id.

Comp. *la-rkéd* or *skéd* the declivity or slope of a mountain pass. — *la-k̔á* the highest point of the pass, *la-mgó* the head, or top, of a mountain pass. — *la-sgó*, *Sch.*: 'turnpike of a pass'. — *la-ɣčán-pa* a collector of duties on a ghat or pass *Cs.* — *la-čúṅ* a small pass *Glr.* — *la-mjúg* = *la-rtsa.* *la-stóṅ* v. *stóṅ-pa.* — *la-t̔óg* = *la-rtsé.* — *la-rtsá* (*W.* **lar-sa**) foot of a mountain pass *la-rtsé* (*W.* **lar-sé**) top of it. — *la-šán Sch.*: = *la-rkéd.*

II. sbst., also *lá-ba*, **wax-light, wax-candle, taper**, from the Chinese *láh* **wax**, *C.*

III. In compounds for *la-p̔ug* and *la-ča.*

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer to the questions **where** and **whither:** *sá-la ˳gré-ba* to roll (one's body) on the ground, *sá-la ˳gríl-ba* to fall down on the ground, *nám-mk̔a-la ˳p̔ág-pa* to rise to heaven, *nám-mk̔a-la ˳p̔úr-ba* to fly in the air, *mé-la* at, on, in, to, the fire, *ri-la* on, to, the mountain, *čú-la* in, into, to, on, the water, *šár-la* to, towards the east, eastward (e.g. to look), *bód-la* in, to, Tibet; also where we should say: from, as: *ɣnám-la k̔á-ba ˳bab* snow falls from heaven, *rtá-la ˳bab* he alights from his horse, *brág-la mčoṅs* he leaps down from the rock *Dzl.*, *lús-la k̔rag ˳byin-pa* to draw blood from the body by scratching. This latter use of *la* occurs so frequently, that it cannot always be looked upon as a misspelling for *las*, though this would be the more exact word. — 2. with reference to time: *žag ɣsúm-pa-la* on the third day, *lo nyi-šú-pa-la* in the twentieth or during the twentieth year, *zlá-ba ɣsúm-la* (finish it) within three months *Glr.*, *p̔yag dáṅ-po-la* at, during, the first obeisance *Glr.* — 3. in other bearings: *dé-la rtén-nas* (prop. relying

on, keeping to) relative to, with respect to, in consequence of; also *dé-la*, without *rtén-nas* id.; with verbs expressing feelings of the mind: **at, off, concerning** etc., *dé-la dgá-ste* glad of, rejoicing at it; *sdíg-pa-la ₒdzém-pa* to be afraid of sin; *ma byúṅ-ba ₒdí-la ydams-ṅág ysól-to* he asked advice with respect to this not having been done *Mil.;* in introducing a new subject: *rgyál-sa me-nyág-la śór-bai lo-rgyús-la* now, as to the fact of the supremacy having been transferred to *Taṅ-gud,* it . . . *Glr.*; in headings of chapters etc., e.g. *gliṅ bżii míṅ-la* names of the four parts of the globe *Trig.*; *če-čuṅ-gi ṫsad-la* with respect to size *Glr.*; *bre-sráṅ-la γyo mi byéd-pa* not to cheat by measure and weight *Glr.*; for the Latin *erga* and *contra*, as: *dgra-la rgol-ba* to struggle against or with an enemy; *bu-la snyiṅ-brtse-nas* from love to her son; *nad-stóbs-kyi če-čúṅ-la dpág-pa* to proportion (the medicines) to the degree of the illness *Lt.; sṅár-gyi rgyún-la* in comparison with the former time *Tar.*; *rgyál-poi ṫúgs-rje-la* by, or according to the king's favour; *ṅai lúgs-la* by my way of proceeding, according to my system *Mil.; żábs-ṗyi-la* (to go with a person) as a companion. — 4. most frq. *la* is used as sign of the dat. case, col. also of the accus. following a vb. a. — 5. in all the relations mentioned above, *la* is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as *te:* a. after the inf. (only in *B.*): *lha-rtén żig yód-pa-la* as there was in that place an idol-shrine *Dzl.;* often also to be translated by **although.** b. added to the root (*B.* and col.): *mṫóṅ-la ma btags* (though) having seen it, yet he did not fasten it *Dzl.*; col. esp. when the root is doubled, for **while, whilst:** **ṅe śa tub-túb-la kyod śiṅ ḱur** fetch thou wood, whilst I am cutting the meat into pieces *W.*; in *C.* and *B.* = *čiṅ,* also added to adjectives, *lus mi-sdúg-čiṅ ṫúṅ-la dbyaṅs snyán-pa* ugly as to his body (and) of small stature, (but) having a fine voice *Dzl.*; in sentences containing an imp. it is added to the root of it: *śóg-la ltos śig* come and look!

ལ་ཁྱི་མོ་ *la-ḱyi-mo W.* **the mountain-weasel;** = *sre-moṅ?*

ལ་རྒྱ་ *la-rgyá Sch.*: government, administration (?).

ལ་ཆ་ *la-čá* **sealing-wax,** *Wdṅ.*; **la-kyir* W.* balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; *la-ṫig* drops of sealing-wax; *la-ṫig rgyág-pa* to drop melted sealing-wax upon (a person), as a torture.

ལ་ཉུང་ *la-nyúṅ Glr.,* either a sort of turnip, or (more prob.) for *lá-ṗug daṅ nyúṅ-ma* radish and turnip.

ལ་ཉེ་ *la-nyé Sch.:* 'a mark' (?).

ལ་ཏ་ *la-tá Hind.* لتّہ? an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ལ་ཏུ་, ལ་ཐུ་, ལ་དུ་ *la-tu, la-ṫu, la-du,* prop. ལཌྜུ་, a sort of pastry of India, composed of suet, coarse meal, sugar and spices; the word may also be used for our gingerbread.

ལ་ཐིག་ *la-ṫig* v. *la-ča.*

ལ་ཐོད་ *la-ṫód* **turban** *Glr.*

ལ་དྭགས་ *la-dwágs,* also *már-yul,* **Ladág, Ladák,** province in the valley of the Indus between *mṅa-rís* and Bálti, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Kashmere and hindooized as much as possible by his son and successor; capital **Le.**

ལ་པ་ཤ་, ལ་པ་ཤག་ *lá-pa-śa* or *lá-pa-śag Cs.* a kind of upper garment without a girdle.

ལ་ཕོ་ *lá-po* **buttermilk,** boiled, but not yet dried into vermicelli (*čúr-ba*).

ལ་ཕུག་ *lá-ṗug* **radish,** *bod lá-ṗug* the common black radish, ni f.; *rgya lá-ṗug* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also col. called *la-ṗug sér-po.* — *la-bdár,* gen. **lab-*

*dár**, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

ལ་བ་ *lá-ba* v. *la* II.

ལྭ་བ་, ལྭ་ཝ་ *lwá-ba, lwá-wa, Ssk.* कम्बल, *Will.:* 'a woolen blanket or cloth; a sort of deer'; *skrai lwá-ba Stg.* frq. a kind of woolen cloth. The seat of Buddha is often a slab resembling a *lwá-ba Do.*

ལ་མ་ *la-ma Sch.:* a certain herb.

ལ་མ་སྲོ་ *la-ma-sró* **raspberry** *Kun.*

ལ་འུར་ *la-ʼúr Cs.*, also *la-gór Sch.*, **quick, swift, speedy,** *ḱyod ma ˳dug ma ˳dug la-ʼúr ˳deṅ Mil.* make haste, go without stopping (on the road).

ལ་ཡོགས་ *la-yógs* **retribution,** punishments overtaking a sinner during this life (cf. *lan-čags*) *C., W.*; **la-yóg ťob yin** that will come home to you! *Sch.* has *la-yogs-pa* to return, to come back (?).

ལ་རེ་ *la-ré W.* a sort of long-legged and swift-moving centiped, frequent in houses.

ལ་ལ་ *la-la C., B.* (is said to be pronounced *la-lá* in *Sp.*, but *Thgy.* sometimes accentuates *lá-la*, according to the metre) **some, a few**; when put twice: **partly — partly, what — what;** *la-la žig* also as a singular: some body, some one *Dzl. VV*, 1.

ལ་ལ་ཕུད་ *lá-la-ṕud* a medicinal herb; in *Lh.* a Bupleurum.

ལ་སོ་ *la-so Sch.* **list** (of cloth), **selvage.**

ལ་སོགས་ *la-sógs* v. *sogs.*

ལག་ *lag*, also *dbón-lag, dgón-lag, Sch.*: little, not much.

ལག(པ) *lág(-pa)* 1. resp. *ṕyag*, **hand, arm,** **lág-pa táṅ-če* W.* to shake hands, also to offer one's hand, as a pledge of faith (for *C.* v. *mdzúg-gu*); *lág-pa-nas ˳ǰú-ba* to take, to seize by the hand *Dzl.*; *lag-pai rgyab* or *bol* the back of the hand; *lág-pai mdun* the palm of the hand *Cs.*; *lág-tu lén-pa* **to take in hand, to exercise, to practise,** *sgóm-pa* meditation *Mil.*, *ťsig-dón* to study and practise the import of a word, to live accordingly *Mil.*, metaph.: *mťso-lág* **arm of the sea,** gulf, **bay,** *mťso-lag-˳brél* narrow sea, **straits;** *gliṅ-lág, yul-lág* tongue of land, *gliṅ-lag-˳brél* isthmus, neck of land *C.*; fig. for **power,** authority, *mii lág-tu ˳gró-ba* to get into a person's power, to be at his mercy *Thgy.*, *lág-nas ˳ṕróg-pa* to snatch out of a person's hand, to deliver from another's power *Glr.* — 2. **fore-paw;** also **paw** or **foot** in gen., e.g. foot of a cock *Glr.* — 3. symb. num.: 2.

Comp. *lag-kod* **bundle, bunch, armful,** sheaf of corn *Ld.* (?). — *lag-skór Ld.:* **hand-mill.** — *lag-ḱúg* **pouch, hand-bag** *Schr.* — *lag-mgó* 1. *lag-mgo tsam* like a fist *Glr.*, or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten *C.* — *lag-grám* leaning one's head on the hand *W.* — *lag-rgyúgs* **railing.** — *lag-rgyún* accustomed manner, **use, habit** *Cs* — *lag-ṅár* **the fore-arm** *Wdṅ.* — *lág-ča* **utensils, tools, implements;** object carried in the hands, e.g. royal insignia at a festival procession *Glr.*; also in a more gen. sense, like *čá-lag*, *˳ḱor-γyóg lág-ča daṅ bčás-pa toṅ žig* supply servants and things (wanted for the journey)! *Glr.* — *lag-čág* a broken hand, a lame hand *Cs., Schr.* — **lag-čad* W.* solemn promise by shaking or joining hands. — *lag-rǰés* 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person's name, *lag-rǰes ˳ǰóg-pa* to leave such a work behind *Glr.* — *lag-nyá*, one *Lex.* has: *lag-nyás* = *stér-mḱan-med-par lén-pa* to take what is not given, hence *lag-nya* prob. a sbst.: a grasp, a snatch. — **lag-nyár* W.* for *lag-ṅar.* — *lag-tíg* (or *dig?*) travelling-bag, pouch *Ld.* — *lag-rtags* 1. resp. *ṕyag-rtágs* q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — *lag-stábs Sch.* = *lag-*

len. — *lag-mṫil* **the palm** of the hand. — *lag-dám Mil.*, *lag-dám-po C.* **close-fisted,** stingy, niggardly. — *lag-dar Lex.*, prob. the same as *láb-dár* (*W.*col.) **grater.** — *lag-ɣdúb* **bracelet.** — *lag-bdé Mil., C.*, the person that pours out the tea at a tea-carousal. — *lag-ₒdón Cs.* a vassal or subject paying his landlord in money or kind, opp. to *rkaṅ-ₒgró* who performs his services as an errand-goer or a porter. — *lag-rdúm Mil.* having a mutilated or crippled hand. — *lag-ldán* having a hand or a trunk, hence = **elephant,** *Cs.* — *lag-brdá* **sign** or signal made by the hand, **beckoning.** — *lag-na-rdó-rje*, *lag-rdór* v. *rdó-rje.* — *lag-na-ɣžoṅ-ṫogs Cs.* 'holding a basin in his hand', n. of a deity. — *lag-snód* = *lag-tíg.* — *lag-dpón* workmaster, overseer, esp. builder *Dzl., Glr.* — *lag-p̄yís* a piece of cloth for wiping the hands, **towel, napkin.** — *lag-búbs* v. *ₒbúb-pa. lag-bér* **walking-staff.** — *lag-mí* **bail,** surety. — *lag-dmár C.* **hangman.** — *lag-btsúg* **shoot, scion.** — *lag-ṫsígs* joint of the hand, **wrist; elbow-joint.** — *lag-ɣzúṅs*, *W.* **lag-zúm**, **balustrade,** banister, railing. — *lág-ɣyog-pa* **companion, assistant, associate.** — *lag-rís* the lines in the palm of the hand *Sch.* — *lag-lén*, resp. *p̄yag-lén*, *Sch.* also *lag-stabs*, **practice, practical knowledge, dexterity,** *Cs.*: *č̄ós-kyi lag-lén* the practice of religion, *k̄ríms-kyi* of the law, *rtsís-kyi* of mathematics. — *lag-šúbs* **glove.**

ལགས་པ་ *lágs-pa*, resp. and eleg. for *yín-pa* and *ₒgyúr-ba*, **to be;** *lágs-so* like *yin*, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: *k̄yéd-kyi miṅ či yin* what is your name? the latter answers: *N.N. byá-ba lags* my name, if you please, is N.N., and asks on his part: *blá-ma k̄yed či skad byá-ba lags* what may be the name of your Reverence? *Mil.* — *de k̄yed lágs-sam* is it you, Sir? *Pth.; dge-sloṅ de su lags* who is this reverend gentleman? *Dzl.*; *či ltar lags-pa* (for *gyur-pa*) *ɣsol-pa* he reported (to Buddha) what had happened, *Dzl.; blá-ma-la bžugs-grogs med-pa lags-sam Mil.* has your Reverence no attendant? *ltá-ba ma lágs-kyi* that does not mean: to behold, but... *Dzl.*; *ₒoṅ-ba či lags* 'what is it that this comes here?' i.e. how does this happen to come here? *Glr.*; *rje či lags* what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) *Glr.*; *yin lags*, *ɣda lags, yod lags* there is, it is *Glr.*; *žal-zás ɣsol lágs-nas* when we shall have done dining *Dzl.*; a Lama asks: *btsal-le* (= *btsal-lam*) have you looked for it? and the disciple answers: *btsal lags* yes, I have! *Mil.*; in addressing a person: *blá-ma lags* (prop: you that are a Lama) for the mere vocative case, ὦ ἱερεῦ, *Mil.*, frq. — In *W. lags* is not in use now (cf. however *le* 3), but in *C.* it is of frq. occurrence, e.g. in Lhasa: **lā, lā-so, lā yo', lā yin** for: yes, Sir! very well, Sir! **lā? lā-am? lā-sam?** please? what did you say?

ལགས་མོ་ *lágs-mo* W. **clean,** for *légs-pa.*

ལང་ཀ་ *laṅ-ka* **Ceylon,** *laṅ-ka-pu-ri* city of the Rakshasa in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; *laṅ-kar ɣšegs-pai mdo* the Sutra *Laṅkāvatāra* in the *Kangyur.*

ལང་(ང་)ལོང་(ངེ་) *laṅ(-ṅa)-loṅ(-ṅe)* **weak,** e.g. from hunger, disease *Ld.*

ལང་ཐང་ *laṅ-ṫaṅ Scopolia praealta Don.*, a common weed with pale yellowish flowers *Med.*; in *Lh.* a species of Hyoscyamus, of frq. occurrence, seems to be understood by the same name.

ལང་བ་ *láṅ-ba* (provinc. *lóṅ-ba*), pf. *laṅs*, imp. *loṅ(s)*, = *ldaṅ-ba*, I. **to rise, to get up,** *da loṅs* get up now! also with *yar* (pleon.); *laṅs-te sdod-pa* **to stand,** *Lt.* and col.; **to arise,** e.g. of a contest *W., C.;* to go away, to depart, esp. fig., of the night: *nam láṅs-te* at daybreak; **to come forward, to step forth,** from among the crowd *Do.*; *p̄yir láṅ-ba* **to recover,** to be restored, to grow well, **to come to one's self,** after a faint-

ing fit *Dzl.*; *bstán-pai mé-ro láṅs-pa yin* the dying embers of religion were blown into a flame again *Glr.*; **to appear, to break out,** of a disease, *nad-laṅs-dus* when a disease is in its first beginnings *Lt.* — II. *laṅ-ba* and *loṅ-ba*, pf. *loṅs* to come up to, to arrive at, **to be equal, to reach,** *ₒdi loṅ soṅ* with this it is made up, that will do *C.*; *ₒdrén-gyis ma laṅ* lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *gráṅs-kyis láṅ-ba* to be numerable *Mil.*, cf. also *ča* (init.) and *ṙǰód-pa* (extr.).

ལང་ཚོ་ *láṅ-tso* **youth**, youthful age, *dei láṅ-tso-la ma čágs-pas* not falling in love with, not being enticed or led away by their youthful appearance *Glr.*, *láṅ-tso rgyás-pas* grown up to adolescence; *laṅ-tsoi dpal* the charms of youth *Pth.*; *láṅ-tso srin-moi ẏdoṅ* the face of the youthful Srinmo *Glr.*; *laṅ-tso-čan Cs.* adolescent, young; *laṅ-tso-ma* **girl,** maiden *Sb.*

ལང་ལིང་བ་ *láṅ-liṅ-ba Sch.* to be in a confused whirling motion (v. *loṅ-loṅ*); *laṅ-ma-líṅ Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkár laṅ-ma-liṅ.*

ལང་ལོང་ *laṅ-lóṅ* v. *laṅ-ṅa-loṅ-ṅe.*

ལང་ཤོར་ *laṅ-šór Cs.* **stubbornness, obstinacy,** adj. *laṅ-šór-čan*; sometimes *laṅ-šór* (without *čan*) seems to be also used adjectively, e.g.: *ₒdre k̔yéd-pas láṅ-šor bág-čags yin Mil.* evil passion is more obstinate (i.e. more difficult to be got rid of) than ye hobgoblins.

ལད་པ་ *lád-pa Cs.* **weak, faint, exhausted,** of men and animals; **blunt, dull,** of knives; *Sch.* also **rotten, decayed.**

ལད་མོ་ *lád-mo* **imitation,** *lád-mo byéd-pa B., C.,* **čo-če**, *gyab-če** *W.*, **to imitate, to mimic, to say after,** *smón-lam ₒdi-skad bdág-gi lád-mo gyis* say after me the following prayer *Thgr.*; *ṅéd-kyi lád-mo k̔yéd-kyis mi ₒoṅ Mil.* you cannot imitate me.

ལན་ *lan* (orig. perh.: 'turn', hence): 1. **time, times,** *lan-ẏčig* 1. once, one time. 2. also *dus-lan-ẏčig Glr.* once, one day, both as to the past and the future. 3. once for all, decidedly *Glr.* 4. for this time, first, first of all, before all, **lan čig lé-ka ₒdi čo** this work must be done first of all; *da-lán* id.; *lan ẏnyis* **twice**, *lan-bču* ten times etc.; *lan bdun (nam) ẏsum* seven times or three times, frq. in rules about ceremonies; *bsgór-ba lan máṅ-du byás-te* circumambulating round it many times *Mil.*; *lan gráṅs dpag-tu-méd-pa* innumerable times *Thgy.*; *W.*: **ži lan nyi la tsam p̔el** how many are 2 times 4? *bži lan ẏnyís-la brgyad soṅ* 2 times 4 are 8. — 2. **return, retribution, retaliation,** *lan byéd-pa* (*W.* **čó-če**), *lan ₒǰál-ba* **to return, retaliate, repay**; *p̔án-lan ẏnód-pas* or *légs-pai lan nyés-pas ₒǰál-ba B.*, **p̔ém-pe lén-la nö́-pa ǰhé-pa** *C.*, **p̔án-pe lán-la nód-pa čó-če** *W.* to return evil for good; **lan-zó čó-če W.* to show gratefulness, to be grateful; **punishment,** . . . *bčúg-pas lan dug* that is the punishment for having allowed... *Glr.*; *lan lén-pa*, *W.*: **lan kór-če, táṅ-če, dug-lan ldón-če**, to take vengeance, to revenge one's self; *míg-la míg-lan só-la só-lan šróg-la šróg-lan* eye for eye, tooth for tooth, life for life; *dei lán-la* in return for that; *lan-gráṅs* a number of retributions *Thgy.*; *drín-lan* recompense for benefits received, requital of a good action, *bzaṅ-lán* id., *dei bzáṅ-lan-du* as an acknowledgment for it *Glr.*; hence *ṅan-lan* signifies: taking revenge for an injury received, returning evil for evil, not as *Cs.* gives: *bzaṅ-lan* gratefulness, *ṅan-lan* ungratefulness (?) — 3. **answer, reply,** *k̔yód-kyi ẏsúṅ-ba dei lán-du* as answer to your majesty's question *Glr.*; *lan ₒdébs-pa* frq., also *ₒtébs-pa, klón-pa, ldón-pa Dzl.*, *W.* **zér-če** **to answer;** *lan ẏsól-ba, žú-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mdzád-pa* if he, the superior, answers; *ẏtám-lan glú-yis ₒǰal* I answer to the speech by a song *Mil.*; *drís-lan* an answer to a question, *p̔rín-lan* a reply to a dispatch received, *rtsód-lan Cs.* a defendant's reply (in law), *yíg-lan* answer to a letter.

ལན་ཀན་, ལན་གན་ *lán-kan, lán-gan* **railing, fence, enclosure** *Stg.*; *Lex.*: = *pu-šu.*

ལན་སྐྱར་ *lan-skyár W.* prob. = *lan*, **retribution, return,** **de lan-kyár yin** that is all he has gained by it!

ལན་གྱོག་ *lan-gyóg Thgy.*, prob. = *lan-čags;* or perh. the original form of *la-yógs?*

ལན་ཆགས་ *lan-čágs* **misfortune, adversity, calamity,** as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. Thus *lan-čags* denotes about what Non-Buddhists would call **destiny, fate, disaster.**

ལན་བུ་ *lán-bu* **braid, plait, tress of hair** (*Cs.* curl, lock of hair? *Sch.* pigtail?) *lán-bu slé-ba* or *lhé-ba* to make plaits, to plait the hair; *lan-ťsár* ornaments, worn in the hair *Mil.*

ལན་ཚ་ *lán-ťsa*, more accurately *lanťsa* (acc. to Hodgson corrupted from रञ्जा) n. of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by caligraphists for inscriptions and titles of books.

ལན་ཚྭ་ *lán-ťswa* **salt,** prob. = *ťswa*, *lán-ťswa čú-la tim-pa* salt which dissolves in water *Thgy.*; *lán-ťswa ka-zás kún-gyi bró-ba skyed* salt gives a relish to every dish *S.g.*; *lán-tswai ču* salt-water *Lex.*; *lán-ťswa-ba* saline, briny *Med.*

ལབ་བདར་ *lab-bdár* v. *la-bdár* in *la-púg.*

ལབ་པ་ *láb-pa* **to speak, talk, tell,** *mí-la ma lab* do not tell anybody *Mil.*; *rdzún-γtam láb-pa Bhot.* **to lie,** to utter a falsehood; *lab ťsól-ba Sch.:* 'to speak unseemly, to brawl(?)'. — *lab tsám-pa Sch.:* to speak while dreaming, to be delirious. *lab γtóṅ-ba Cs*, **lab gyáb-če* W.* **to talk, to chat;** **ká-lab-čen** **eloquent,** fluent of words *C.*, *W.*; *rgya-láb* a great deal of talk, *rgya-láb-čan* **talkative** *C.*, *W.*

Comp. *láb-ga Cs.*, **láb-ča* C.*, *W.* **talk.** — *lab-grógs Mil.* companion, intimate friend *Mil.* — *lab-rdól* talking unbecomingly *Sch.* — **láb-ra** (prop. *láb-sgra*) 'noise of tattling', **tattle, talk,** **láb-ra táṅ-če* W.* **to chat, babble.** — **lab-lób* or *lab-lo**, with **gyáb-če** to speak indistinctly, to mumble; to speak in one's sleep; **lab-lób-te dul** he walks speaking in his sleep, he is a somnambulist *W.*

ལབ་ཙེ་ *láb-tse* a heap of stones in which a pole with little flags is fastened, esp. on mountain passes *Schl.* 198.

ལམ་ *lam* 1. **way, road,** *lam-čén*, *rgyá-lam*, *stóṅ-lam Cs.*, **má-lam* W.* **highway, main road, high-road;** *gyén-lam* an up-hill road, an ascent, *ťúr-lam* a down-hill road, *pʻréd-lam*, *rtsíbs-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-pʻrán* a narrow footpath, *lam dóg-mo* a strait path, *lam yáṅspa* a broad one; **lam dé-mo** a good, easy road, **lam sóg-po** a difficult, dangerous, road *W.*; *lam ťár* the road is open, may be passed, is not obstructed by snow etc. *Glr.*; *lam byéd-pa Sch.*, **lam čó-če, sál-če* W.* to clear a path, to construct a road; *rgya-gár-gyi lam* or *rgya-gar-du ˳gró-bai lam* the way to India *Pth.*; *grí-lam* the way of the knife, i.e. **a cut, slit, slash;** **'i-ne dúd-pe lam** here is the way for the smoke, here the smoke escapes *W.* — 2. way, space or distance travelled over, **journey,** *lám-du* on the road, on the journey; *bal-bód-kyi lam* the journey from Nepal to Tibet *Glr.*, *lám-dú ˳júg-pa* to set out, to travel, also: to continue one's journey, *lam-pʻyéd tsám-du pʻyín-pa daṅ* as we had done about half the way *Dzl.*, *lám-nas ldóg-pa* to return home from a journey, *krús-la ˳gró-bai lám-du* when he went to bathe *Dzl.* — 3. गति, fig. **way** or **manner** of acting, in order to obtain a certain end; *ťár(-pai) lam* the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (v. *˳gró-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings *lam lṅa* are spoken of as the ways leading to the *sa bču* (q. v.) *Thgy.*; *lam(-gyi) rim(-pa) Cs.*: 'a degree of advance; the several steps towards perfection'; also the title of sundry mystical writ-

ings; *záb-lam* the profound method or way, *ťábs-lam* method of the (proper) means (ni f.) *Mil.*; *bla-med-rdó-rjei lam*, col. *snágs-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbú-ma*; *skyés-bu čún-bai*, *ₒbrin-poi*, and *čén-poi lam* three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' *Cs.*) and that of the saint, or the walk and conversation of the righteous, so also in *dran-sron-gi lam* the saint's or hermit's course of life; *dgé-ba bčui lás-kyi lam spyód-pa* to walk the way of practising the ten virtues *Dzl.*

Comp. and deriv. *lám-ka* prob. = *lam*, *lám-ka-na* (another reading *lám-k'ar*), by the road-side *Dzl.* — *lam-mk'an* one well acquainted with the road, a **guide** *Pth.*, also fig. — *lam-gól* by-way, secret path *Sch.* — — *lam-grógs* **fellow-traveller**, travelling companion. — *lam-rgyúd* = *lam* 3? *lam-rgyúd lna Dzl.* ༢༥༣, 18, the five classes of beings, cf. *ₒgró-ba* II. — *lam-rgyús-pa* = *lám-mk'an.* — *lam-čén Schr.* = *rgya-lám.* — *lam-rtágs* the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint *Mil.* — *lam-ltar-snan* something looking like a road, but a spurious, wrong way *Sch.* — *lam-stégs* seat, resting-place by the way-side; also fig. *Glr.* — *lam-mdó* v. *mdo.* — *lam-ₒdrén-pa*, *lam-sná-pa* **guide.** — *lám-pa* 1. **police-officer** stationed on high-roads for seizing thieves or fugitives; **toll-gatherer.** 2. **traveller**, wayfarer *Cs.* 3. **bell-wether** *W.* — *lám-po* = *lam*, *lam-po-čé.* 1. **highway** *Sb.*; also as a place for practising magic, ni f. 2. **way to heaven**, = **ťar-lam** *W.*(?) — *lám-yig* v. *yi-ge* extr. — *lam-lóg* erroneous *Mil.* — *lam-sran* **lane, street.**

ལར་ *lar* 1. **but, yet, still, however** *Mil.*, *Thgy.*, *Glr.*; *lár-ni* and *lár-na* id.; occurs scarcely any more in col. language. — 2. **lar** (or **la-ré**) *me' C.* none at all(?).

ལས་ *las* I. sbst., col. *lás-ka*, resp. *p'yag-lás* *W.* **t'in-lé**. 1. **action, act, deed, work,** *byi-dór-gyi las* the act of sweeping *Lex.*; *las-bzán*, *las-dkár* a good work, virtuous action, *las-nán*, *las-nág* a bad, a wicked action, frq.; *lus dan nag dan yid-kyi las* actions, words, thoughts *Dzl.*; *lás-kyi rnam-smin* retribution, reward or punishment for human actions, frq. (cf. *las-rgyu-ₒbras* below); *lás-kyi mé-lon* mirror of fate, mirror foreshadowing future events *Glr.*; *lás-kyi búm-pa* a certain vessel used in religious ceremonies *Schl.* 248; *las ma zád-pas* because the measure of his deeds was not yet full, his destiny was not yet fulfilled *Dzl.*; also **destination** in a general sense *Was.* (282); *lás-kyi lhág-ma lús-pa des* in consequence of the yet remaining rest of (unrequited) works *Stg.*; *snón-las* former action; *las dban-bčós-su-méd-pa Pth.* an accident which cannot be prevented; **performance, transaction, business,** *las ťams-čad nus-pa* one who can do or perform every thing *Do.*; also the **functions** of some organ of the body *Lt.*; **work; labour, manual labour,** **lé-ka ťób-pa** to get work; *las byéd-pa B.*, *C.*, **lé-ka čó-če, tán-če* W.* to do or perform a work, **to work,** also of things: **to operate, to produce effects** *Wdn*; *mk'ar-las-byed-mi* workmen employed in building *Mil.*; *dúr-las byéd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zan-zín-las byéd-pa* to carry on business, to trade, to traffic *Mil.*; *lás-su* as a task, according to one's occupation, trade, or business, by virtue of one's office, **ex officio** (ni f.) *Mil.*; *lás-su rún-bar* duly, rightly, perfectly, *comme il faut Mil.*; *lás-su byá-ba* v. below (extr.). — 2. sometimes: **secular business,** **lé-ke nán-na** in business-affairs, in practical life. — 3. **effect** of actions, and in a special sense: **merit,** *las zád-pa* the merits being over, having an end *Thgy.* (cf. 1, above). — 4. the doctrine of works and their consequences, of retribution, *las mi bden* that doctrine is not true *Thgy.*

Comp. and deriv. *lás-ka* 1. col. work, labour, v. above. 2. *Sch.* and *Wts.*: **dignity, rank, title.** — *las-skál* retributive fate, = *las-p'ró.* — *lás-mk'an* **workman** *Cs.* — *las-rgyu-ₒbrás* either for: *las dan rgyu-ₒbras* works and their fruits (which in *Thgy.* are divided into *bsód-nams-ma-yin-pai las-rgyu-ₒbrás* sinful deeds, *bsód-nams-kyi las-rgyu-ₒbras*

virtuous actions, *mi-γyo-bai las-rgyu-ₒbrás* ascetic or mystical works *W.*), or for *lás-kyi rgyu-ₒbrás*: **fruits** of works, retribution and the doctrine of it. — *lás-sgo* **trading-place, emporium** *Glr.* — *lás-čan* 1. laborious, industrious *Cs.* 2. (v. above *las* 3) having acquired merit, **worthy** *Mil.* — *las-čé* in *C.* used for expressing probability, as in *W.* *ₒgro* with the gerund is used, v. *ₒgro-ba* I, 5; *mtoṅ las-čé* he will probably have seen it *Mil.nt.*; *ṅas ₒdi ₒbor las-čé* as possibly I may put this yet aside; *k̔yod mi-la-ni min las-čé* you are not Mila, are you? *Mil.* — *las t̔og-pa Sch.*: **a person employed, an official, a functionary.** — *las-rtágs Sch.* **dignity, rank, title** incident to the office held. — *las-dáṅ-po-pa* v. *daṅ-po.* — *las-dár Sch.*: 'parade, ceremonial'(?) — *lás-pa* 1. **workman, labourer** *Cs.* 2. *Sp.*: vice-magistrate of a village. — *lás-dpon* overseer of workmen. — *las-spyód* works, actions, way of life, *byaṅ-čúb-kyi las-spyód skyéd-pa* to lead a holy life *Pth.* — *las-ₒp̔ró* 'continuation, prosecution of works', blessings following meritorious deeds, *k̔yed daṅ ṅa yaṅ sṅón-gyi las-ₒp̔ró-yód-pa yin* a bond of connection is formed between you and me by the merits we acquired in former periods of life *Pth.*; — **happiness,** prosperity in consequence of good works, good luck, fortunate event, opp. to *lan-čags.* — *las-ₒbrél Glr.* prob. id. — *lás-mi* **work-man.** — *las-méd* **idle, lazy, inactive.** — *las-t̔sán* 1. **office, post, service,** *las-t̔sán-du ₒjúg-pa* to put into office, to appoint, *las-t̔sán-nas ₒdón-pa* to put out of office, to dismiss *Cs.* 2. **official, functionary** **yúl-gyi le-t̔sen** elders of a village-community *C.*, *las-t̔sán-pa* id.—**le-lam-k̔an** **diligent, industrious,** **le-mi-lám-k̔an** **idle, lazy** *W.* — *las-su byá-ba* the second case of Tibetan grammar, the **dative** case.

II. only in *B.* and *C.*: postp. c. accus. mostly corresponding in its application to the English prepos. **from**, used also for expressing the ablative case (having nearly the same sense as *nas*): 1. **from,** e.g. delivering from, coming from, often = **through,** e.g. shining into a room through the window *Dzl.*; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing **from** or **after,** according to; *t̔sád-las dpág-pa* to define **by** or **according to** measure *S.g.*; in quotations: *ₒdúl-ba-las* **out of** the, **from** the Dulva, sometimes also for: **in the** Dulva; for denoting the material **of** which a thing is made: of earth, of clay etc.; partitively: *ₒbras dé-las šas γčig* a part of this rice, *slób-ma-las γčig* one of the disciples *Dzl.*; *ṅai yúl-mi-las bú-mo yód-pa-rnams* the girls that are found **among** my subjects *Dzl.*, *kún-las ₒp̔ágs-pa* distinguished **amongst** all, more excellent than all the others *Dzl.*; hence 2. **than** after the comparative degree: *ná-niṅ-las bzaṅ* more beautiful than last year *Mil.*; with a negative: *lo bču-drúg-las ma lón-te* not older than sixteen years *Dzl.*; *zlá-ba lṅá-las mi sdod* I shall not stay **longer than** five months *Glr.*; *ras-yúg γčig-las mi bdóg-ste* possessing **nothing but** one sheet of cotton cloth *Dzl.*; *ṅá-las med* there is none besides myself *Glr.*; *brnyas ₒk̔yér-ba-las mi yoṅ* in the end you will probably do nothing else but despise me *Mil.*; in a brief mode of speaking: *γsa-γčig-las rje-btsun ma mt̔oṅ* we saw nothing but the leopard, your Reverence we did not see *Mil.*; *mi p̔án-žiṅ γnód-pa-las med* it is good for nothing, it only does harm *Mil.* — 3. added to the inf. of verbs it signifies not so much **from** as **after,** from doing, i.e. after doing, *nyál-ba-las láṅ-ba* to rise from lying, to rise after having been lying down; **during,** frq., the verbal root being repeated, *soṅ-sóṅ-ba-las* during my going or travelling on *Dzl.*; *náṅ-du ₒgró-bar bsám-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

ལས་པ་ *lás-pa Cs.* for *lús-pa*; in *rág-las-pa* and a few other expressions occurring also in *B.*

ལི་ *li* I. **bell-metal,** *li-sku, li-t̔ál, li-t̔úr, li-snód* an idol, a plate, spoon, vessel made of that metal; *lí-ma* in gen.: utensil, instrument that is cast of *li Glr.*

II. **apple,** = *sli C.*

III. *li-yul Glr.*, acc. to *Was.* (74) Bud-

dhist countries in northern Tibet, esp. Khoten; acc. to others in northern India or Nepal.

ལི་ཀ་ར་ *li-ka-ra* or *li-ḱa-ra Cs.* a sort of **sugar.**

ལི་ཁྲི་ *li-ḱri Glr.* and elsewh., an orange-coloured powder, acc. to *Liś.* सिन्दूर red lead, **minium.**

ལི་ཐང་ *li-ťáṅ Cs.*: 'n. of a province of Tibet near the Chinese frontier', *li-ťáṅ-pa* inhabitant of that province.

ལི་བ་ *li-ba* **squinting, squint-eyed** *Sch.*, *li-ba mig* squinting eyes *Sch.*

ལི་ཙ་བྱི་ *li-tsa-byi* n. of a noble family of ancient India, often mentioned in the history of Buddha *Dzl.*, *Gyatch.*

ལི་ཡུལ་ *li-yul* v. *li* III.

ལི་ལམ་ *li-lam, Hind.* नीलाम, acc. to Shakspeare from the Portuguese *leilam*, **auction, public sale.**

ལི་ཤི་ *li-śi* 1. *Ssk.* लवङ्ग **cloves** *Med.*, *C.* — 2. *Hind.* इलाएची cardamom *W.*

ལིག་བུ་མིག་ *lig-bu-mig S g.*, *Sch.*: 'malachite'.

ལིང་ག་ *liṅ-ga Ssk.* 1. **sign, mark.** — 2. the image of an enemy which is burnt in the *sbyin-sreg* in order thus to kill him by witchcraft *Lt.* — 3. membrum virile *Pth.*

ལིང་གོལ་མ་ *liṅ-gol-ma* **a large hornet** *Sik.*

ལིང་ངེ་ *liṅ-ṅé* **dangling, waving, floating,** in the wind *Mil.*; *sprin ẑig liṅ byuṅ-bas* a floating cloud? *Mil.*; **liṅ-liṅ čó-če** *W.* **to dangle,** to hang dangling, e.g. on the gallows, **liṅ-liṅ sé-če** *W.* **to swing, to see-saw;** *rkaṅ-lág ṗra liṅ-ṅé ˳dug-pa* an infant struggling with hands and feet *Pth.*

ལིང་ཏོག་ *liṅ-tóg* or *liṅ-ťóg* **a film or pellicle** on the eye *Med.*

ལིང་བ་ *liṅ-ba C.*, also *liṅ-po* or *liṅ* alone, **a whole piece,** *liṅ γčig* of one piece, *liṅ bẑi* four pieces or parts, = *rnám-pa*; *γsér-gyi liṅ-ba Cs.*: a piece of unwrought gold; *dar-liṅ Cs.* a piece of silk; *liṅ-gis ˳dril-ba* to pack up into a parcel, to roll up into one packet *Sch.*

ལིང་ཚེ་ *liṅ-ťse* gratings, **lattice** *Cs.*

ལིང་ལིང་ *liṅ-liṅ* v. *liṅ-ṅé.*

ལིངས་ *liṅs* **a hunting** or **chase** in which a number of people are engaged; *dmág-liṅs* id. (cf. *ḱyi-ra*); *byá-liṅs Cs.* falconry, hawking; *liṅs-la ˳gró-ba* to go a shooting, a hunting; *liṅs ˳débs-pa Sch.* to hunt, to arrange a hunting party; *liṅs γtóṅ-ba* to get by hunting, to hunt down, *liṅs btáṅ-ba* what has been got by hunting, game shot or caught; *liṅs-pa* hunter, huntsman, *liṅs-pa-mo* huntress *Cs.*; *liṅs-ḱyi* hound, *liṅs-ḱra* hunting falcon or hawk.

ལིངས་སྐོར་ *liṅs-skór* hand-mill *W.* (?)

ལིངས་པ་ *liṅs-pa Sch.*: quite round or globular; *dkár-por liṅs-te Pth.*: prob.: being quite white, cf. **ldiṅs-se** *Ld.* quite.

ལིབ་ *lib*, **all,** *Ld.*: **lib du-če** to sweep all together with the hands; *C.*: **ḱá-we lib kab soṅ** all being covered with snow.

ལུ་ *lu* 1. **knag, knot, snag,** = *˳dzér-pa*; **lu-big** knot-hole *Ts.* — 2 num. for 86.

ལུ་ཀང་ *lu-kaṅ* (perh. a misspelling for *lugs-koṅ?*) **crucible** for gold and silver *Sch.*

ལུ་གུ་, ལུག་གུ་ *lú-gu*, *lúg-gu*, diminutive of *lug*, **lamb,** frq.; *lu-gu-rgyúd* 1. rope to which the lambs are fastened, or strung; hence 2. small chain, e.g. watch-chain, chain or row of stitches on knitting-needles; lace-trimming and the like.

ལུ་བ་ *lú-ba* 1. vb. **to cough,** to throw up phlegm, to clear the throat. — 2. sbst. **the cough** *Cs.*

ལུ་མ་ *lú-ma Sb.* pool containing a spring, ground full of springs, *lú-ma-čan* rich in springs.

ལུ་ལུ་ *lú-lu* the fruit of some thorny shrubs, *śib-śi-lu-lu* hip, fruit of the wild rose-tree, *ťser-stár-lu-lu* berry of *Hippophaë.*

ལུག་ *lug* **sheep,** **ḍó-lug, śi-lug, bsád-lug** *W.* sheep for slaughter. — *lúg-ḱyu* flock of sheep. — *lúg-gu* v. *lú-gu.* — *lug-sgál* sheep's load — *lug-ṅál-ba* and *lug-čúṅ-ba* names of medicinal herbs *Cs.*, *Wdṅ.* — *lug-snyid Sch.* **wether.** — *lug-ťúg* **ram** *B.*, *C.*; *lug-ťúg-gi rwa dbyibs* like a ram's horn *Wdṅ.*; *rgya-ru-lug-ťúg* a Saiga ram *S.g.* —

lug-ťóṅ Sch. wether. — lúg-pa 1. sbst. shepherd, keeper of sheep Ma. 2. to stick the heads together like timid sheep, to be sheepish in behaviour Ma. — lug-míg n. of a flower Med. — lug-múr and lug-rtsí medicinal herbs. — lug-tságs a sheep-skin with little wool on it Ld. — lug-rá sheep-fold, pen, sheep-cot. — lug-rú ram's horn; n. of several species of Pedicularis. — *lug-lóg* sheep-skin Ld.

ལུག་པ་ lúg-pa I. sbst. and vb., v. sub lug. — II. vb., **to give way, to fall down,** cf. rlúg-pa Ts.

ལུགས་ lugs 1. **the casting, founding,** of metal, lúgs-su blúg-pa Glr., *lúg-la lúg-pa* col. C., to found, to cast; lúgs-ma **a cast,** rgya-gár lúgs-ma an image (statue, idol) cast in India Glr. — 2. **way, manner, fashion, mode, method,** bód-kyi lúgs su gyis šig Glr. make it according to the fashion of Tibet; ṅai lúgs-kyis bon byed dgos you must live according to our, i.e. the Bon-fashion Mil.; bsam-γtán-la yód-pai lúgs-su byas he feigned meditation Glr.; di yin-pai lúgs-su byed they speak, act, make it appear, as if it really were so Tar. 184, 21; ṅa-ráṅ-gi lúgs-kyi mk̔ár-las my way of building, what I call my style of building Mil.; **opinion, view, judgment, way of proceeding,** k̔yed-ráṅ-gi lúgs-la according to you, if we followed your advice Mil.; č̔ós-lugs **religion,** i.e. a certain system of faith and worship, p̔yi naṅ γnyis č̔ós-lugs gaṅ bzaṅ which of the two religions, the Brahman or the Buddhist be the better one Glr.; **established manner, custom, usage, rite,** č̔á-lugs mode of dress, fashion, č̔ós-lugs religious rites, rgyá-lugs Chinese (or Indian) manners, bód-lugs Tibetan manners etc.; ráṅ-lugs one's own way, γžán-lugs other people's way or manners; ráṅ-lugs-la γnás-pa (= raṅ-sa ₒdzin-pa) Glr.; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; lugs is also used concretely, meaning the adherents of a custom or religion, hence = **sect, school, religious party, denomination,** mdo-lugs follower of the Sutras, the Sutra sect, sṅags-lugs a follower of the Tantras, the Tantra sect; in a special sense: lugs γnyis the two principal classes with regard to religious life, ₒjig-rtén-gyi lugs the laical or profane class, laymen, č̔ós-kyi lugs the clerical or sacred class, priests Cs.; lúgs-kyi that which relates to manners or morals, **ethical** Cs. (v. As. Res. XX, 583). — 3. in conjunction with a verbal root or with the genit. of the inf. it often corresponds to the English termination **ing** as: ldáṅ-lugs the rising, getting up, ₒgró-lugs the going, sdód-lugs the sitting Mil., ₒo-rgyál yóṅ-lugs sogs šól-ₒdebs-kyi žú-ba the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) Mil.; bsam-yás bžéṅs-lugs bris he described the building of Sam-yé Glr.; méd-lugs the (circumstance of) not having Mil.; yin-lugs **the condition, state** Mil.; dá-lta ná-lugs či-ltar na as to your present illness, in what does it consist? Mil.; ťsógs-nas skyóṅ-bai lúgs-su yód-pa they joined in educating them, they educated them together Mil.; it is also added to adjectives: č̔é-lugs **greatness** Mil.

ལུགས་མ་ lúgs-ma v. lugs 1.

ལུང་ luṅ I. 1. **a strap,** slung over the shoulder or round the waist, for carrying things; **handle, ear** (curved), of vessels, baskets etc., different from yú-ba a straight handle, hilt. — 2. 'foot-stalk of fruits' Cs.; lúṅ-ťag Cs.: a rosary, string of beads, suspended by the girdle.

II. Ssk. आगम, = bka, used of words spoken by secular persons commanding respect: p̔as γnáṅ-bai luṅ ťób-nas obtaining (his) father's word of permission Dzl, luṅ ₒbyuṅ an **order** is issued (by the king) Glr., tú-ru-ška-la luṅ len dgós-pa being obliged to accept orders from the Turuskas Tar.; more frq.: **spiritual exhortation,** admonition, **instruction,** luṅ γnáṅ-ba to give it (sometimes only: to pronounce forms of prayer etc. before devotees); luṅ γtóṅ-ba id., *luṅ taṅ-k̔en* instructor, teacher, admonisher C.; luṅ stón-pa, also lúṅ-du stón-pa to instruct, to give spiritual precepts, also with regard

to supernatural voices etc. *Mil.*; esp. **to prophesy, predict, to reveal secrets**, with termin.: *dā-na-šī-la yín-par luṅ bstan* it is prophesied that it is Dānasīla, the prediction relates to D., *saṅs-rgyás-su lúṅ-bstan-to* he has received a prediction concerning (his obtaining) the Buddhaship *Dzl.*; *mdaṅ mkʻá-ˏgros lúṅ-bstan-pai skyés-bu de* the man foreshown yesterday by the Dākini *Mil.*, hence *lúṅ-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (*Cs.* also: to demonstrate, *lúṅ-du brtán-du yód-pa* demonstrable?); *luṅ ˏgód-pa Cs.* to make, to establish, precepts; *luṅ ˏdrén-pa Cs.* to cite, to quote, an authority *Tar.* 210, 2; *lúṅ-gi rjes-ˏbráṅ Was.* (274) those who stick to the letter (opp. to *rigs-kyi rjes-bráṅ* to the real quality, viz. the spirit); *luṅ-bstán* exhortation, precept, commandment, *lhai luṅ-bstán bšád-pa* to communicate the precept of the god *Tar.*, . . . *žes byá-bai luṅ-bstán byuṅ* there came a divine order or prophecy of this purport, to this effect; hence *luṅ-ston-pa* **prophet** *Chr. Prot.*

ལུང་ཐག་ *luṅ-ťág* v. above *luṅ* I.

ལུང་པ་ *lúṅ-pa* 1. **valley**, *ri-lúṅ* mountain and valley; *luṅ-čén* a large valley, *luṅ-čúṅ* or *luṅ-pʻrán* a little valley; *luṅ-kʻóg Sch.*: 'the cavity of the valley'; *luṅ-stóṅ* a desolate, a solitary valley, as a fit abode for hermits, frq. — 2. **furrow, hollow, groove**, e.g. on the surface of a stick *Mil.*, of the liver *Med.*

ལུད་ *lud* **manure, dung**, *lug-lúd* sheep's dung; *lud ˏgrém-pa* to spread manure (on fields) *Cs.*, *lud ˏdrén-pa* to carry manure (to the fields) *Cs.*, **gyáb-če, táb-če, táṅ-če** *W.* to manure the ground; *lud-kʻu* dung-water; *lud-dóṅ* dung-hole; *lud-pʻúṅ* dung-hill; *lúd-ˏbu* grubs etc. in a dung-hill.

ལུད་པ་ *lud-pa* 1. sbst. **phlegm, mucus**, *rnag-kʻrág-gi lúd-pas bkaṅ-ste* full of phlegm, matter and blood *Glr.*; esp. in the organs of respiration: *lúd-pa čig bskyúr-bas* throwing up some phlegm *Glr.*; *lúd-pa lú-ba* to throw up by coughing *Dzl.*, *sbríd-pa* by sneezing *S.g.*; *lúd-pʻor* spittoon, spitting-box *C.* — 2. vb., **to boil over** *ču lúd-pas* the water boiling over *Dzl.*; *mtšo lúd-pa* the running over of lakes, **inundation** *Ma.*; *ču lúd-nas lúd-nas bkáṅ-ba yin* it filled, by the water rising higher and higher.

ལུམས་ *lums* **a bath** used as a medical cure; **fomentation.**

ལུམ་བི་, ལུམ་བི་ནི་ *lúm-bi, lúm-bi-ni*, n. of a queen, and of a grove called after her, situated in the north of India, where Buddha is said to have been born.

ལུས་ *lus*, also *lús-po*, **body**, *lus sá-la brdáb-pa* to prostrate one's self, frq., *lus stón-pa* to show one's self, to appear, to make one's self visible, as gods *Dzl.*, and in a similar manner *lus* is often used for expressing our reflective verbs, when relating to physical processes, cf. *sems*; *lús-kyi dbáṅ-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rgyál-poi gduṅ-brgyúd* (or *rgyal-bu*) *lús-la yod* I bear a prince under my bosom *Glr.*; *lus smád-pa* **to violate, to ravish** *Pth.*; *lus ˏgrúb-pai ťóg-ma* the beginning of the development of a body as embryo *Wdṅ.*; *grúb-pa lus* v. *grúb-pa*; *lús-la čágs-šiṅ* from love of life *Dzl.*; *lus daṅ sróg-la sdó-ba* to risk or stake one's life *Dzl.*; *mi-lus ťób-pa* or *bláṅ-ba* to be born as a human being, *lus-ṅán* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *bráṅ-gyi lus kyaṅ dpón-du ˏgyur* even a servant may become a master *S.g.*; *lús-kyis mi bzód-par nya-ṅán-gyis gdúṅs-te* is used (*Dzl.* ༡༥༡, ༢) of an exclusively mental suffering or infirmity. — In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: *sgyú-lus, ˏjá-lus, bde-ˏgro mťo-rís-kyi lus*; *ríg-pa ˏdzín-pai lus* (*Tar.* 56, 20), *yíd-kyi lus* (frq.), लिङ्गशरीर, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Köpp.* I., 66), *yíd-kyi lus* might be rendered by 'spiritual body'; another explanation given by Lamas is: the

body which exists only in our imagination (*yid*); in that case it would be identical with *sgyu-lús*.

Comp. *lus-rgyágs* a fat body *Cs.*, *lus-ríd* a mean, thin, lean body, *lus-sbóm* a thick stout figure, *lus-rín* a long tall body, *lus-túṅ* a short body *Cs.* — *lús-čan* having a body, hence as sbst. = *séms-čan* creature, being, *lús-čan kún-gyi yíd-du ˌoṅ* a favourite of every creature *Stg.* — *lus-stód* upper part of the body, *lus-smád* lower part of the body. — *lus-bóṅs* the bulk of a body. — *lus-byád* form of the body. — *lus-med* having no body, incorporeal, ghostlike, ghostly, *lus-méd-pai skad* a ghostly voice *Mil.* — *lus-smád* v. *lus-stód.* — *lus-zúṅs* v. sub *γzuṅs.*

ལུས་པ་ *lús-pa*, *C.* also *lás-pa*, to remain behind or at home, *bód-du zlá-ba γnyis* to remain in Tibet for two months *Glr.*; **to be remaining or left** *Dzl.*; **to be forgotten,** omitted, left behind; *γyén-du lús-pa* to remain uppermost, floating to remain standing, sitting, lying, e.g. **k̔a lús-sa mi dug** *W.* the snow does not remain, will soon melt away; *lús-par byéd-pa Pth.*, *lús-su ˳júg-pa*, **lus čúg-če** *Ld.* to leave behind, to leave a remainder; *ma-lús-par* entirely, wholly, without remainder, without exception, *˳gró-ba ma-lús* or *mi-lús Mṅg.*, all creatures without exception; *má-lus-par* prob. also: surely, undoubtedly, at any rate, in any case, ni f. — *lús-ma*, *ṙjés-lus*, *p̔yír-lus*, *lhág-lus Cs.* **remainder, balance, residue.**

ལེ་ *le* 1. a small not cultivated **river-island** *C.*, = *gliṅ-ka* and *zal.* — 2. v. *leu.* — 3. *W.* a word expressive of civility and respect, and added to other words or sentences, like Sir! and Madam! in English, **zu-lé** good day, Sir! it is also added to the word *sa-heb* gentleman, and then *sa-heb-le* is about equivalent to: honoured Sir, dear Sir. — 4. num.: 16.

ལེ་བརྒན་, ལེབ་རྒན་ *le-brgan*, *leb-rgán* 1. *Med.* frq., *Lex.* = वरं saffron, whereas *Cs.* has: 'poppy, *le-brgan-rtsí* the juice of poppies, opium, *le-brgán-ghi mé-tog* the poppy flower, *le-brgán-ghi ˳brás-bu* poppy-seed', and *Sch.* adds: *le-brgan-mdóg* poppy-coloured, light-red, and he translates also *le-brgán Dzl.* ༥༥, 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name پیم, *pím*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Cs.* and *Sch.*, but only: 2. **diapered design** of woven fabrics; thus also *Mil.*: *le-brgán dmár-poi γdan* a flowered carpet, *le-brgán ˳jol-bér Pth.* a flowered dress with a train.

ལེ་ན་ *lé-na* the soft downy wool of goats (esp. those of Jangtháng) below the long hair, **the shawl wool**; fine woolen-cloth.

ལེ་མ་ *lé-ma* v. *leu.*

ལེ་ལག་ *le-lág* **appendix, supplement, addition** *Cs.*

ལེ་ལན་ *le-lán Cs.*: consequence; *Sch.*: rebuke, reprimand, reproof, and *le-lán-pa*, *le-lán bdá-ba* to blame, rebuke, reprove; *le-lán-čan Cs.* consequential, important (?).

ལེ་ལམ་མཁན་ *le-lám-mk̔an* v. *las-lám-mk̔an.*

ལེ་ལོ་ *lé-lo*, *lé-lo-nyid* **indolence, laziness, tardiness,** *lé-lo ma byed čig* don't be lazy! *Glr.*; *γčig lé-lo byás-nas* as one (of them) had been lazy *Dzl.*; *lé-los ˳k̔yer* he is overcome by laziness *Mil.*; *lé-loi ṙjés-su ˳gró-ba* to be given to laziness *Ld.-Glr.*; *lé-lo-čaṅ* **lazy, indolent, slothful.** — **le-šól** *W.* = *le-lo.*

ལེགས་པ་ *légs-pa B.*, *légs-po* and *-mo C.* (cf. also no. 3) 1. **good,** serving the purpose, with regard to things; adv. *légs-par* well, duly, properly, *légs-par ˳tsól-ba* to search, to investigate accurately *Glr.*; *bsú-ba légs-po gyis* do care for a proper reception! *Glr.*; *légs-par gyur čig* (*Schr.* adds *k̔yéd-la*) may you prosper! *Sch.*, *légs-par ˳óṅs-so* you are welcome *Sch.*; **happy, comfortable,** *bdag légs-na* when I am well off (opp. to *nyés-na*) *Do.*; *legs nyes stón-pai mé-loṅ* mirror of fate, of the future *Glr.*; *lo(-tog) légs(-pa) B.*, **lo lag-mo** *W.*, a rich, healthy, happy year; *či ltar byás-na legs* which is the best way of doing it? *Glr.*,

Tar.; *sems-čan mis byás-na légs-pa gaṅ yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzáṅ-po,* morally good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *ḱyod p̓yín-pa légs(-so) Glr.*, and still more polite: *yšégs-par legs* your Highness had perhaps better go etc. *Pth*; *nús-na šín-tu légs-so* if you can do it, very well! *Dzl.*; also *légs-so* alone, very well! well done! *légs-so légs-so* excellent! capital! — 2. **neat, elegant, graceful, beautiful** *C.* — 3. ***lág-mo*** *W.* **good, due,** and adv. **well, duly, properly,** like *légs-par* (v. above), e.g. **me lág-mo ˳bar ˳dug** the fire burns well, **lé-ka lág-mo čos** you have worked well; but most frq.: **clean, pure, clear,** **č̓u lag-mo** pure or clear water (opp. to *rtsóg-pa*); **fine,** of powder, = *žib-mo*; **lág-mo čó-če** to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

Comp. *légs-čan Sch.*, *legs-ldán Cs.* virtuous (?). — *legs-byás*, resp. *legs-mdzád* good deed, good work *Cs.* — *legs-sbyár*, संस्कृत, well constructed, skilfully arranged, highwrought, hence: the Sanskrit language. — *legs-smón* **patron, protector, well-wisher,** congratulator *Cs.* — *legs-bšad* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *goṅ-dkár* and *sa-skya-legs-bšád*, are recommended to students of the language. — *legs-ysol* resp. **thanks,** acknowledgment, gratitude *C.*

ལེན་པ་ *lén-pa* (rarely *lóṅ-ba, lón-pa*), pf. *bloṅs* (rarely *loṅs*), fut. *blaṅ*, imp. *lon Cs.*, *loṅ(s) Dzl., Mil.*, *blaṅs Cs., W.*: **lén-če, nén-če, bláṅ-če** to take, i.e. 1. **to receive, get, obtain,** *ynas-ṅán* an inferior place viz. for being re-born *Thgy.* — 2. **to accept,** what is offered or given, opp. to *˳dór-ba*; also **to bear, to suffer patiently, to put up with.** — 3. **to seize, catch,** lay hold of, **grasp,** e.g. one that is about to leap into the water *Dzl.*; **to catch up; to catch, to take prisoner,** a culprit *Dzl.*; **to carry off,** e.g. the arms of killed enemies; *ma byin-par* to take what is not given, **to steal, to rob**; *lén-pa-˳dra* it is as if it had been stolen from me *Glr.*; *č̓úṅ-ma lén-pa* to get or take a wife, frq., also to procure one for another person; *srog lén-pa* = *˳p̓róg-pa* to deprive of life, **to kill** *Mṅg.*; **to fetch,** *lén-du* (*W.* **lén-na-la**) *soṅ* go and fetch it! to take possession of, **to occupy** (by force of arms) *Glr.*

ལེབ་མོ་ *léb-mo* (*Cs.* also *léb-po*) **flat,** *mon-srán léb-mo* Indian pease are flat, lenticular; *léb-čan, leb-léb* id. col., **leb-léb-la bor** lay it down flat! *léb-ma, leb-ťágs* **lace, bandage, ribbon** *Cs.*, *dar-skúd-kyi leb-ťágs* lace of silk thread; *bhag-leb* a flat loaf of bread *C.*; *šiṅ-léb, leb-šiṅ* board, plank, *rdo-léb* a slab, cf. *gléb-pa.*

ལེའུ་ *leu* **division, section** of a speech, of a treatise, of a book, **chapter,** of very different length; *léu-čan Cs.*, *leur byás-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le*, *bšags-le daṅ šer-le č̓ad-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *lé-ma Cs.*, *le-ťsán Sch.* id.

ལོ་ *lo* 1. **year** (resp. *dgúṅ-lo*, v. *dguṅ*), *lo lṅa-bču-pa Ma.* usually *lo lṅa-bču lon-pa* (*W.* **lon-ḱan**) fifty years old, of fifty years; *bú-mo lo-ynyis-ma* a girl two years old *Ma.*; *lo daṅs lo, lo-ré (-re)-bžin, ló-ltar* (*Sch.* also *bstár!*) **annually, yearly;** *ló-nas ló-ru* from year to year; *sṅá-lo, ˳dás-lo* last year; *˳di-lo*, usually **dá-lo**, this year; *p̓yi-lo, C. sáṅ-lo* next year; *lo ˳ḱór-te* after one year had passed, *srás-kyis lo ḱor-te* when the prince was one year old *Glr.*; the names of the twelve years of the small cycle (v. below) are those of the following twelve animals: *byi* mouse, *glaṅ* ox, *stag* tiger, *yos* hare, *˳brug* dragon, *sbrul* serpent, *rta* horse, *lug* sheep, *spre* ape, *bya* hen, *kyi* dog, *p̓ag* hog; thus the first year is called *byí-lo* the mouse-year, and *byí-lo-pa* is a person born in that year etc. — 2. for *lo-tóg*, v. the compounds; for *ló-ma* leaf, for *ló-tsa-ba.* — 3. prob.: **talk, report, rumour, saying,** added (like *skad*) to the word or sentence to which it belongs, *č̓e-gé-mo ši lo zér-ba ťos tsá-na* when a rumour is heard, that N.N. has died

Thgy.; *W.*: **da lam ťar lo** they say the road is open now; also with a definitive subject: **'a-čé'kú-lig toṅ' lo** the mistress asks for the key; **ǩo ǩóm-se rag lo** he says he is thirsty (yet also in these cases a speaking on hearsay may be meant: somebody tells me that Mrs. N.N. asks for etc.); **ťsór-lo** **report, rumour** *W.*, also **ťóṅ-lo** and **lób (?)-lo** are said to have a similar signification; **šé-lo** and **ríg-lo** *W.* are expressions of which I cannot give a satisfactory explanation; *bšád-lo byas kyaṅ krám-pa yin Mil.*, prob.: though he may get a name (in the world) by his learned discussions, he is after all a liar. — *lo* 3 prob. occurs only in col. language and more recent pop. literature; *Dzl.* ༢༥*V*, 17 *lo* is a corrupt reading for *ysol*. — 4. num.: 146.

Comp. *lo-skor* (*Cs.* also *lo-ǩor*) **cycle of years**, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e. g. 1874) says that he is a *byí-lo-pa*, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e.g. *lo-skór brgyad* 96 years *Glr.* Besides this cycle of 12 years there exists another of 60 years which is formed (in imitation of Chinese chronology) by combining those 12 names of animals with the names of the (so called) five elements, *šiṅ* wood, *me* fire, *sa* earth, *lčags* iron, *ču* water. Each of these elements is named twice, followed, the first time by *po*, and the second by *mo*; which signs of gender may also be omitted without altering any thing in the matter. Thus *šiṅ(-po)-ǩyi-lo*, *šiṅ(-mo)-p̄ag-lo*, *me(-po)-byi-lo*, *me(-mo)-glaṅ-lo* are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — *lo-ǩrims* (v. *lo-ťóg-gi ǩrims*) ceremonies, at the beginning of harvest. — *lo-gráṅs* prop. date (of the year), *Sch.* also: *lo-gráṅs ťsáṅ-ma* **being of** (full) **age.** — *lo-mgó Cs.* the beginning of a year, new-year's day. — *lo-rgyús* v. *rgyus.* — *lo-ṅán* a bad year, a poor harvest. — *lo-čág Cs.* 'every second year'. — *lo-čúṅ* or *nyúṅ C.* young, *lo-nyuṅ-nyúṅ* very young. — *lo-nyés* = *lo-ṅán.* — *lo-snyíṅ Sch.* 'year, period or stage of life' (?). — *lo-tóg* or *-ťóg* the produce of the year, **harvest, crop,** *lo-tóg rṅá-ba* to reap it, to gather it in. — *lo-ťó* **almanac.** — *lo-₀dod Mil.* earthly-minded, sinner? — *lo-dpyá* annual tribute. — **lo-p̄ú** = *srus-p̄úd*, *C.* — *lo-p̄yág* (*Ld.* **lob-čag**) embassy sent every year to the king to renew the oath of allegiance. — *lo-p̄yéd* half a year. — *lo-ťsán* annual produce, harvest, *lo-ťsan čé-ba* a rich, abundant harvest *Glr.* — *lo-légs* v. *légs-pa.* — *lo-bšád* = *lo-ťó Cs.* — *lo-yséb Sch.* a stack, a heap of corn (?).

ལོ་ཀ་ *ló-ka Ssk.* **world**, *lo-ke-šwa-ra* = अवलोकितेश्वर.

ལོ་ཐོག་ *lo-ťóg*, or *lo-tóg*, v. *lo*, compounds.

ལོ་འདབ་ *lo-₀dáb* v. *ló-ma.*

ལོ་མ་ *ló-ma*, *W.* **lób-ma**, **leaf**, *ló-ma lhuṅ, brul B., C.*, **lób-ma ḍil* or *ḍul soṅ** *W.* the leaves have fallen; **lób-ma ť á-mo** an acerose or pine-leaf; *lo-₀dáb* = *ló-ma.*

ལོ་ཙ་, ལོ་ཙཱ་ *lo-tsa*, *lo-tsā* (v. *Ssk.* लोच् to speak?) the (art of) **translating**, *sgra daṅ ló-tsa slób-pa* to learn the language and the (art of) translating *Glr.*; also *ló-tsa sgyúr-ba* to translate *Pth.*; *ló-tsa-ba* translator (of Buddhist works) *lo-čén* great translator, seems to be a certain title; *lo-páṇ* for *ló-tsa-ba daṅ páṇḍi-ta.*

ལོ་ལི་མ་ *ló-li-ma Ld.* (*Urd.* لولی) **prostitute, harlot.**

ལོག་གེ་བ་ *lóg-ge-ba* seems to be nearly the same as *lóg-pa* adj , *ťe-ťsom lóg-ge-bai ṅáṅ-la* prob.: entertaining irrational doubts or scruples; *baṅ-rím lóg-ge-ba* an inverted *baṅ-rím* q. v.; *lóg-ge-ba-la ǩyer* he took it back again *Mil.*

ལོག་པ་ *lóg-pa* I. vb., pf. and secondary form of *ldóg-pa*, q. v., 1. **to return, to go back**, *yúl-du Glr.*; **nam lóg-te ča dug** *W.*, **nam lóg-ne ḍó-gyu yin** *C.* when will you

return? *lóg-pa ₒtad Glr.*, *lóg-la ₒdód-do Glr.* let us turn back, *p̀yír lóg-pai lam* **the way back.** — 2. **to come back, to come again.** — 3. **to turn round, to be turned upside down, to tumble down** *W.*, e.g. of a pile of wood etc.; *ṅo lóg-pa* or *ldóg-pa* to turn away one's face, always used fig. for to turn one's back on, to apostatize *ₒk̀ór-bai yul ṅó-ldóg-na* if you mean to turn your back to the land of the cycle of existences, more frq.: *lóg-pa byéd-pa* **to revolt, to rebel,** *lóg-pa rtsóm-pa* to plot, to stir up, an insurrection *Glr.*, *lóg-pa-mk̀an* a rebel *Glr.*; **lóg-pa-čan** rebellious, seditious *W.*

II. adj. **reversed, inverted; irrational, wrong,** *lóg-pai lam*, *lam lóg-pa Mil.* a wrong way; *lóg-pa-la žúgs-pa* ('to rush into error, to turn to what is wrong?'), also euphemism for **to fornicate** *Stg.*; *lta-(ba)- log(-pa)* v. *ltá-ba*; *č̀os-lóg* a wrong faith, false doctrine, **heresy;** *grwa-lóg*, *ǰo-lóg* col. an apostate monk or nun; *lóg-par* and (col.) *log* adv. wrong, amiss, erroneously, *lóg-par sém-pa* to think evil, to have suspicions (about a thing), often = *lta-lóg skyéd-pa* **to sin;** frq.: **log ₒdrén-pa** to mislead, seduce *B.*; **log yóṅ-če* W.* to come back, to return, **ši-lóg yóṅ-če** to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost *W.*; **nad log-gyáb taṅ* W.* the disease has become worse again, there has been a relapse; **la-lóg (bla-lóg) pó-če* W.* to turn, e.g. the roast; **čud log taṅ-če** v. *ycud.*

Comp. *log-č̀os Ma.* = *č̀os-lóg.* — *log-rtógs* wrong judgment, false knowledge. — *lóg-lta* = *lta-lóg*, v. *ltá-ba.* — *log-spyod*, *Lt.*: *lóg-spyod ṅán-pa* perverse conduct, a sinful life. — *lóg-ₒtso* with *sgrúb-pa* to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

ལོགས་ *logs* 1. **side,** *rtsíg-logs* the side of a wall, *mdún-logs* fore-side, front-side, *rgyáb-logs* back, back part of a thing; *lógs-re* 1. **side-post of a door** (opp. to *yá-* and *má-re*). 2. each side (v. *re* 3); *logs-bzáṅ* the right or upper side, *logs-ṅán* the left or lower side (of a cloth) *Cs.*; **surface,** *sai* of the earth; **side, direction, region,** *rk̀áṅ-pai-lógs-nas* from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) *Sch.*; *yyas-logs* the right side, *yyón-logs* the left side, frq.; *tsú(r)-logs* this side, on this side, *p̀á(r)-logs* the other side, on the other side; *lógs-su*, *lógs-la* **aside,** apart, **žág-pa* C.* to lay by, to put aside, to put out of the way, to clear away, *lógs-su dgár-ba*, *bkár-ba* means about the same; *lógs-su bkál-ba* to hang aside, to hang up in another place; *lógs-na yód-pa* to be distinct, separate, to live by one's self, solitarily *Schf.*, *Tar.* 45, 18; *lógs-pa* other, additional, by-, co-, spare-, *rgyags logs-pa* spare-provision, so also *logs yčig*: *t̀ág-pai sné-mo logs yčig* the other end of a rope. — 2. **wall,** **log-žál* W.* id.; *logs-brís* mural or fresco painting *Tar.*

ལོང་ *loṅ* 1. **leisure,** spare-time, vacant time, **time,** *loṅ yód-du ré-la nám-zla ₒdas* whilst you are always hoping to have (still) time (enough), you allow the favourable moment to pass away *Mil.*; similarly: *loṅ yod snyam-la mi-t̀se zad Mil.*; *sdód-pai loṅ méd-par* without delay, immediately, directly *Glr.*; **ṅa yóṅ-loṅ med* C.*, *W.* I have not time to come; **p̀éb-loṅ yód-na** if your honour have time to come *C*, *W.*; *rdég-loṅ yóṅ-bas* as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *loṅ-ytam Sch.*: 'cheerful talk, animated conversation'. — 2. imp. of *laṅ-ba* and *len-pa.*

ལོང་ཀ་, ལོང་ཁ་, ལོང་ག་ *loṅ-ka*, *loṅ-k̀a*, *loṅ-ga Med.* **intestines, entrails, guts;** strictly taken it is said to denote only the blind gut(?); *yár-'oṅ*, *már-loṅ Cs.*: the upper gut, the lower gut or thin guts, thick guts; *loṅ-nád* a disease of the guts.

ལོང་བ་ *lóṅ-ba* 1. pf. and secondary form of *ldoṅ-ba*, as vb.: **to be blind,** and fig.: **to be infatuated;** as adj.: blind, blinded etc., as sbst.: blind man *Dzl.* — *loṅ-k̀rid* (or *ₒk̀rid-pa*) the guide of a blind man *Lex.*; *lóṅ-po*, *lóṅ-ba-po* a blind man *Cs.*; **nye-lóṅ* W.* an empty ear of corn, a tare. — 2. also *loṅs-pa*, = *lén-pa Glr.* or *laṅ-ba* 1, 2 *Glr.*

ལོང་བུ་ *lóṅ-bu Stg*, *lóṅ-mo Mil.* **ankle-bone, astragal.**

ལོང་ལོང་ *loṅ-loṅ* being in pieces, in fragments *C.*, cf. *bun-loṅ.*

ལོངས་ *loṅs*, 1. pf. and imp. of *lóṅ-ba.* — 2. in conjunction with *spyód-pa:* **to use**, to make use of, to have the use or benefit of, **to enjoy**, e.g. *bdé-ba daṅ skyíd-pa-la* happiness and prosperity; *lóṅ-spyod-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *loṅs-spyód* (*Ssk.* भोग) 1. **enjoyment, fruition**, use, esp. with regard to eating and drinking, *loṅs-spyód šá-la byed* they fed on meat, *loṅs-spyód šiṅ dé-las byed* they lived on (the fruits of) this tree *Pth.* 2. **plenty, abundance,** *bza-btúṅ-gi lóṅs-spyod dpag-tu-méd-pa bsag Glr.* they produced or procured an enormous quantity of food and drink; esp.: **riches,** *loṅs-spyod čé-ba* great riches; **wealth, property,** *lóṅs-spyod-kyi bdág-por gyur* he became owner of the property *Dzl.*; *mčód-pa byá-bai lóṅs-spyod med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ལོད་པ་, ལོད་པོ་ *lód-pa, lód-po*, v. *lhód-pa.*

ལོད་པོ་ *lód-po Sch.*: 'half through, through the middle, one half(?)'.

ལོན་ *lon* **notice, tidings, message,** *lon-bzáṅ* good news, *spriṅ-ba* to give notice, send word, send a message; *lon kyur* or *lon zer* has also the special sense: send in my name! *C.*; *lon žig k'yér-la šog* let me know, send me word *Pth.*

ལོན་པ་ *lón-pa* = *lén-pa* 1. **to take, to receive** etc. *Glr., Pth., ču lón-nam* have you fetched the water? i. e. are you bringing the water? *Pth.*; *nór-bu mi lon* I shall not receive the jewel! *Pth.* — 2. more frq. the word is used with reference to time: **to elapse, to pass,** a. in a general sense, *lo máṅ-po žig lón-pa daṅ* after many years had elapsed *Dzl.*, *ríṅ-žig lón-te* after a long time, *ríṅ-por ma lón-par* after a short time. b. with regard to the age of a person: *lo či tsam lon* how old are you? *bču-drúg-lon* I am sixteen *Mil.*

ལོབ་ *lob W.* sometimes for *lo* year, and *lób-ma* for *ló-ma* leaf.

ལོབ་པ་ *lób-pa*, pf., imp. *lobs*, **to learn**, rarely for *slób-pa*; *lóbs-pa* the act of learning *Dzl.*

ལོས་ *los*, **in truth, indeed,** *mgón-skyabs raṅ los yin* he is indeed the helper (from a hymn in praise of Buddha).

ཤ

ཤ 1. the letter *ša*, the English **sh**, but palatal; in *C.* it is distinguished from ཞ (*ža*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ཤ་ *ša* I. 1. **flesh, meat,** *ɣyág-ša* yak's flesh, *lúg-ša* mutton; *ša ˳tsód-pa* (*W.* **tsó-če**) to boil meat; *ša rṅod-pa* (*W.* **ṅó-če, šrág-če** or **lám-če**) to roast meat; '*p'yi-ša* outward flesh, *náṅ-ša* or *náṅ-ča* inward flesh, or the entrails' *Cs.*(?); *šá-nas čád-pai bu Glr.* the child of my own flesh and blood; *ša ˳k'rig-pa* sexual instinct; *'*á-pe ša*, '*á-me ša** in *W.* a vulgar form of attestation; **surface of the body,** *šai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. **muscle,** *nú-ša* thoracic muscle *Mṅg.* — 2. for *ša-k'óg* v. compounds.

II. v. *šá-ba* and *ša-mo.*

Comp. *ša-bkra* n. of a cutaneous disease *Med.* — *ša-skám* meat dried in the sun. — *ša-k'áṅ* **larder**; butcher's stall. — *ša-k'ú* broth. — *ša-k'óg* the body of a slaughtered animal,

without the skin, head, and entrails, *če-śa* of a large — *čuṅ-śa* of a small animal. — *śa-k̔rág* flesh and blood, meton. 1. for body, *śa-k̔rág γsál-ba* a sound body *Mil.* 2. for: children born of the same parents *Cs.* — *śa-rgyágs* fat meat. — **śa-čúg** (*śa bčug*) meat cut into strips and hung up to dry in the sun *W.*, *C.* (*Hook.* II, 183). — *śa-rǰén* raw meat. — *śa-nyóg Sch.*: 'soup with greens in it'. — *śa-rnyiṅ* old meat. — *śa-mdóg* colour of the skin, complexion *Dzl.* and elsewh. — *śa-mdog-lóg-pa Cs.*: *erysipelas*, St. Anthony's fire? — *śa-nág* the lean of meat *Cs.* — *śa-nád* a certain disease *Lt.* — **śá-na** (lit.-*sna*) *W.* ardour, zeal? — *śá-spu* feathers, downs. — **śa-spín** meat boiled down to jelly *W.* — *śa-˳p̔róg Mil.?* — **śá-bhag-leb** a sort of pie baked in oil *C.* — *śa-bo* sheep, cattle or other animals destined for slaughter *Mil. nt.* — *śá-˳bu* **a maggot.** — **śa-búr* W.* **boil, abscess, ulcer;** *Sch.:* mark left by a lash, weal. — **śa-ḍe** rice boiled with small pieces of meat *C.* — *śa-sbráṅ* **flesh-fly,** blue-bottle-fly. — *śa-rmén* fleshy excrescence, a little lump in the muscular flesh. — *śa-btsós* boiled meat. — *śa-ts̔á* 1. hot meat. 2. friend *Pth.*, *S.g.*, *śa-ts̔a-čan* amicable, attached *W.* — *śa-ts̔án dmár-po Sch.*: 'a tumour resembling a weal or a wart'. — *śa-tsíl* the fat of flesh. — *śá-ts̔oṅ-pa* butcher, dealer in meat. — *śa-˳dzín* 1. a hook for taking meat out of a kettle *C.*, *W.* 2. the **fork** of Europeans. — *śa-˳dzér* wart. — *śa-zá*, *śa-zán* 1. prop.: flesh-eater, carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, *Ssk.* पिशाच. — *śa-zúg*, *śa-γzúg* = *zug* 2. — *śa-rág* dried apricots, with little pulp, and almost as hard as stone. — *śa-rid* lean flesh. — *śa-ril* 1. little meat-pies. 2. v. *śa-ba.* — *śa-rúg* sauce, gravy *C.* — *śa-rúl* putrid meat. — *śa-ró* a disease *Wdṅ.*, is said to be an induration of the skin, callus, or perh. scirrhus. — *śa-rlóṅ* fresh meat, raw meat, *śa-γsár* flesh of an animal that has just been killed.

ཤྭ་ *śwa* 1. *Dzl.* ༢༥༠, 1. *Sch.:* high water, flood, inundation. — 2. *Lt.:* a certain hereditary disease or infirmity?

ཤ་ཀ་ *śa-ka* some kind of game (?) *Wdṅ.*

ཤ་ཀ་མ་ *śa-ka-ma*, *k̔a-če śa-ka-ma* **saffron** *C.*

ཤ་ཀར་ *śa-kar Cs.* a kind of sugar.

ཤ་ཀོན་ *śa-kón*, or *śa-˳k̔ón*, *Wdṅ.*; *Sch.:* grudge, resentment, **hatred.**

ཤཱཀྱ་ *śá-kya Ssk.*, *p̔ód-pa Tib.*, **the mighty, the powerful, the bold,** n. of the family of Buddha, the founder of the Buddhist religion, and hence often n. of Buddha himself, also *śā-kya-t̔úb-pa* (*Mil.* rather boldly abbreviates it into *śāk-t̔ub*), *śā-kya-mú-ni*, *śā-kya-seṅ-ge.*

ཤ་དཀར་ *śa-dkár* v. *γśa-dkar.*

ཤ་སྐད་ *śa-skád* the cawing or croaking of ravens *W.*

ཤ་སྐྱོ་ *śa-skyó Mṅg.?* perh. dough mixed with meat.

ཤ་ཁ་མ་, ཤ་ཁ་ར་ *śá-k̔a-ma*, *śá-k̔a-ra* = *śa-ka-ma* and *śa-ka-ra.*

ཤ་ཁུག་ *śa-k̔úg Sch.* a small bag or purse.

ཤ་ཁྱི་ *śa-k̔yí Sch.* a shaggy dog, a poodle.

ཤ་འཁོན་ *śa-˳k̔ón* v. *śa-kón.*

ཤ་གོས་ *śa-gós*, col. for *śam-gós.*

ཤ་ཆེན་ *śa-č̔én Lt.?*

ཤ་ཉམ(ས)་ *śa-nyám*(s) *Lex.*, as explanation of *dbal?*

ཤ་སྟ་ *śa-sta*, = *klu Wdṅ.*

ཤ་སྟག་ *śá-stag* 1. also *śa-dag* **mere, merely, only,** *k̔yeu śá-dag btsás-te* only sons being born *Dzl.*; *mi dbúl-˳p̔oṅs-pa śá-stag-ste* as they are all of them poor people *Dzl.*; *bdén-pa-mt̔oṅ-ba śá-stag-tu gyúr-to* they all come to the knowledge of the truth *Tar.* — 2. *Ld.* for (*rtai*) *śám*(*-la*)*-btags*(*-pa*) a pack, a bundle, fastened to the saddle behind the rider, **śá-stag-la k̔ol* or *rel toṅ** tie it up, fasten it behind!

ཤ་དི་ *śá-di Ld.*, *Pur.* **ape, monkey.**

ཤ་ན་ *śa-na* 1. *Ssk.* शण **hemp,** *Cs.:* **flax,** *śá-nai ras Stg.*, *Sch.:* **'fine linen',** *śá-nai*

gos a garment made of fine linen. — 2. v. *šá-sna*, sub *ša*.

ཤ་པོས་ *šá-pos* a thick blanket *Ld.*

ཤ་བ་, ཤྭ་བ་ *šá-ba, šwa-ba Cs. W., C., B.* a **hart, a stag,** col. usually **ša-wa-ra-čú* or *ru-ču**; *šá-p̔o* the male animal, *šá-mo* the hind, roe, *ša-p̔rúg* a young deer, fawn; cf. *ḱa-šwa.*

ཤ་མ་ *ša-ma* 1. **after-birth,** placenta. — 2. an ordinary coat made of cloth which has not been napped *W.*

ཤ་མི་ལིག་ *ša-mi-lig* **parsley** *Ld.*

ཤ་མོ་ *šá-mo C., B.* (*W. *móg-ša**) **mushroom;** the various species of fungus receive their appellations from their colour (*dkar-šá, nag-ša, smug-ša, ser-ša*) or from the place where they grow (*kluṅs-ša, ču-ša, lud-ša, šiṅ-ša*); the damp climate of Sikkim produces moreover **só-ke, ḱá-wa* and *dé-mo* (*sgre-mo*) *-ša-mo**, etc. *Cs.* has also *ša-maṅ*, a thick kind of mushroom.

ཤ་ར་ཤོ་རེ་ *ša-ra šo-ré* (cf. *γšér-pa*) *W.* **moist.**

ཤཱ་རི་ཀ་ *šā-ri-ka Ssk.* n. of a bird, *Gracula religiosa;* a species of jay.

ཤཱ་རིའི་བུ་ *šā-rii-bu*, शारिपुत्र, n. of one of the two principal disciples of Buddha.

ཤ་རུ་ *šá-ru* 1. **hartshorn** *Med.* — 2. n. of a vein *Med.*

ཤ་ལོག་ *ša-lóg* **warped, oblique, aslant** *W.*

ཤཀ་ཏི་ *šák-ti Ssk.*: spear, lance, pike, sword, *Cs.* also trident; *Dzl.*

ཤག་ *šag*, in *šag-ter-gás* it broke, it burst asunder *Sch.*

ཤག་མ་ *šág-ma* 1. *C.* small stones or pebbles, **gravel,** *šág-ma-čan* gravelly, *šag-t̔áṅ* a plain abounding with gravel. — 2. *W.* **pebble,** *šag-rád* rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; *šag-rúg* gravel, *šág-sa* earth mixed up with pebbles, stony, sterile ground.

ཤགས་ *šags* 1. **joke, jest, fun,** *šags čé-ba byéd-pa* to rally maliciously, to turn into ridicule with sarcasms *Glr.; ṅan-šágs Mil.* a bad joke; *ḱa-šágs* v. *ḱa.* — 2. cause of a contention, object of a dispute or a quarrel, **matter in dispute** *Mil.;* quarrel, dispute, contention, in gen., **šag gyág-pa* C.* to fight, to quarrel, to dispute.

ཤང་ *šaṅ* v. *γšaṅ.*

ཤང་པོ་, ཤང་སྐྱལ་ཅེས་, ཤང་རིག་ *šáṅ-po, *šaṅ kúl-če*, šaṅ-ríg* v. *γčaṅ-po; *šaṅ-lág** a kind of fur, perh. for *sbyaṅ-slág* fur-coat of wolf's skin *Lh.*

ཤང་ལང་ *šaṅ-láṅ* **sabre, sword** *Pth.*

ཤང་ཤང་ *šaṅ-šáṅ* a fabulous creature with wings and bird's feet, but otherwise like a human being; *šaṅ-šaṅ-t̔éu Cs*: pheasant or partridge (जीवजीव).

ཤངས་ *šaṅs*, resp. for *sna*, **the nose,** *šaṅs-rgyúd Pth., šaṅs-sna* id.; *šaṅs-ḱúṅ* nostril, *šaṅs-rtsé* tip of the nose.

ཤད་ *šad* 1. the mark of punctuation: །, also *rkyaṅ-šád* or *čig-šád;* it is a diacritical sign of about the value of our comma or semicolon; *nyis-šád* the double shad, །།, dividing sentences, or, in metrical compositions, verses; *bži-šád* the fourfold shad, །།།།, at the end of sections and chapters; *tseg-šád* the dotted shad (༔), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; *šad byéd-pa Lex.*, *ₒt̔én-pa Sch.*, to make a shad. — 2. v. the following article.

ཤད་པ་, གཤད་པ་, གཤོད་པ་ *šád-pa, γšád-pa, γšód-pa Cs.* 1. **to comb, to curry,** (a horse), also *šad rgyág-pa.* — 2. **to brush, to stroke,** to rub gently with the hand *W.*; *šád-ma Sch.* **curry-comb,** horse-comb; **šíṅ-še** a wooden rake, **čág-še** an iron rake *C.*

ཤན་ *šan* 1. **iron hoop** of a barrel *Cs.* — 2. **small boat,** **šém-pa** ferry-man *C.* — 3. snow-leopard *W.* (cf. *γsa*). — 4. **difference, distinction,** *šan ₒbyéd-pa* to distinguish, decide, determine *Mil.* and elsewh., *γžan-gyis šan mi byéd-pas* as nobody else is able to decide it *Glr.*; *skad-γnyis-šan-sbyór* is said to be the title of a certain dictionary.

ཤན་ཁ་ *šán-ḱa* 1. **oblique** *W.*, **šán-ḱa-la dé-če** to cut off obliquely; *šan-t̔ér* id.,

lam šan-ṫér-la ča dug the road has an oblique direction. — 2. *C.*: place of passing over a river.

ཤན་པ་ *šán-pa* 1. also *bšan-pa,* slaughterer, **butcher** *Glr.*, sometimes also **hangman**; *šán-ḱaṅ* slaughter-house, butcher's shop, *šán-gri* butcher's knife, *šan-grib* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, **boatman.**

ཤབ་ཤུབ་ *šab-šúb* 1. *W.* **whispering,** **šab-šúb tán-če, zér-če** to whisper. — 2. also *šab-šób* **lie, falsehood,** *šab-šób byéd-pa* to lie, to cheat; *šab-šúb-čan* deceitful, fraudulent, crafty.

ཤམ་, གཤམ་ *šam, yšam* the lower part of a thing, e.g. of a country, *šám-pa* a lowlander (opp. to *yžúṅ-pa* and *stód-pa*); *yšám-du* adv. and postp. **below,** at foot, *ráṅ-leui šám-du ˳čad* they will be treated of in their respective chapters *Lt.*; *dei šám-du* under it, underneath (e g. to write); *šam-gós, šam-ṫábs,* resp. *sku-šám* a garment like **a petticoat,** worn by Tibetan priests and monks.

ཤམ་བུ་ *šám-bu* **flounces, fringes, trimmings.**

ཤམ་བྷ་ལ་ *šám-bha-la Ssk.*. in pure Tibetan *bde-˳byúṅ,* n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *šám-bha-lai lám-yig* (not passport, but:) 'guide for the journey to Shambhala'.

ཤར་ *šar* (from *šár-ba*) 1. **east,** *šar-pyógs* id.; *šár-pa* inhabitant of an eastern country; *šar-lhó* south-east. — 2. termin. of *ša,* into the flesh.

ཤར་པ་ *šár-pa* 1. young men, grown-up youth (collective noun) *W.;* perh. also: a young man. — 2. v. the preceding article.

ཤར་པོ་ *šár-po* 1. *W.* **adulterer,** **šár-po čó-če* or *ḱúr-če** to commit adultery, (on the part of the husband.) — 2. = *šar-pa* 1.

ཤར་ཕོ་ *šár-ṕo* a young man, *šár-ṕo yžón-nu ysum* three young men *Mil.*

ཤར་བ་ *šár-ba* pf. and secondary form of *˳čár-ba.*

ཤར་མ་ *šár-ma* 1. *Sch.:* **a strip** *Schr.* *šar rgyáb-pa* to sew in long stitches, to baste (*Sch.: zuṅs ydáb-pa*). — 2. *W., C.* **grown-up girls** (collective noun); **a female (?)**

ཤར་མོ་ *šár-mo* **adulteress,** cf. *šár-po.*

ཤར་ཤར་ *šar-šár* **straightway, directly,** *šar-šár ˳gró-ba Cs.*

ཤར་ཤུར་ *šar-šur Ld.* furrowed, having small elevations and hollows.

ཤལ་ *šal,* in *rna-šál* **ear-lap,** tip of the ear.

ཤལ་བ་ *šál-ba* 1. *Sch.* **stone-pavement.** — 2. **a harrow,** *šál-šal-ba Sch.*, **šál-la dúd-če* Ld.* to harrow.

ཤལ་མ་ *šál-ma Cs.*: **a flint, sharp-edged stone;** *W.*: stony ground; mountain side consisting of detritus; *šál-ma-čan* full of sharp stones *Cs.*

ཤལ་མ་ལི་ *šál-ma-li Ssk.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum Stg.*

ཤས་ *šas* 1. **part,** *ča-šas* id.; *˳bras de-las šas yčig* part of this rice *Dzl.*; *šas-šás-su bgó-ba* to distribute, . . . *la* among *Dzl.*; *šas-čé-ba* a good deal, much, the greater part of, *zla-mtsán šas-čé-bai ḱu-ḱrág* generative fluid in which uterine blood predominates (cf. *ḱu-ḱrág* in *ḱú-ba*) *Wdṅ.*; *yti-mug šas-čé-bar ˳gyúr-ba* excess of dullness or stupidity *Thgr.;* *šas-čér, šas-čés, šas-čén* in an eminent degree, in an exceeding measure. — 2. **some, a few,** *žag-šás* some days *Mil.;* *˳ga-šas* some, a few *Mil.* — 3. instr. of *ša.*

ཤི་ *ši* num.: 57.

ཤི་བ་ *ši-ba* pf. and secondary form of *˳či-ba.* 1. vb. **to die, to expire, to go out** (as light, fire); *ši-bar gyur-pa-las* when she was in a dying state *Pth.*, *ši-zin-pai ˳óg-tu* after her death; **ši-te lóg(-yoṅ)-če* W.* to rise again from the dead, **láṅ-če** (lit. *slaṅ-čes*) to raise from the dead. — 2. sbst. the state of dying, expiring, *ši-ba-las sos* awakened from a dying state frq.; cf. also comp. — 3. partic. and adj. *ši-ba sós-par byéd-par gyur* one already dying still recovers *Do.*; *ši-bai lus* the body of the deceased *Do.*

Comp. *ší-ki-ma, ₒčí-k̔a-ma* 1. sbst. **dying, death,** *ší-ki-ma-ru* in dying. — 2. adj. **dying,** *ší-ki-ma yod* (or *ₒčí-k̔a-ma yod*) he is at the point of death, he is at death's door. — **ší-k̔an** col. the deceased, the dead. — *ši-sňo Sch.*: 'blessing for one deceased'. — *ši-čos* religious ceremonies for the dead *Sch.* — *ši-ša* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

ཤི་རིག་ *ši-rig W.* clinking, jingling.

ཤི་རོག་ *ši-róg W.* a sort of early barley.

ཤཱི་ལ་ *šī-la Ssk.* for *k̔rims, t̔súl-k̔rims* custom, manner, moral law.

ཤིག་ *šig* 1. for *čig* (q. v.) after a final s. — 2. **louse,** *mi-šig* common louse, *lúg-šig* sheep-louse, tick, *k̔yi-šig* flea, *(lha)-ₒdre-šig* bug; **ḍag* (lit. *brag*)-*šig-pa** *W.* mite, wood-louse, tick; *šig ₒt̔ú-ba B.*, **ltá-če, rúg-če** *W.* to look for lice, to louse, *šig bsál-ba* to clean from lice; *šig-čan Sch.* also *šig-po* or *šig-šig-po* infested with lice, lousy; *šig-nád* pedicular disease; *šig-sró* lice and nits *S.g.*

ཤིག་གེ་བ་, ཤིག་ཤིག་ *šig-ge-ba, šig-šig* 1. standing or lying close together, **close-banded** *Mil. nt.*, *C.* cf. *yšig-pa, yšib-pa.* — 2. **trembling, tottering, wavering;** with *mig:* looking this way and that, looking about, perh. also: rolling (the eyes).

ཤིགས་(སེ་)ཤིགས་ *šigs(-se)-šigs* **rocking,** as trees moved by the wind *Mil.; šigs-šigs yom-yóm* waving, moving to and fro, shaken etc., also fig. *Pth.*

ཤིང་ *šiṅ* I. gerundial particle for *čiṅ* after a final s.

II. sbst. 1. **tree,** *bzá-šiṅ* fruit-tree, *rtsí-šiṅ* v. *rtsi*; *ljón-šiṅ* a beautiful green leafy tree, *skám-šiṅ* a dry withered tree. — 2. **wood,** *šiṅ žig* some wood; *k̔áṅ-šiṅ* timber, timber-wood, *búd-šiṅ* firewood, fuel, *skám-šiṅ* dry wood; *yám-šiṅ Cs.*: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. **a piece of wood, log, billet,** **šiṅ nyi sum tob** *W.* put two or three pieces (to the fire); **stump, stub** of a tree *Glr.;* **tú-pag-gi šiṅ** *W.* gun-stock; *sróg-šiṅ* axle, axle-tree.

Comp. *šiṅ-kir-ti* **a carrying-frame** *Lh.* — *šiṅ-kyu* a wooden hook. — *šiṅ-rkaṅ Schr.* **a wooden leg, a crutch.** — *šiṅ-rkéd* the upper part of the trunk of a tree. — *šiṅ-k̔aṅ* 1. a wooden house, log-house. 2. shed or out-house for wood. — *šiṅ-k̔u* sap, juice of trees. — *šiṅ-k̔ur* a load of wood. — *šiṅ-k̔ri* wooden chair. — *šiṅ-mk̔an* worker in wood, **carpenter, joiner.** — *šiṅ-rgón Sch.* **wood pecker,** *šiṅ-rgon k̔rá-bo* the spotted woodpecker, *šiṅ-rgon mgo-nág* black woodpecker. — *šiṅ-rgyál* a tree of extraordinary height or circumference, **a giant-tree.** — *šiṅ-mňár* **licorice** *Sch., Wts.;* a sort of cinnamon *W.* — *šiṅ-čás* 1. wooden utensils, implements. 2. tools for working wood *Sch.* — *šiṅ-tog, šiṅ-t̔og* fruits of trees, **fruit.** — *šiṅ-rta* v. that article. — *šiṅ-stan* **chopping-block** *Ld.* — *šiṅ-t̔ags* wooden enclosure. — *šiṅ-t̔ún* wood-picker, gatherer of wind-fallen wood. — *šiṅ-dúm* log, billet, block. — *šiṅ-dra* wooden lattice-work; wooden paling *C., W.* — *šiṅ-druṅ-pa* one sitting under a tree, i.e. an ascetic, *Burn.* I, 309. — *šiṅ-ydúgs* the leafy crown of a tree *Sch.* — *šiṅ-sdóṅ* trunk, **stem of a tree; a tree; block.** — *šiṅ-p̔rán* **a small tree, a shrub, bush** *Sch.* — *šiṅ-bál* cotton from the cotton-tree *Cs.*, cf. *šal-ma-li-šiṅ.* — *šiṅ-bu* a small piece of wood, *šiṅ-bu sor-bži-pa* a piece of wood four inches broad or long *Tar.* — *šiṅ-ₒbrás* fruit. — *šiṅ-smán* medicine prepared from wood *Sch.* — *šiṅ-rtsá* root of a tree. — *šiṅ-rtsí* **resin** *Cs.* — *šiṅ-rtsé* **top of a tree.** — *šiṅ-t̔sa* **cinnamon** (having a 'saltish' taste, as is expressly stated *S.g.*); **šiṅ-t̔sẹ lób-ma** *W.* **bay-leaf, laurel-leaf.** — *šiṅ-t̔sál* **chip, shaving, splinter.** **šiṅ-t̔sógs** *W.* **forest.** — *šiṅ-yžoṅ* a wooden basin, trough, tub. — **šiṅ-žóg** (lit. *bžogs*) **chip, splint** *W.*; shavings brought off by the plane *C.* — *šiṅ-zán* **wood-rasp** *Sch.* — **šiṅ-žél** **a small chip,** a very small and thin piece of wood, a splinter, **šiṅ-žél zug soṅ** *W.* I have run a splinter into (my hand or foot).

— *śiṅ-zóg W.* a rasp. — *śiṅ-yzér* a peg. — *śiṅ-léb* board, plank. — *śiṅ-śún* the bark of trees. — *śiṅ-séd* a rasp.

ཤིང་ཀུན་ *śiṅ-kun* asa foetida, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zaṅkar.

ཤིང་རྟ་ *śiṅ-rta* ('wooden horse') waggon, cart, carriage, also fig. = *ṫég-pa*, e.g. *śiṅ-rta čén-po* frq. in the writings of *Tsoṅḱapa; śiṅ-rta-˳ḱór-lo* id.; *śiṅ-rtai ḱaṅ-bzáṅ* the body of a carriage, *śiṅ-rtai mda* the pole, beam, shaft of a cart, *˳ṕáṅ-lo* the wheel, *rjes, lam, śul, srol* the track, rut (of a cart) *Cs.*; *śiṅ-rta rkaṅ-yčig Sch.* wheelbarrow; *śiṅ-rta-mḱan Cs.* maker of carts, cartwright; *śiṅ-rta-pa* 1. carter, driver, coachman. 2. charioteer.

ཤིད་ *śid* 1. *Sch.* hazel-nut. — 2. also *yśid-yśid-ma, yśid-stón, yśid-záṅ* funeral repast, of which every body may partake; *śid-čós* religious funeral ceremony; *śid-sa Sch.* 1. burying ground, cemetery. 2. a fruitful field = *yśin-sa*. Cf. *yśin*.

ཤིན་ཏུ་ *śin-tu* very, greatly, esp. before adj. and adv., in *B.* frq.

ཤིབ་ *śib* v. *śib*.

ཤིབ་པ་ *śib-pa* v. *śúb-pa* to whisper.

ཤིབ་ཤི་ལུ་ལུ་ *śib-śi-lú-lu* or *rú-ru Ld.* hip, the fruit of the dog-rose.

ཤིམ་ཤ་པ་ *śim-śa-pa Cs.* a kind of tree or wood.

ཤིར་, ཤིར་ཤིར་ *śir, śir-śir*, with *˳ṫón-pa Cs.* to gush out, to stream forth with a noise.

ཤིལ་བ་ *śil-ba W.* to drip through.

ཤིལ་ལི་ *śil-li* a gauze-like texture *W.*; *śil-śil* 1. id. 2. *Cs.*: 'a cant word denoting the noise of any thing'.

ཤིས་ *śis* good luck, fortune, bliss; *de ˳byúṅ-na śis* if that happens, it will be an auspicious sign, *śís-pai miṅ* a name foreboding good *Lt., mi śís-pai ltas* an omen foreboding ill *Wdṅ.; bstán-pai śis* acc. to *Schl.* 232 denotes the religious plays performed in the convents. *Cs.: śís(-pa)-po* one blessed, *śís-pa yin-pa* to be blessed, *śís-par ˳gyúr-ba* to become blessed, *śís-par byéd-pa* to make blessed, to bless; *bkra-śis* v. *bkrá-ba*.

ཤུ་ *śu* 1. acc. to Cunningham and other English authorities the Tibetan word for stag; yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of *śa-ba* (q. v.). — 2. **śu-śú ǰhé-pa* C.* to whistle. — 3. num.: 87.

ཤུ་དག་ *śu-dág* n. of a plant *Med.*; *Sch.*: the rush.

ཤུ་བ་ *śú-ba* I. sbst. 1. an abscess, ulcer, sore *Cs.: śú-ba ˳ṫon* an abscess rises, *na* gives pain, *ṕan* heals; **śu-˳búr* W.*, and prob. also *śu-ṫór Med.*, id.; **śu-nág* and *bá-śu* W.* a sore that has become inflamed and rankling. — 2. scab, scurf, scald *W.*

II. vb., pf. *(b)śus*, fut. *bśu*, imp. *(b)śu(s)*, 1. to take off, pull off, draw off, *yžán-gyi gos* to take off a person's clothes, *gó-ča* armour, *mṫsón-ča* arms, weapons *Pth.*; to strip, strip off, e.g. leaves, twigs, *págs-pa* the skin, the peel, hence (also without *págs-pa*) to skin, to pare, to peel *W.*, e.g. **'á-lu śú-če** to peel potatoes; *gyab-śús* coat of wool shorn from a sheep, fleece *Ld.* — 2. to copy, *dpe* a book, resp. *žal-śús byéd-pa Cs.; dpe-bśús* a copied book *C.*

ཤུ་བྷཾ་ *śu-bham Ssk.*, sometimes at the end of books, hail! all hail!

ཤུ་ར་སེ་(ན་) *śu-ra-se(-na)* n. of a tract of land in the neighbourhood of Mathura, not far from Agra *Wdk.*

ཤུ་ཨི་ཀ་ *śú-'i-ka Tar.* 63, 8, prob. also *śu-lig Sch.*, n. of a fabulous country in the north-west.

ཤུག་ *śug* 1. a thrust, push, knock, **śug čém-po ǰhé-pa** to push off, to give a knock, to elbow, differing from *˳ṕúl-ba* to shove (by a more gentle motion) *C.* — 2. in comp.: *ḱyo-śúg*, v. *ḱyo*; *śúg-bza* wife, consort, spouse *Schr.* — 3. *W.*: old, but still fit for use. — 4. *śug-śúg-la* col. for *śúb-bur* softly, gently, e.g. *˳gró-ba* to walk, to tread etc.

ཤུག་གུ་ *śúg-gu W.* for *śóg-bu.*

ཤུག་པ་ *śúg-pa* 1. the high, cypress-like **juniper-tree** of the Himalaya mountains, **the pencil cedar** (*Juniperus excelsa*). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (*śug-ₒbrás*) are burnt as incense. — *śug-dúd* the smoke or perfume of juniper.—*śug-tsér Med.* the young pointed sprouts of this tree. — *sug-tsód* a sort of mistletoe, *Viscum Oxycedri*, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes *W.* — *rgya-śug* acc. to *Cs.* = *spá-ma Juniperus squamosa*, a low shrub and similar to our *Juniperus communis.* But a passage of the *Stg.* shows that its fruits are eaten like pease or rice, which cannot be imagined of juniper-berries or cypress cones; cf. *spá-ma.* — 2. in *śúg-pa ₒpúd-pa Sch.*, v. sub *ₒpúd-pa.*

ཤུགས་ *śugs* 1. **inherent strength, power, energy,** c. genit.: *dád-pai, byáms-pai, dgá-bai śúgs-kyis* by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. *Glr.* and elsewh.; *ɣčin-gyi śugs dgag mi bya* the impulse to make water must not be suppressed *Med.*; *ₒdí-dag sṅón-gyi sbyin-śugs yin* this is the power of former alms or presents *Glr.*; *ťúgs-rǰei śúgs-kyis* by the power of grace *Do.; der sléb-pai śugs* the power or ability of attaining to that place *Thgr.*; without a genit.: *śúgs-kyis* = *ráṅ-śugs-kyis* spontaneously, of one's own accord, *śúgs-kyis yoṅ* they will, no doubt, come of their own accord *Mil.; śugs byéd-pa* to exert one's self(?); *śugs-stóbs* = *śugs; sṅá-śugs ₒdrén-pa Cs.*: 'the accenting the first syllable'. — 2. col. also *śubs* and *śud*, mostly in compounds: *śúgs-skad Mil., śúgs-sgra,* col. **śúg-ra** **a whistling**, a whistle or whiff; *śúgs-glu* 1. a whistling. 2. a whistled tune, **śúg-ḍa ǰhé-pa** to whistle a tune *C.*; *śúgs-pa* a small whistle which, in sounding it, is put quite into the mouth.

ཤུགས་ནར་ *śugs-nár* (*W.* **ǩóg-śúg**), *śugs-ríṅ* **sigh, groan,** *śugs nar byéd-pa* or *ₒbyín-pa* to sigh, to groan, *śugs-ríṅ nar nár ₒdug* **he heaves a deep sigh** *Mil. nt.*

ཤུང་བ་ *śúṅ-ba*, pf. *śuṅs*, 1. **to snore.** — 2. **to hum, to buzz,** e.g. of a large beetle.

ཤུད་ *śud* v. *śugs* 2.

ཤུད་པ་ *śúd-pa* pf. fut. *bśud*, 1. **to rub,** e.g. one thing against another *C.* — 2. **to get scratched, excoriated, galled** (cf. *śún-pa*). — 3. *śud byéd-pa* (*W.* **čó-če**) **to steal silently away, to sneak off** unperceived.

ཤུན་པ་ *śún-pa* **bark, rind, peel, skin,** *śun-kóg, śun-págs* id., the last expression is also used of the skin of animals *Lex.* — *p̓yi-śun* the outer rind or skin, *náṅ-śun* the inner rind; *bár-śun* the middle rind, the bast, esp. of willows *Sch.*: *śun-kóg láṅs-pa* the spontaneous chapping or peeling off of the skin; *śun-máṅ* **box-wood.**

ཤུབ་པ་ *śúb-pa,* also *śíb-pa*, pf. imp. *śubs*, to speak in a low voice, **to whisper,** *śub byéd-pa* id.; **ǩog-śúb-la síl-če** *W.* to read in a low voice, to read whispering; *śúb-bu* a whispering, *śúb-bus zlá-ba* to recite in a low voice *Lex.*, *śúb-bur smrá-ba B.*, **śúb-la zér-če** *W.* to speak softly; *śúb-bus smód-pa* to reprehend in a whisper *B.*

ཤུབས་ *śubs* **case, covering, sheath, paper bag** etc. frq.; *rkaṅ-śúbs*, resp. *žabs-śúbs* stocking, sock, *gri-śúbs* knife-case or sheath, *mǰe-śúbs* v. *mǰe; lag-śúbs*, resp. *p̓yag-śúbs* **glove.**

ཤུམ་པ་ *śúm-pa*, pf. (*b*)*śums*, ft. *bśum*, imp. (*b*)*śum*(*s*), 1. **to weep,** *ma śum mdzod* do not weep! *ṅu-śúm Mil.* **weeping, lamentation.** — 2. to tremble(?) *graṅ-śúm Lt., Schr. graṅ-śúm byéd-pa* to tremble or shiver with cold, to shudder.

ཤུར་བ་ *śúr-ba*, pf. fut. *bśur*, imp. (*b*)*śur*, 1. to burn slightly, **to singe.** — 2. **to cut off.**

ཤུར་བུ་ *śúr-bu* 1. **girdle, belt** *Lex.; śur-bu-p̓réu Zam.* id. (acc. to *Sch.*). — 2. *Cs.*: **sore, ulcer.** — 3. *Ts.*: **dumpling of flour,** = *ǩo-lag.*

ཤུལ་ *śul* 1. **an empty place,** a place that has been left, that is no longer occupied, *ráṅ-śul stóṅs-nas* your own place becoming

empty, by your quitting it *Mil.* *šúl-du lús-pai nor* all the things left behind in the camp *Glr.*; *dóň-tse láňs-pai šúl-du* instead of the coin which had been taken away (there appeared . . .) *Dzl.*; *ḱyód-kyi šúl-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *btsún-mo méd-pai šúl-du* on the occasion of the queen's absence *Glr.*; in the same manner *Tar.* 103, 16, 19, and also thus: *dei šúl-du Glr.* 51 during her absence. — 2. **track, rut,** of a carriage, **furrow,** of a plough *Dzl.*, **way, road;** also in a gen. sense: *šul ťag-riň* a long way *Glr.*; *šul-lám* = *šul*; acc. to *Cs.* also **manner, method.** — 3. any thing left behind by a person departed, or by a thing removed, as *ču-šul, mar-šul, ṕye-šul* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-šul* the extinguished cinders left by a fire; **property left** by a deceased person *šul ťsáň-ma yóg-po-la ťob* his servant gets all the property left (by his master) *W., C., ṕa-šul* paternal inheritance, patrimony; *ṕa-šul-ₒdzín-pa* the heir *C.*; *šul yaň mi ₒdug* nothing at all is left; **šúl-med-ḱan čo* W.* finish it at once! eat it all up! *šū-tsaň-po* one that eats all up, clears his trencher (a good trencherman) *Ts.*

ཤུལ་པ་ *šúl-pa, bšúl-pa Cs.*: **backbone, back, posteriors;** *šul-šá* the flesh, the muscles of the back, *šul-rgyús* the fibres, the nerves of the back; *Sch.*: *bšul-drí* smell of excrements, *šul-byí* **polecat, fitchet.**

ཤུས་ *šus* 1. v. *šú-ba.* — 2. *šus ₒdébs-pa* to whistle *S.g.*

ཤུས་མ་ *šús-ma* any thing copied, **a copy** *Cs.*

ཤེ་ *še* 1. *Cs. še-stag, še-dag* = *ša-stág* **mere, only,** nothing but. — 2. num.: 117.

ཤེ་ན་ *šé-na* v. *čé-na.*

ཤེ་པ་ *šé-pa* v. *šés-pa.*

ཤེ་བམ་ *še-bám Cs.*: = *ťo-yig* a kind of contract or bargain.

ཤེ་མ་ *šé-ma* (for *rjé-ma* or *γčés-ma?*) *W.* **noblewoman,** lady of rank or quality, **lady,** **šé-ma čuň-ṅu, šem-čúň** nobleman's daughter, **young lady, Miss.**

ཤེ་མོང་ *še-móň Sch.*: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.* (?).

ཤེ་རུལ་ *še-rul Sch.*: **fetid, putrid.**

ཤེག་ *šeg* 1. imp. of *γšégs-pa*, resp. for *šog.* — 2. the Arabian شيخ, chieftain, elder, senior. — 3. *C.* col. for *šed* I.

ཤེད་ *šed* I. **strength, force,** = *stóbs, mťu, C.* also *šeg*; *dpá-žiň šed-čé* a mighty hero *Thgy.*; *šéd-čan* **strong, vigorous, powerful;** *šéd-mo* 1. sbst. = *šed?* 2. adj. = *šed-čan Ts.*, **šé'-mo gyág-pa yin** he is strong and stout, *šed-méd* **powerless, weak,** *šed-méd-kyi rtá-bas rkaň-ťáň mgyogs* one travels quicker on foot than on a weak horse; *šed-čúň* **weak, feeble, frail,** e.g. *lus Lt.*; *šed ₒbri* strength decreases, begins to fail, *γsos* is restored, *nyams* is impaired; *šed skyéd-pa* to grow fat *Sch.*: 'to protect; to make haste'; **mi žig-la šed čúg-če* W.* **to strengthen** a person; **šed daň nyé-če* W.* to rub well, forcibly; **šed žár-te (sbyar-te) čoň** run and jump! **šed žár-te gyob** swing your arm and throw! *W.*; **šed-kyer-nág-po** by force, with violence, e.g. **taň** he forced it on (me) *W.* (cf. *nan*); *šed-po-čé* a strong, powerful man *Thgy.*; *šéd-bu Lex.* id.; *šed-bdág Sch.* one having power or authority, a lord, ruler. — **šed-wáň* W.* **force, violence,** **šed-wáň daň** by force, e.g. to take, **šed-wáň táň-če* W.* to violate, to force (a girl).

II. the approximate **direction, region, quarter,** *nyí-mai ₒog šéd-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: **gaň šéd-la** in what direction? whereto? **de šéd-la** about in that direction; **gaň šed ne (lit. γnas) šig-tu** to some place or other.

ཤེན་ *šen* (?) **floor** of a house or room *W.*

ཤེར་ཕྱིན་ *šer-pyin* abbreviation for *šes-ráb-kyi pá-rol-tu pyin-pa*, the title of a division of the *Kan-gyur.*

ཤེར་བ śér-ba, pf. bśer, **to compare, to confront** *Cs.*

ཤེལ śel **crystal, glass** *Dzl.* and elsewh.; acc. to *Stg.* the moon also consists of such crystal *Cs.: rán-śel* native crystal, *bźú-śel* artificial crystal, glass; *mán-śel Pth.* prob. = *śel; spos-śél* amber; *me-śél* burning-glass, *č̔u-śél* चन्द्रकान्त a fabulous magic stone supposed to have the power of producing water or even rain.

Comp. *śel-kór* or *-p̔or* a tumbler. — *śel-dkár* = *śel Glr.* — *śel-k̔áṅ* glass-works, glass-manufactory *Schr.* — *śel-sgóṅ* globe of glass *Mil.* — *śel-sgó* glass-door. — *śel-rdó* crystal. — *śel-snód, śel-spyád* a crystal or glass vessel. — *śel-p̔réṅ* a string of glass-beads. — *śel-búm* glass-bottle. — *śel-míg* spectacles, spy-glass, telescope.

ཤེས śes v. *čes.*

ཤེས་པ śés-pa (synon. *ríg-pa*, resp. *mk̔yén-pa*) I. vb., 1. **to know, perceive, apprehend,** *bzáṅ-bar śés-pa* to find, to know a thing to be good *Glr.*; *brtágs-na mi śes* when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; *śés-pai blo ingenium sapiens Dzl.*; *mi-śes-pa-dag* those who do not care for knowing (a thing) *Dzl.*; *su śés B., C.,* **či śē** *W.* (like the Hindi क्या जाने) who can tell? may be; *čiaṅ mi śē-k̔an* a know-nothing, ignoramus, dunce; **k̔o-ráṅ mā śé-k̔an č̔én-mo žig ts̔or dug** *W.* he is said to be an extremely clever (learned etc.) man; *mi-śés dgu śés-pa* knowing (even) the unknown things, knowing every thing *Thgy.*; *čaṅ-śés* id.; **ṅa-ráṅ t̔oṅ śē** *W.* I know it from having seen it; *śés-par gyur* 1. he will know. 2. he comes to know, he learns; *śes-par gyis śig* 1. know! 2. let it be known! *śes-bžin-du* **knowing, knowingly,** with (my) knowledge; *ṅó-śes-pa* = *śés-pa*, yet cf. sub *ṅo.* — 2. **to understand,** = *gó-ba, don* the sense *Glr.*; *ṅas rtsis śes* I understand mathematics; **to be able,** in a general sense, also physically: **ghaṅ śē-pa** *C.* to one's best ability, to the utmost of one's power (= *ǰi nus-kyis B.,* **či t̔úb-k̔an** *W.*); *k̔rág-gi goṅ ₒgul śés-pa* a clot of blood that could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: *smra mi śés-pa* not being able to speak, *dgye dgu mi śes* they cannot be bent or curved *Med.* — 3. **to be convinced, to be of opinion, to think,** *sú-la yaṅ mdzá-bor ma śes* do not think anybody to be your friend!

II. sbst. (= *ríg-pa*) 1. **the knowing** (about a thing), **knowledge.** — 2. **science, learning,** *śés-pa-la zóg-tu ltá-ba* to look upon science as a (sort of) cheating. — 3. **intellectual power, intelligence,** *śés-pa t̔ibs* the intellect (of infants) is still very weak *Lt.*, *ysal* is clear *Pth.* — 4. **the soul** or spirit, separate from the body *Thgy.*, *Mil.*

Comp. **śē-gyá** talent(?) *C., W.* — **śē-gyú** **character** *C., W.*, **śē-gyú ṅém-pa** a bad character. — *śes-ₒdód* **desire of knowledge, curiosity** of mind *Mil. śes-ldan, śes-blo-ldán-pa* 1. knowing, rich in wisdom. 2. very learned Sir! — *śés-po, śés-pa-po* one that knows or understands, a knower *Cs.* — *śés-bya* 1. what may be known or ought to be known, *śés-bya kun* every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? *śés-byai sgríb-pa* contamination by wilful sins *Do.?* — *śes-byed* that which knows, the understanding. — *śés-bžin* **consciousness** (v. above *śes-bžin-du*), *dran-pa daṅ śes-bžin-čan yin-te Gyatch.* ༢༢༤, 14 (cf. *Burn.* II, 806, 5); *śés-bžin* may, accordingly, be used for **'conscience'** in a christian sense. — *śés-yoṅ Ts.* = *śes-rgya.* — *śes-ráb* (प्रज्ञा) 1. 'great knowledge', **wisdom, intelligence, understanding, talent,** *śes-rab č̔e-ba* very talented, gifted (e.g. a boy) *Mil.*; *śes-ráb daṅ ldán-pa* id.; *śes-rab-spyan* the (mystic) eye of wisdom *Schl.* p. 210. — *śes-rab-rtswa Taraxacum*, dandelion, also used as food. — *śes-ráb-kyi p̔á-rol-tu p̔yin-pa*, प्रज्ञापारमिता, the having arrived at the other side of wisdom, n. of that section of the *Kangyur* which treats of philosophical matters.

ཤོ śo (*Cs.: śó-mo*) I. **die, dice,** *śo rgyáb-pa* **to dice,** *śo rtsé-ba* to play at dice, *śo-ₒgyéd-pa* (*Sch. k̔yé-žig* as imp.) id.? — *śo rgyál-ba* or *p̔ám-pa* to win or lose at playing;

śo-rgyán Cs. the money or stake deposited at dice-playing; *rtsis-śoi rdeu Mil.*, *śo-rdél Wdk.*, an attribute of certain deities; *śo-mig* the points of dice, *śo-mig γsúm-par* (or *-pa-la*) *˳báb-na* when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of *Spiti*, *Ld.* and other Himalayan districts. — 2. other plants *rgya-śo*, *lug-śo? Wdṅ.*

III. = *btsa-ma* blast, blight, smut, mildew *Cs.*

IV. for *śo-gam*, q. v.

V. num.: 147.

ཤོ་གམ་ *śo-gám* **custom, duty, tax**, *śo-gám lći-ba W.* **lćin-te** high duty, *śo-gam len-pa* to take toll, to levy a duty; *śo-gám bzlá-ba Sch.*: 'to smuggle, to circumvent or defraud the customs' (?); *śo-gám-gyi γnas* custom-house; *śo-gám-pa* receiver of the customs, toll-gatherer; **śo-ṭ ál*, *śo-dü** *Ts.* tax, duty.

ཤོ་ཆ་ *śó-ća* a kind of steel-yard *C.*

ཤོ་མ་ *śó-ma*, v. *śá-mo*, **mushroom** *Mil.*

ཤོ་མང་ *śo-máṅ* a medicinal herb *Med.*

ཤོ་ར་ *śó-ra* **saltpetre**, nitre, *śó-ra-ćan* nitrous.

ཤོ་རེ་ *śo-ré*, adj., **damaged, spoiled**, by being partially broken, torn etc., sbst.: **a defect, flaw, notch, gap**, also **hare-lip**; **śo-ré soṅ** it is damaged, **śo-ré ťon soṅ** a notch, chink, crack has been caused; **ḱa-śór, na-śór**, with a slit lip, a slit nose.

ཤོ་ལོ་ཀ་ *śó-lo-ka* v. *ślo-ka.*

ཤོག་ *śog* I. *śóg-ćig*, prop. from *γśégs-pa*, imp. of *˳óṅ-ba*, 1. come! let him come! *˳brás-bu ťsúr-śog-gi yid-smón ṅá-la med* I do not wish that fruit should come to me from without *Mil.*; *ḱur śog*, *ḱyer śog bskyal śog* bring hither, (with *soṅ* inst. of *śog*: take away!) *śog zér-ba* **to invite**, *ṅed-la śog kyaṅ mi zer Glr.* we are not so much as invited, you know. — 2. with the imp. = *gyur-ćig*, *bsad-par-śog* may (he, I etc.) be killed! *Dzl.* — II. v. *śos.*

ཤོག་པ་ *śóg-pa* I. sbst., also frq. *γśóg-pa*, 1. **wing**, *γśog-rkyaṅ-ba* to spread the wings, also to spread like wings; **śóg-pa dé-će, ćád-će, dúm-će** *W.* to clip the wings; *γśóg-pa-ćan*, *γśog-ldán* provided with wings, winged, a bird. — 2. **wing-feather, pinion**, *˳dab-γśóg*, *γśóg-sgro* id.; *mǰug-γśog* tail-feather. — 3. **fin**, of fishes. — 4. other things resembling a wing or a feather, *míg-γśog*, resp. *spyán-γśog* eye-lash; *raṅ-tág-gi γśóg-pa* prob.: wing or float-board of a water-mill; of course it might also be used for: wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub *γśog-pa.*

ཤོག་བུ་ *śóg-bu*, *W.* **śúg-gu**, 1. **sheet of paper**, and **paper** collectively, *rgya-śóg* China paper, *bod-śóg* Tibet paper, *dar-śóg* silk-paper, *ras-śóg* cotton-paper (also paper of linen-rags), *śiṅ-śóg* bast-paper, *pags-śóg* leather-paper, skin-paper, parchment; *mťiṅ-śóg*, *nag-śóg* dark-blue or black paper, for writing on in gold or silver; *mgo-śóg*, resp. *dbu-śóg*, upper leaf, i. e. cover, covering, wrapper. — 2. *Bal.*: **book.**

Comp. *śog-ḱáṅ* **paper-maker's form.** — *śog-gáṅ* a sheet of paper. — *śog-gráṅs* number of leaves in a book. — *śog-sgríl*, *śog-dril*, *W.* **śog-ríl** **paper-roll, codex.** — *śog-ldéb Sch.*: 'leaf, sheet'? — *śog-ťsár* scrap of paper. — *śog-śiṅ Sch.* palm-tree? — *śog-hríl γćig* = *śog-gáṅ*, *Sch.*

ཤོང་(ས་), གཤོང་(ས་) *śoṅ(s)*, *γśoṅ(s)* (*Lex.*: सानु 'elevated plain, ridge of a mountain') 1. **mountain-ridge** *Wts.* Usual meaning: 2. **pit, hole, cavity, excavation, valley**, *ću-śóṅs* cavity filled with water *Dzl.*; *spaṅ-śoṅs* valley with meadows, low ground overgrown with grass; *snai bya-γśóg-gi γśoṅs* the cavities near the wings of the nose *Mil. nt.*; *śóṅ-du* valley-ward, down hill *Dzl.*; *śóṅs-ćan*, (*γ*)*śoṅ-*(*γ*)*śóṅ* full of cavities, **uneven**, *Sch.* also: **rough, rugged, steep**; *śóṅs-bu* **furrow**, *śóṅs-bu ˳ťén-pa* to make furrows, to furrow.

ཤོང་བ་ *śóṅ-ba* I. to go in, **to have room** in or on, with term., *mi śoṅ*, *W.* also: **śóṅ-će mi dug** that is not to be got in,

there is no room for it; *bre lṅa śóṅ-bai búm-pa* a can holding five quarts *Dzl.*

II. pf. *bśaṅs*, fut. *bśaṅ*, imp. *śoṅ(s)*, **to empty, remove, carry or take away,** *W.* stones, earth etc., but gen. (with or without *rkyág-pa*) to go to stool, to ease nature, *B.* and col.

ཤོད་ *śod* 1. the lower, the inferior part of a thing, *rtse-śod* upper and lower part, top and bottom *C.*; *rgya-śod Wdṅ.* a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to *p̔u-lhágs* elevated cold region, scarcely fit for the cultivation of corn and barley; *śód-du* to or towards the bottom, **down, downwards,** *C.*, **śọ'-du báb-pa** to descend, come down, **śọ'-ne ˳dzég-pa** to ascend *C.* — 2. imp. of *˳čád-pa*, *bśád-pa*; yet cf. also:

ཤོད་པ་ *śod-pa*, pf. *bśád-pa*, 1. **to say, to declare** *C.* — 2. **to comb** *Cs.*

ཤོབ་, གཤོབ་ *śob*, *γśob* **a fib, falsehood, lie,** *smrá-ba*, *W.* **gyáb-če**, to tell a lie.

ཤོབ་ཤོབ་ *śob-śób* **loose, soft,** as leaves etc. *W.*

ཤོམ་པ་ *śom-pa*, pf. *(b)śoms*, *bśams*, fut. *bśam*, imp. *(b)śom(s)*, **to prepare, make ready, arrange, put in order, fit out,** *γnas* lodgings, *γdan* a seat, *stón-mo* a festive entertainment, *bžón-pa* a carriage, i.e. to have the horses put to *Dzl.*; *dpúṅ-gi ts̔ogs* an army *Dzl.* — *śóm-ra* 1. **preparation, arrangement, fitting out,** *śóm-ra byéd-pa* = *śóm-pa C.*, so also *Cs.*; but *Sch.*: 2. *śóm-ra* **state, pomp, splendour,** with *byéd-pa* to show off, to dress smartly, *śóm-čan* stately, grand (?).

ཤོར་ *śor* v. *śo-ré.*

ཤོར་བ་ *śór-ba* 1. v. *˳čór-ba.* — 2. to measure *Mil.*, v. *γśór-ba.*

ཤོལ་བ་ *śól-ba* 1. **intercalation, insertion** *Cs.*, *zla-śól* intercalary month. — 2. *Cs*: pres. tense of *bśól-ba* q.v.

ཤོལ་པོ་ *śól-po Sch.*: 'a species of willow', v. *γśól-po.*

ཤོས་ *śos* 1. almost always in conjunction with *γčig*, **the other,** of two, e.g. *bud-méd γčig-śós* the other woman *Dzl.* — 2. *Zam.* ཤར, col. *śog*, a termination indicating the comparative or superlative degree: *čuṅ-śós*, *γžon-śós* the younger, the youngest, of two or of several, *btsún-mo lṅa-brgyái čuṅ-śós Pth.*; **riṅ-śóg* W.* the tallest; *yun-riṅ-śós Thgy.* the most long-lived; *drin-če-śós* the principal benefactress, cf. *drin*; *nad če-śós rgás-nad ˳t̔ébs-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ཤྲཱི་ *śrī Ssk.*, = *dpal* **glory, magnificence; magnificent, splendid, grand;** *śrī-ri Mil.*, pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashi-lhunpo, covered with monasteries, and perh. on that account considered as *nyams-mts̔ár-ba.* *śrī-k̔aṇḍa* v. *dpál-gyi dum-bu.*

ཤློ་ཀ་ *śló-ka Ssk.*, also *śo-lo-ka*, **strophe, stanza,** esp. one consisting of four catalectic trochaical dimeters.

གཤའ་ *γśa* I. 1. also *γśá-ma*, *bśá-ma*, **worthy, becoming, fitting, suitable,** *˳ts̔é-ba mi γśai* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; **de k̔yód-la śa yod** or **śá-če yod* Ld.* that serves you right. — 2. **righteous, upright, honest, good,** = *skyón-med-pa*, *C.*; *blo γśá-ma* an upright, true heart, *Thgy.*; **lẹ śá-ma ǰhé-pa* C.* to perform a work faithfully, in good earnest.

II. **only, merely; mere, nothing but,** (= *śá-stag*) *C.*

གཤའ་དཀར་, བཤའ་དཀར་ *γśa-dkár*, *bśa-dkár S.g.*, *Wdṅ.*, *C.* **tin,** *W. kar-ya*; yet cf. *ža-nye.*

གཤའ་རིང་ *γśa-riṅ* a long skirt or coat-tail *Sch.*

གཤག་པ་ *γśág-pa* v. *γśóg-pa.*

གཤགས་ *γśags* **right, justice,** *Lex.* and esp. *W.*; *γśags ˳byed-pa Lex.* to investigate the rightfulness (of an action), = **ye dig p̔é-če* W.*; **ṭim-śág táṅ-če** to administer justice, to sit in judgment **ṭ̔im-śág-taṅ-k̔an** judge, **śag (go-) lóg táṅ-če** to warp justice, to judge contrary to justice and right; **ṭim-śág žú-če** to go to law, to bring an action, **śág-pon** superior judge, chief-justice, *W.* — *bka-γśágs* v. *bka* extr.

གཤང་ γśaṅ a musical instrument, esp. used by the Bonpo, *Glr.*, *γśaṅ ˳krol-ba* to play on that instrument *Mil.*

གཤང་པ་ *γśáṅ-pa Sch.* = *bśáṅ-ba.*

གཤང་གཤོང་ *γśaṅ-γśóṅ* rough, rugged places or tracts *Cs:*

གཤད་པ་ *γśád-pa* 1. = *śód-pa* **to comb.** — 2. = *˳čád-pa* II., **to explain, to relate.**

གཤམ་ *γśam* 1. **the lower part** of a thing, *γśám-du* a. adv. **down.** b. postp. **under, below, beneath**; also adv. **farther down**, more towards the end, in the course of; examples v. sub *leu*; postp. *dei γśám-du* under it. — 2. **barren**, *B.* and col., *mo-γśám, rgod-γśám, ba-γśám* a barren woman, mare, cow.

གཤར་ *γśar Sch.*: a certain style of writing.

གཤས་མ་ *γśás-ma Sch.* = *γśá-ma.*

གཤིག་པ་ *γśig-pa* v. *γśib-pa.*

གཤིན་པ་ *γśín-pa* 1. also *γśín-po* **good, fine,** *žiṅ śin-pa B., C.* a fertile field, *sa-p̔yógs γśín-pa* a rich country *Stg.*; *γśin-par rmó-ba* to plough well; *γśín-sa* 1. fertile field or land. 2. v. *γśín-po.* — 2. = *γśím-pa.*

གཤིན་པོ་ *γśín-po* **one deceased, a dead man,** *γśín-mo* a dead woman, e.g. **śín-mó ǰor-zóm** the deceased, the late Jorzóm; it may have reference to the body, as well as to the soul, or to both together. — *γśin-rje* the god of the dead, of the lower regions, of hades, also regarded as the judge of the dead, *Ssk.* यम; *γśin-rjei γśed* a. id., Yama the destroyer. b. the destroyer of Yama, Siwa; *Ssk.* यमान्तक. cf. also *Schl.* 93. **čin-dúd** **knot,** opp. to **tol-dúd** a bow, a slip-knot *W.* — *γśin-˳dré* the soul as a ghost or spectre *Sch.* — *γśin-˳prás* the convulsive motions, the writhings of a dying creature. — *γśín-zas* food presented to the Lamas when a person has died (*Cs.:* food prepared, or exposed for the dead?). *śín-sa* 1. **burying ground, cemetery,** 2. fertile field.

གཤིབ(ས)་པ་, བཤིབ(ས)་པ་ *γśib(s)-pa, bśib(s)-pa,* also *γśig-pa,* 1. *Sch.:* to range, **to compare**; *Ld.* to be ranged, to draw up in files; **gral γśig rgyáb-pa* C.* to induce assembled people by means of a stick to stand or sit closer; cf. *žal-bdág.* — 2. *ral-gri γśib-pa Wdṅ.?*

གཤིམ་པ་, གཤིན་པ་ *γśím-pa, γśín-pa Sch.*: 'ground, crushed'.

གཤིམས་བཟང་བ་ *γśims-bzáṅ-ba Sch.* to be irresolute, unsettled in opinion; to be distrustful, suspicious.

གཤིས་ *γśis,* often also *bśis,* 1. **nature, temper, natural disposition,** *γśis-ka* col. id., *raṅ-γśís yin* it is their nature, their natural disposition *Mil.* — *γśis-kyis* by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; *γśis-ńán Mil., Do.* was also explained by *rgyú-med-par,* prob. implying merely: not having been one's self the efficient cause. — 2. **person, body,** *γśis t̔ams-čád-du ˳byúg-go* they anointed the whole body *Do.*

གཤུང་བ་ *γśuṅ-ba Cs.* to rebuke, reproach; the *Lexx.* explain it by: *śúb-bur smád-pa* to blame in a whisper, i.e. behind a person's back.

གཤུམ་པ་ *γśúm-pa* v. *śúm-pa.*

གཤེ་བ་ *γśé-ba,* pf. *γśes,* **to abuse, revile,** with *la, Dzl.* and elsewh.; *γśe yaṅ slar mi γśé-ba* even when reviled, (one should) not revile again (rule for monks) *Cs.*

གཤེག་པ་ *γśég-pa* v. *γśóg-pa.*

གཤེགས་པ་ *γśégs-pa* (imp. *γśegs, Dulva* in *Feer Introd.* etc. p. 68; but *śog* is prob. the original and older form), *Bal.* **śags-čas**, resp. **to go, to go away,** opp. to *˳byón-pa* to come *Glr.*; in other passages **to come** *Dzl.*; *γśegs-grábs mdzad* he made preparations for setting out *Mil.*; *nám-mk̔a-la ˳p̔úr-žiṅ γśegs* he ascended to heaven *Tar.*; *slar γśégs-pa* **to return, to come back.** *γśégs-pa* is col. seldom used, but often in books, and mostly of Buddha and great saints; *bdé-bar γśégs-pa* **to die,** of saints and kings; *sku γśegs-pa Glr.*; *dgúṅ-du* or *dgúṅ-la γśégs-pa Mil, mk̔ar γśégs-pa Glr.,* id.; *bdé(-bar)-γśegs(-pa)* as partic. = सुगत **Buddha**; *de-bžin-γśegs-pa* तथागत acc. to the explanation now generally accepted: he that

walks in the same ways (as his predecessors), a very frq. epithet of the Buddhas. — *γšégs-bskyés* parting-(beer-) cup, parting-feast or treat *Mil.* — *γšegs-zón Cs.* a banquet or dinner, after the death of a great person.

གཤེད་མ་ *γšed-ma*, rarely *γšed*, 1. **executioner, hangman** *Stg.*; *γšéd-ma skó-ba* to engage a hangman, i.e. to pay a murderer *Glr*; fig.: *p̒an ťsun γčig-gi γšed γčig-gis byá-ste Wdṅ.* prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, *drag-γšéd Schl.*

གཤེན་རབ(ས)་ *γšen-ráb(s) Glr.*, the founder of the Bon-religion, his full name being *bon γšen-rabs-γyuṅ-drúṅ C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-γšen Mil.* id. — *sgrub-γšén* the Bon-doctrine (opp. to *dam-čós Mil.*)

གཤེར(བ)་ *γšér(-ba) B., C.*: **wet, wetness;** *γšér-ba, γšér-pa, γšér-po* adj, *γšér-bar ₒgyúr-ba* to get thoroughly wet, to be drenched *Dzl.*, to get moist, to be moistened; *γšér-bar byéd-pa C., B.*, **šér-pa čó-če** *W.* to wet, to moisten. In *C.* and in *B.* *γšer-ba* seems to be mainly used for **wet**, in *W.* for **moist.**

གཤེར་བ་ *γšér-ba* I. sbst. and adj. v. the preceding article.

II. vb.. 1. **to ask for, beg for,** *šér-te ťob soṅ* I got it by asking for it (I did not buy it) *W.* — 2. **to ask** **šér-len-pa** (lit. *γšér-len-pa*) **to interrogate, to question, to try** (judicially); as partic. and sbst.; the examining or criminal judge *C.* — 3. = *γšór-ba* **to measure** *C.*

གཤོ་བ་ *γšó-ba*, pf. *γšos*, 1. **to pour out, to pour away** *C.*, prob. the same as *bšo-ba.* — 2 (?) **k̒a šós-te k̒yer** he has **alienated** him, enticed him to join his own party *Ld.*

གཤོ་མོ་ *γšó-mo* **lever** **šó-mo gyáb-pa** *C., W*, **taṅ-če** *W..* **šó-mo kán-pa** *W.*, **kẹmpa** *C.* to put a lever to (a thing).

གཤོག་པ་ *γšóg-pa* I. sbst. v. *šóg-pa.*

II. vb., also *bšóg-pa, γšág-pa, γšég-pa, ₒcégs-pa*, pf. *γšags, bšags*, fut. *γšag, bšag*, imp. *γšog, Pth.*, 1. **to cleave, to split,** *šiṅ* wood, *rnám-par* entirely, *ťsál-pa bžir* into four pieces *Glr*, *dúm-bur* into pieces; *sgo γšág-pa* **to break open** a door (with a hatchet) *Pth.*; **to break or pierce through,** *dkyil* through the middle *Mil.*, *gaṅs bšóg-pa Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Huc.*), *lam bšog-pa* in a gen. sense: to beat a path; *lam mi šog* or *ma šog-par ₒdug Glr.* the road is not practicable; *sóg-les γšég-pa Thg.* to saw lengthwise; — *γšeg-pa* is also used for: **to rend, to tear,** to make a rent or slit into a dress etc. *C., W.* — 2. **to confess,** *sdig-pa, nyés-pa, ltúṅ-ba* to confess a sin, and thus **to expiate it,** which two, according to the views of a Buddhist, are always united, at least as it regards lighter transgressions. Hence *sdíg-pa bšags* frq. means: the sin is atoned for, is blotted out, and *γšeg-pa* is the usual word for **'to forgive'.** *sdig-bšágs* **atonement, expiation,** *sbrul bsád-pai-sdig-bšágs-su* as an atonement for having killed a serpent *Glr*; *mťol-bšágs = sdig-bšágs, mťol-bšágs-la ša-k̒óg ₒbúl-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *sdig-bšags-smón-lam Glr.* **penitential prayer.**

གཤོང(ས)་ *γšoṅ(s)* v. *šoṅ.*

གཤོད་པ་ *γšód-pa* to comb *Cs.*

གཤོན་པ་ *γšón-pa Cs.*: = *skyón-pa* to put on (?).

གཤོབ་ *γšob = šob.*

གཤོམ་པ་ *γšóm-pa Thgy. = šóm-pa.*

གཤོར་ *γšor Sch.* a basin or **reservoir** of water, seems to be not much known; but in *Zam.* *yúr-bai γšor* is to be found.

གཤོར་བ་ *γšór-ba* I. vb., *C.* also *γšér-ba*, pf. fut. *bšar, bšor*, 1. **to count,** e.g. sheep, by letting them pass one by one through one's hands, the beads of a rosary (through one's fingers), hence *čos-brjod-bšar-sbyaṅ maṅ-po byed* to read prayers etc. (cf. *sbyaṅ-ba*, 3). — 2. **to measure,** *bres* by the peck *Lex.*; **to weigh;** *γsér-la rá-gan γšár-ba* to weigh out (to exchange) brass

for gold. — 3. **to hunt, to chase,** = *ₒčór-ba, ri-dwags* game *Lex.; nya-ysór-ba* **to fish** *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *yšér-ba,* **rough, bristly, shaggy,** *skra, spu Stg.,* opp. to *ₒǰam-po* (*Sch.* rough, gruff, rude?)

གཤོལ་ *yšol* **plough** *Glr., ṫoṅ, ṫóṅ-yšol* id. The plough in India and Tibet consists only of a crooked beam, *yšol-mda,* (without wheels) with the share (*yšol-lčágs, toṅ-lčágs*) at the lower end; *yšol-mdá ₒdzin-pa* **to plough,** lit. to take hold of the plough-beam.

གཤོལ་པོ་ *yšól-po* **poplar-tree** *C.*

གཤོས་པ་ *yšos-pa* 1. *yšo-ba* and *bšo-ba.*

བཤའ་ *bša* 1. in *bgo-bša* **portion, share, allowance, ration** *Lex.,* evidently a secondary form of *šas.* — 2. *Dzl.* ༢༥༠, 1 **inundation,** flood; *šwa,* the reading of the manuscript of Kyelang, seems to be preferable.

བཤའ་བ་ *bšá-ba,* pf. *bšas,* **to slaughter, to kill** (animals for food); in a story of *Glr.* it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read *bšús-pa* to skin.

བཤའ་མ་ *bšá-ma* v. *yšá-ma.*

བཤག་པ་ *bšág-pa* v. *yšóg-pa.*

བཤང་བ་ *bšáṅ-ba, Sch.* also *yšaṅ-ba,* alvine discharges, *bšáṅ-ba ₒbyín-pa* to make open bowels, of food, medicines *Med.; bšaṅ-dgág* **constipation** *Med.; bšaṅ-yči* excrements and urine, *bšaṅ-yčís skú-ba* to dirty therewith *Dzl.; bšaṅ-yči bsrí-ba* to retain stool and urine *Sch.; bšaṅ-lám* the anus *Med.*

བཤངས་པ་ *bšáṅs-pa* **leaky, leaking, full of crevices,** **ču-zóm nyi-ma-la bór-na šaṅ dug* W.* the water-pail will become leaky, if it is left standing in the sun.

བཤད་པ་ *bšád-pa* (prob. pf. of *ₒčád-pa* q.v.) 1. **to explain,** expound; **to declare,** pronounce, *čos-bšád-pa* to explain religion, to lecture on religious subjects, **to preach;** *ₒčí-ba daṅ ₒdrar bšad* he must be set down for dead *Wdṅ.; bú-mo skyé-bar bšad* this **indicates** that a girl will be born *Lt.; bšád-kyis mi láṅ-ṅo* it is **ineffable, unspeakable; to say,** *ₒbáb-par bšad* they say it flows down *Wdṅ., ṫá-mar bšad* he is said to be on the lowest stage *Thgy., ṅán-par bšad* it is said or declared to be bad, *smán-du bšad* it is **mentioned** as a medicine *Wdṅ.;* **to tell, to relate,** col. the usual word. — 2. **to comb,** v. *šód-pa.* — *bšad-grwa* **school-room, lecture-room.** — **šad-dón* W.* the subject of a talk. *bšad-yám* a public lecture *Sch.* (?). *bšad-ló byéd-pa* to make many words *Mil.*

བཤན་པ་ *bšán-pa* v *šán-pa.*

བཤར་ *bšar,* supine of *bšá-ba.*

བཤར་བ་ *bšár-ba* v *yšór-ba.*

བཤལ་བ་ *bšál-ba* 1. **to wash, to wash out or off, to clean by washing, to rinse,** plates, dishes, etc. — 2. *ltó-ba bšál-ba* **to purge** the body, hence in gen. *bšál-ba* to suffer from diarrhoea, and *W.* col. **šal** **diarrhoea, looseness, flux,** **šal rag** I have d., **šal dug** he suffers from d., **šal yoṅ** d. begins; *bšal-ₒǰám* a mild d., *bšal-ₒṗyés*(?) a violent flux *Sch.; bšal-nád* indisposition from d.; *bšal-byéd B., bšal-smán B.* and col. **laxative,** aperient medicine.

བཤས་པ་ *bšás-pa* v. *bšá-ba.*

བཤིག་པ་ *bšig-pa* v. *ₒdzig-pa* I.

བཤིབ་པ་ *bšib-pa* v. *yšib-pa.*

བཤུ་བ་ *bšú-ba* v. *šú-ba.*

བཤུག་པ་ *bšúg-pa* to sell *Cs.*

བཤུད་པ་ *bšúd-pa* 1. v. *šud-pa.* — 2. *Sch.:* to purify by fire, *bšúd-me* purifying fire (?).

བཤུབ་པ་ *bšúb-pa* to put into the scabbard, **to sheathe** *Sch.*

བཤུམ་པ་ *bšúm-pa* — བཤེར་བ་ *bšér-ba* v. ཤུམ་པ་ *šúm-pa* etc.

བཤེའུ་ *bšeu* (cf. *bša, šwa*) **inundation, flood** *Mil.*

བཤེས་པ་ *bšés-pa*, prop. pf. of *šés-pa*, **to know** (a person or thing), **to be acquainted**, *daṅ* with *Dzl.; ɣnyen-bšés* **a relation, relative**, *ɣnyen-bšes-la p̔án-ɣtogs-par sems-so* they are intent on being of use to their relatives *Dzl.; ɣnyen* and *bšes* may also be separated: *k̔yód-la ɣnyen med bšes kyaṅ med, Mil.; bšes-ɣnyén* on the other hand means: **friend**, *dgé-bai bšes-, nyén* (*Ssk.* कल्याणमित्र) friend to virtue, **spiritual adviser**, opp. to *mi-dgéi bšes- nyén* **seducer**, *Glr.* (cf. *sdig-pai grógs-po*); *dge-bšés* 1. = *dgé-bai bšes-ɣnyén*. 2. = *dge-bsnyén* **lay-brother**. — *ṅo-bšés* v. *ṅo-šés*. — *mdza-bšés* **friend**.

བཤོ་བ་ *bšó-ba*, pf. *bšos*, 1. also *ɣšó-ba*, **to pour out** *Lex.* — 2. **to lie with**, to have sexual intercourse with, = *ˎk̔rig-pa byéd-pa*, e.g.: *de daṅ bšós-pas bu skyes* after having slept with him, she bore him a son *Pth.*; **to engender, to generate, to beget** (v.a.), *p̔ág-rdzis bšós-pai bu* the son begotten by the swine-herd *Pth.*, (*bšo-ba* seems not to be considered obscene).

བཤོག་པ་ *bšóg-pa* v. *ɣšóg-pa*.

བཤོད་པ་ *bšód-pa* = *bšád-pa*, **šọ'-ri* C.* **rumour, report**, **šọ-rí-la dhé-ḍa zer dúg-te yi' mi č̔e** though it is rumoured I cannot believe it *C.*

བཤོར་བ་ *bšór-ba* v. *ɣšór-ba*.

བཤོར་པོ་ *bšór-po C., W.* **liberal, munificent**, *Schr.:* squanderer, spendthrift(?).

བཤོལ་བ་ *bšól-ba* 1. **to put off, postpone, defer, delay**, *bód-la ˎgró-ba* the going to Tibet *Glr.*; absolutely: *bšól-ba bzaṅ* it is good to wait; — **to prolong**, e.g. *mi žig-gi ˎt̔só-ba* the life of a person (by a reprieve) *Dzl.*, also **to grant, to allow** viz. a respite, a reprieve, *bdág-la žag bdun žig bšól-te* granting me a respite of seven days *Dzl.*; **to stop, detain**, e.g. the sun in his course *Thgy.*, a traveller wishing to set out *Pth.*; **to omit**, to neglect doing *Mil.* (ni f.); *p̔yi bšól-ba* **to put off, postpone**, *p̔yi-bšól byéd-pai gáṅ-zag* a person that is always postponing his religious duties *Mil.*; *č̔ós-la p̔yi-bšól byar mi ruṅ Mil.* there should be no putting off, whenever religion is concerned; *bšol ˎdebs-pa* and *ˎtebs-pa* = *bšol-ba* frq.; *bšol ma t̔ebs* he could not be detained, kept back, diverted from his purpose *Pth.;* relatives are called *bdúd-kyi bšol-ˎdébs* a hinderance on the way of the believer, caused by the devil.

བཤོས་ *bšos* resp. for *zan* or *spags*, **food, victuals, provisions of the table;** *bšos-la ɣšegs-pa* to go to dine, to go to dinner *Dzl.*; *dge-ˎdún-la bšos ɣsol-ba* to treat the priests to a meal *Dzl.*; now almost exclusively applied to food **offered to the gods**, = *lha-bšos*; *bšos-bu Mil.* offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

བཤོས་པ་ *bšos-pa* **begotten, generated**, v. *bšo-ba*.

ས

ས *sa* 1. the letter **s**, the sharp English *s*, in *C.* distinguished from **z**, (which is sounded there also as sharp s) only by the following vowel being high-toned. — 2. num.: 28.

ས་ *sa* 1. **earth**, as elementary substance, *sa č̔u me rluṅ* earth, water, fire, air, the four elements, *sa nyúṅ-zad čig* a small quantity of earth, opp. to: *sa č̔én-poi sa* the mass of the whole earth *Dzl.*; *rdzá-sa* clay, argillaceous earth, **bé-sa* W.* sand and earth, *šág-sa* flint and earth; also for **ore, metal** (like *rdo*), *ɣsér-sa* gold-ore, *dṅúl-sa* silver-ore *Cs.*; *k̔yim-sa* sweepings, offscourings;

the ground, *sá-la* (*W.* also **sḙ ḱá-na**) *˳dúg-pa* to sit on the ground, *sá-la ltún-ba, gyél-ba* to fall to the ground; *sa-˯óg, sa-stén, sa-blá*, under, on, above the ground; *sa-˯og-spyód* the Nagas (*klu*); **the earth,** the globe which we inhabit, usually more accurately *sa č́én-po* v. above. — 2. **place, spot, space,** = *γnas*, and col. more in use than this, *rwai sa ˳búr-ba Stg.* 'swollen in the places of the horns', i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; **ṕóg-sa ghá-la dug* C.* where have you been hit or hurt? *˳dá-sa* and *˳bém-sa* sharp-shooters' stand and place of the target *C.*; *yod-sa* the place where a person lives, (in the old classical style usually expressed by *gan-na-ba*);**čin-tan-sa** vulg. 1. orifice of the urethra. 2. privy, water-closet; *ńá-la grós-˳dri-sa čig yod* I have a place where to ask advice, I have an oracle *Glr.*; in a wider sense: **occasion, opportunity, possibility,** *lús-la rég-sa med* one cannot get near him *Glr.*, *rje ḱyód-kyi γšégs-sa dé-na med* you cannot go to that place, Sir! *Mil.*; *nor-gyis blú-sa med* you cannot ransom yourself by money *Mil.*; also with respect to men: *ńa γžán-la zér-sa* (*žú-sa, ré-sa*) *med* I cannot address myself to any body else with my words (requests, hopes); **place, step, degree, grade,** *č́un-ma č́é-sar bzun* he took and treated his second wife in the place of the first, i.e. he showed the second the honour due to the first; *sa-bču* v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identic with *γsa Sik.*

Comp. *sa-dkár* =*dkar-rtsí Cs.* – *sa-skám Sch.* arid soil, dry ground, **steppe.** — *sa-skyón, sa-skyór Lex.* protector of the earth i.e. king. — *sa-ḱu* made dirty by earth, dust etc., **soiled, turbid.** — **sa-ḱyád* W.* (for *γnas B.*, *sá-č́a C.*) **place,** **sa-ḱyád kám-po** a dry place, also: the dry land; **a piece of ground,** **sa-ḱyád čig tan** he gave him landed property, **sa-ḱyád-di dág-po** landlord; **dwelling-place, place of residence,** **ḱyód-di sa-ḱyád gá-ru yod** where is your home? — *sa-ḱyáb Cs.* = *sa-bdag.* — *sa-ḱyon Cs.*: 'the earth's extension or compass'. — **sa-ṭa** (*sa-ḱra*) **map** *C.* — *sá-mḱan* one who is well acquainted with a particular place or country, a guide *Dzl.* — *sa-mḱar Glr.* a castle the walls of which consist for the most part of earth. — *sa-gyón Sch.* hard ground. — *sa-dgá* and *sa-dgyés Lex.* = *ku-mu-da.* — *sa-dgra Glr.* the enemy of a country, i.e. in many cases nothing but a demon. — **san-gúl* W.* earthquake. — *sa-ńós* surface of the earth. — *sa-sńón Cs.* blue earth. — *sa-bčú*, दशभूमि, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhaship; *sa ṫób-pa* to reach one step (viz. the first) *Do.*; *sa č́én-po* a high degree, e.g. the eighth *Thgy.*; *Foucaux* enumerates them all *Gyatch. Transl.* p. 3. According to another supposition *sa-bču* signifies the ten worlds or dominions of the Bodhisattvas *Was.* (124). — *sa-č́á Glr., Mil., C.* **place, country** (*W.* **sa-ḱyád**). — *sa-č́en* 1. v. above *sa* 1.; 2. v. *sa-bču*; 3. v. *sa-skya.* — *sa-stén* v. above *sa* 1. — *sa-dúg* evaporation, damp, injurious to those sleeping on the bare ground. — *sa-dó* (v. *do-po*) half a load of earth, a sackful of earth, being half the load of a donkey *Mil.* — **sa-dón* W.* **pit,** hole. — *sa-bdág* 1. **landlord,** master or lord of the ground, sovereign *Stg.*, *sá-yi bdág-po sá-yi rje* are words used in addressing a king *Mil.* 2. more frq.: **god of the ground** of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. *Schl.* 271. — *sa-mda* 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — *sa-rdó* a stone of earthy fracture; earth and stones; **sa-dó ḍa tsí-wa** to slight, to disregard, to neglect *C.* — *sa-γnás* (= *γnás-sa*) **place, region, country, landscape,** *nyams-dgá-bai sa-γnás* a lovely landscape *Glr.* — *sa-sna-lńá* soil of five different places. — *sá-*

pa inhabitant of the earth, of our globe *Sch.* — *sa-spyód* possessing the earth, man *Cs.* — *sa-p̔ág Glr.*, prob. = *so-p̔ág* brick, dried in the sun. — *sa-p̔úg* cavern, cave. — *sa-p̔yógs* **place, region, tract,** *ᵒjigs-pai sa-p̔yogs* an unsafe place or region *Thgy.* — **sá-bi-lig** *W.* 1. **mouse, rat** 2. *Ld.* also **bar, bolt,** door-bar? — *sa-blá* v. above *sa* 1. — *sa-dbáṅ Cs.* = *sa-bdág*, v. above *sa* no. 1. — *sa-ᵒbol Cs.* soft earth. — *sa-ma-rdó* or *sa-min-rdó-min Sch.:* 'neither earth nor stone', i.e. a kind of conglomerate. — *sa-mín Sch.*: 'white sand' (??). — *sa-mós Sch.* = *kú-mu-da* or *úd-pa-la.* — *sa-dmár* red earth; *sa-dmar-ᵒbóṅ* n. of a monastery in the neighbourhood of Darjeeling, situated on a mountain-slope, which consists of a red-coloured soil (*Hook.* I, 171 calls it Simonbong). — **sa-tse** *W.* sand or gravel found in roasted barley etc. — *sa-rtsig, sa-rtsis, sa-tsig* **stage, post-station.** — *sa-mtsams*, *W.* **san-tsam**, **border, frontier, boundary** *Glr.*; *sa-mtsáms ᵒgégs-pa* to fix the borders or limits, to mark out the boundaries. — *sa-žag* dust floating on water *Pth.* — *sa-γži* **ground, soil, footing, floor; estate** *Tar.* 99. — *sa-ᵓóg* v. above *sa* 1; *sa-ᵓog-spyód* the Nagas (*klu*). — *sa-yáṅs* a wide place or space, an extensive tract of land. — *sa-yúl* = *sa-čá Glr.* — *sa-γyos, sa γyó-ba* earthquake. — *sa-rigs* species of earth. — *sa-ris Pth.?* — *sa-rúl Cs.* rotten or decayed earth (?) — **sa-ró** *W.* **rubbish,** (*Sch.* fallow-ground, fallow field?) — *sa-lám Mil.*, perh. for *sa-bčui lam.* — *sa-šún Sch.* crust of the earth (?) — *sa-bšín* fertile land, rich soil. — *sa-srán* hard ground. — *sa-srúṅ Cs.* = *sa-bdag* v. above *sa* no. 1. — *sa-srós* evening twilight, dusk *Cs.*

ས་སྐྱ་ *sa-skyá* a large monastery, S.W. of Lhasa, also the Lamas belonging to it, clothed in red, *Wts.* 132. *Schl.* 73. *sa* (*-skya*)*-čén*(*-po*) honorary title of the Lama *Kun-dga-snyiṅ-po*, born in the year 1090 after Christ; *sa-skyá páṇḍi-ta* a famous Lama of this monastery, born 1180.

ས་ག་ *sá-ga* n. of one of the lunar mansions, v. *rgyu-skár* no. ༡༦, and hence also n. of a month, part of March and April, ni f.

སཱ་ག་ར་ *sā-ga-ra Skr.* **the sea.**

ས་གུ་ཙེ་ *sa-gu-tsé* **worm** *C.*

ས་ཏྲ་ *sa-tra Tar.* 184 and 187, *Schf.*: **diploma, patent,** not to be found in *Ssk.* dictionaries.

ས་ཐེལ་ནག་པོ་ *sa-tel-nág-po* deity of the *Hór-pa.*

ས་བོན་ *sá-bon* 1. **seed,** *sá-bon ᵒdébs-pa* to sow, *sá-bon btáb-mkan* sower, *sá-bon-du byéd-pa* to use as seed-corn *Dzl.*; **seed-corn, corn, grain,** also green corn, *sá-bon tsám-la rṅá-ba* to mow off as if it were green corn *Ma.* — 2. = *k̔u-k̔rág*, v. *k̔ú-ba Med.*; also = *k̔ú-ba*, e.g. *sá-bon ᵒdzin-pa* **conception** *S.g.*, *sa-bon zág-pa emissio seminis Glr.*; fig.: **propagation, progeny, issue,** *sá-bon byed mi nus* then no propagation can take place; *sa-bon čig žog* 'propagate thyself!' — 3. fig.: *dgé-bai sá-bon* the seeds or germs of virtue, *sdig-pai sá-bon* the germs of vice, *da sá-bon ma bskyéd-na* if I do not now produce seeds viz. of virtue (else more frq.: 'a root of virtue') *Dzl.*; *byaṅ-čúb-kyi sá-bon Tar.* — 4. *W.* **soap,** acc. to the Hind. سابن, more accurately صابن

ས་འཚོ་མ་ *sa-ᵒtsó-ma* Gopa, the wife of Buddha.

ས་ཡ་ *sá-ya* **a million;** this number, however, is not much in use with Indians and Tibetans, whereas the lāk, *ᵒbum*, 100,000, frq. serves to represent a very large sum.

ས་ཡབ་ *sa-yáb* (sovereign, 'father to a country') a not unfrequent perversion of the title *sa-heb W.*

ས་ར་སོ་རེ་ *sa-ra-so-ré* also *sar-sór*, coarse-grained and fine-grained (corn, seeds etc.) mixed together *W.*

ས་རི་ *sa-rí* n. of a lunar mansion, v. *rgyu-skár* ༢༥.

སཱ་ལ་ *sā-la Ssk.* n. of an Indian tree, *Shorea robusta,* with which also some superstitious fables are connected.

ས་ལང་གི་ *sa-láṅ-gi*, *Hind.* सारङ्गी, a kind of violin,

ས་ལུ་ *sa-lu Ssk.* शालि, *Oryza sativa,* **rice,** as a plant; acc. to *Sch.* also Indian corn (?).

སལེ་སྦྲམ་ *sa-le-sbrám* (cf. *sbram-bu*) *Wdń.* **fine gold.**

སཧེབ་ *sá-heb,* col. *sāb, sab, Arab.* صاحب, formerly in India title of Moslems of high rank, now title of every European, = **gentleman, sir.**

སག་ *sag,* also *nya-sag Cs*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); *sag-čan* brawny, *sag-ₒtúg* a thick brawn. — 2. *W.* **scale,** (of a fish) *nya-sag-čan* scaly.

སག་གདར་ *sag-ɣdár C.*, **sab-dár* W.*, *ɣsag-brdár Sch.* **a rasp,** *sag-ɣdár rgyag-pa* **to rasp.**

སག་པ་ *ság-pa C.* a little bubble, **sag sag zér-wa** to sparkle, to effervesce.

སག་རམ་རྩི་ *sag-ram-rtsí* **sulphuric acid** *Cs.*

སག(ས)་རི་ *sag(s)-rí* **shagreen.**

སག་ལད་ *sag-lád, Pers.* سقلات, 1. fine **cloth,** made of *lé-na, C. *go-nam** (v. *snam-bu*). European broadcloth *W.* — 2. round or twisted lace, round tape, strips of cloth set with spangles? *W.*

སང་ *sań* 1. *B., C.* **to-morrow,** *sań-nyín* id. *Glr.*; *sáń-gi ydúgs-la* for to-morrow noon *Dzl.*; *sań náń-par Cs.*, *sań sńá-bar Glr.* to-morrow morning; also absolutely: on the following day *Pth.*, *dei-sań* id.; *sań-p̓ód,* more frq. *sań-lo* next year; *sań-p̓ód da tsám-du* a year hence, this time a year. — 2. *W.* particle denoting the comparative degree, inst. of *las* or *pas* of *B.*, **de sań i' gyál-la** this is better than that. — 3. *Ld., Balt.* sometimes for *yań.*

སཾ་ཀྲྀཏའི་སྐད་ *sań-kritai skad* **the Sanskrit language** *Glr.*

སང་གི་ཀ་ *sáń-gi-ka*(?) a greenish stone of which knife-handles and similar articles are said to be made *W.*

སང་ང་ *sań-ńá, sań-ńé, sań-súń Ld.* **secretly, privately, whisperingly, by report,** = *sàm-súm.*

སང་སེང་ *sań-séń* **hiding-place, chink, crevice,** *K̓yím-gyi* of the house *Stg.*, for hiding money and treasures, = *sbugs*; *gós-kyi* folds of the dress, that are a haunt of vermin.

སང་བ་ *sáń-ba,* pf. *(b)sańs,* fut. *(b)sań,* 1. **to do away with,** to remove (dirt etc.), **to cleanse,** cf. *ₒtsáń-ba,* where also examples are given. — 2. in a more gen. sense: **to take away** or **off,** *K̓ebs sáń-ba* to uncover; **K̓o-la nyi' sań soń* C.* his sleep is gone, he cannot sleep. — 3. **to spoil,** to render unfit or useless, **wó-ma ʂań soń* C.* the milk is spoiled, **zem sań soń** the cask or tub leaks *C.* Cf. *seń.*

སངས་རྒྱས་ *sańs-rgyás* the Tibetan equivalent for बुद्ध; as to the etymology of the word v. sub *ₒtsáń-ba.* The first historical Buddha is *Sańs-rgyas šā-kya t́úb-pa,* whose family name is *Gaú-ta-ma* and his personal name *Don-grúb,* सिद्धार्थ, which, however, is not much used. In course of time several imaginary predecessors were given to him: *ₒOd-srúń, Gser-t́úb* and *ₒK̓or-ba-ₒjíg,* as having existed and reigned in former periods of the world. A successor also, *Byáms-pa,* was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, *Sākyatubpa* was already the seventh Buddha that appeared on earth, the four above-named having been preceded by *Tams-čad-skyób, Gtsug-tor-čan* and *Rnam-par-ɣzigs,* this last one being the first of them all. These seven Buddhas then are comprised under the name of *Sańs-rgyas-rabs-bdún.* — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand (?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (*Gautama,* his three predecessors and his first successor) and to each of these five 'human' Buddhas a celestial Buddha corresponds, called 'Dhyani Buddha' or the Buddha of contemplation, whilst to every Dhyani Buddha again

his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, Adi-Buddha, *tóg-mai Saṅs-rgyás*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp*. II, 15—29.

སད་ *sad* **frost, cold air, cold, coldness,** *sád-kyis ˳kyér-ba* to be destroyed by frost *Glr.*; often in conjunction with *sér-ba*, hail.

སད་པ་ *sád-pa* I. **to examine, see, try, test,** *kyod bzód-dam mi bzod sád-par byao* I shall see, whether you are patient *Dzl.*; *ɣser ltar sád-nas mṅón-par ˳gyur* like gold, it is approved by testing *Dzl.*; *nyáms-sad-pa* v. *nyams*; *sád-mi mi bdun* 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king *Kri-sróṅ-lde-btsan* to *ʿKanpo* Bodhisattwa, for being thoroughly instructed in religion and sciences *Glr.* 86, also *Tar.* 162, 22; *las sád-pai gáṅ-zag Mil.* a tried, a tested man?

II. frq. in conjunction with *ɣnyid*, resp. *mnal* 1. to cease to sleep, **to awake,** *rmis ma-tág-tu* directly from that dream *Dzl.*, *ɣzím-pa-las* from sleep *Dzl.* — 2. **to rouse,** from sleep, **to waken,** more precisely *sád-par byéd-pa*; also fig.: *dgé-bai rtsá-ba* good, virtuous, emotions *Tar.*

སན་གིན་ *san-gin*, *Pers.* سنگین, **bayonet** *W.*

སབ་ *sab*, col. for *sa-heb*.

སམ་ཏ་ *sam-ta Schr.*, *brtsam-grwa Cs.*, others: *bsám-kra, sáb-dra*, pocket-book, note-book, memorandum-book, tablets *C.*, *W.* (*Cs.* a small writing-desk?).

སམ་དལ་ *sam-dál Ld.*, *yar-sam Lh.* **mustaches.**

སམ་(མ་)སུམ་(མེ་) *sam(-ma)-sum(-me)* with a low voice, **lowly, softly,** e.g. **zér-ce**, from politeness etc.; **sam-súm zer** speak in a low voice! *W.*

སར་ *sar* 1. termin. of *sa*, *cé-sar ˳dón-pa Cs.* to promote to high rank or dignity, *sar-ɣnas-dpá-bo* (in a hymn) was explained by: *sa bcú-la ɣnás-pai dpá-bo* i.e. Buddha. — 2. *sár-ɣcod-pa* v. *ɣsar*. — 3. sbst. **wick** *W.*

སརྫི་ཀ་ *sa-rdzi-ka Ssk.* **soda,** in *Wdṅ.* it is mentioned as a plant, yielding soda.

སར་སོར་ *sar-sor* v. *sa-ra-so-re*.

སལ་བབ་ *sal-báb W.*, and prob. also *sal-síl Mil.*, gold ornament, **gold lace,** and the like, ni.f.

སལ་ལེ་བ་ *sál-le-ba* **clear, bright, brilliant** *Mil.*, *sal-lér snáṅ-ba* lighted up brilliantly, well lighted *Pth.*, *mdaṅs sal-sál* id. *Pth.*

སས་ *sas* instr. of *sa*.

སི་ *si* 1. in some parts of *Ld.* the termination of the instrum. after vowels, like *su* in *Kun.* — 2. also *si-si*, the sound of whistling through the teeth, *sí-skad, sí-sgra* whistling, whistle; *sí-brda* whistling, whistle, as a call or sign; *sí-glu* a whistled tune. — 3. num.: 58.

སཱི་ཏཱ་ *sī-tā* n. of one of the four fabulous streams of the world.

སི་རི་ *sí-ri* 1. **pack-thread, twine** *C.*, *W.* — 2. **bar, bolt, door-bar,** **sí-ri cúg-ce* or *gyáb-ce** to bolt, to bolt up, **sí-ri tón-ce** to unbolt, unbar *W.*

སི་རི་འབུ་ *sí-ri-˳bu* **centiped** *W.*

སི་རིལ་ *si-ríl* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

སི་ལ་ *si-la Ssk.* सिल्लकी a sort of incense.

སི་ལི་མ་ *sí-li-ma* the breaking up of the ice *Sch.*

སིག་པ་ *síg-pa* **to hitch up,** to give a hitch, as porters do with a load on their back *Cs.*

སིག་བུ་ *sig-bu Sch.*, *sig-ra Schr.*, a sort of basket.

སིང་ *siṅ* v. *siṅ-síṅ*.

སིང་སྐྱུར་ *siṅ-skyúr Sch.* curdled milk, sour milk.

སིང་ག་གླིང་ *siṅ-ga-gliṅ Cs.*, *siṅ-ga-lai gliṅ Glr.*, सिंहल, **Ceylon.**

སིང་གེ་ *síṅ-ge* 1. frq. for *seṅ-ge*. — 2. v. *rtsíṅ-ge*.

སིང་བ་ *síṅ-ba* 1. vb., **bal síṅ-ce** **to pick out, sort out,** wool for the third time, by

which the finest is obtained. — 2. adj. in compounds: *nág-siṅ-ba* jet-black, very black *Thgy.*; *spró-siṅ-ba* v. *spro.*

སིང་བུ་ *siṅ-bu* liquor made of mare's milk, Tartar arrack *Sch.*

སིང་ཚལ་ *siṅ-tsál Ts.* **tea-pot, tea-kettle.**

སིང་ཡོལ་ *siṅ-yól* v. *seṅ-rás* in *seṅ-po.*

སིང་རི་ *siṅ-rí* 1. n. of a mountain *Glr.* — 2. = *siṅs-po.*

སིང་སིང་ *siṅ-siṅ* **thin, limpid,** of fluids *W.* (yet cf. *séṅ-po*), **siṅ čug-če** to clarify, to purify.

སིངས་པོ་ *síṅs-po* 1. adj. **thin, clear** *W.* — 2. sbst. *Cs.*, also *čaṅ(-ba)-siṅs Pth.*, *Lt.*, **ug-siṅ* Ld.* **small-beer,** the fourth infusion of 'chang', a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

སིད་པ་ *síd-pa* **to whistle** *Sch.*, *sid-sgra* = *si-sgra.*

སིནྡྷུ་ར་ *sindhu-ra*, for सिन्दूर **minium,** red lead, = *li-kri Glr.*

སིབ་པ་ *sib-pa* **to evaporate, to soak in, to be imbibed,** of fluids, *sib-sib* or *sib-kyis*, also *šib-kyis ťím-pa* to evaporate quickly.

སིབ་བུ་ *sib-bu Lt.*; *Cs.*: a sort of **small-pox;** *Schr.*: **the measles.**

སིམ་པ་ *sim-pa Lex.* = *bdé-ba*, सुख, sbst. **good health, prosperity,** vb. **to be well, to be well off.**

སིམ་བིད་(ལ་) *sim-bíd(-la)* adv. **sliding, gliding, slipping,** with **čá-če** to move along in this way *Ld.*

སིལ་བུ, གསིལ་བུ་ *sil-bu, ysil-bu* a little piece, **a fragment,** *ro sil-bur ˳tor* the corpse falls to pieces *Mil*; *sil-sil* col. id.; **sil čó-če** to reduce to small pieces, by breaking, crumbling, plucking etc. *W.*

སིལ་སྙན་ *sil-snyán* (also *sil* and *sil-sil Lex.*) **cymbal,** *lčágs-kyi sil ˳król-ba Lex.*, *sil snyán ról-mo ˳król-ba Glr.*, *Dzl.* to strike the cymbals; *sil-snyán-ma* a female cymbal-player *Tar.*

སིལ་མ་ *sil-ma* 1. the tinkling sound of a cymbal, *rdza-čáb sil-mas snyán-pa brjod* tunefully flows the brook over its clay-slate bed *Mil.*; *sil-čáb* gurgling water, rippling brook *Mil.* — 2. also *sil-dṅúl* the rupee of Ladak, = 4 *jau*, = ⅕ of an Indian rupee, **sil-ṅul gyad-di nas** a patch of barley worth 8 Silma *Ld.*

སུ་ *su* I. pron., also *su žig*, 1. interrog. pron. **who?** *˳dí-na su yod* who is here? *kyod su yin* who are you? *su či-skad byá-ba yod* who is it and what is his name? *Mil.*; **which?** = *gaṅ*, *rgyál-poi bu su žig* which son of the king? *Tar.*, *sú-rnams*, *sú-dag*, col. **sú-su** plural form; in certain popular phrases: **su-gyóg** race, running-match *W.*, **su tob gyáb-pa** to pounce upon, to snatch away, to plunder *C.*, *W.* — 2. correlative and indefinite pron.: *su mi di ysód-pa dé-la ... sbyin-no* to him that kills this man, I shall give ... *Stg.*; *kyod sṅar sú-la yaṅ ysól-ba ma btáb-bam* have not you already asked somebody before? *Dzl.* ༤༩, 14 (acc. to a better reading); *su de čáṅ-bai gán-du mčio* I shall go to him who has it *Do.*; *su ťod-ťód* whom it concerns *Sch.* (?); *su yaṅ(ruṅ)* **whosoever,** whoever, any body who, also absolutely: **every, every one, all,** *sú-bas kyaṅ pyis* later than all (the others) *Dzl.*, when followed by a negative: **nobody,** frq.; *su byuṅ Mil.* = *su yaṅ*; *su med kyaṅ* though nobody be present. *Pth.*; *su, su žig, su gaṅ* is also used for **somebody, some one, a certain** (but not frq. and more in col. or vulg. language): *su gaṅ mdzá-bo žig* a certain friend; *su sér-sna-čan žig* a (certain) miser; also in the following manner: **su čad dug su tsem dug** one cuts out, the other sews *W.*; **bóṅ-bu su lo-ču-nyi-pa, su lo-čú-pa yin** some of the donkeys are twelve, others ten years old. — II. termination: 1. of the term. after a final s, cf. *tu, du, ru.* — 2. of the instr. in *Kun.*: **'á-pa-su** from or by the father, inst. of the *pas* of *B.* (cf. सु in the Brāj-dialect of the Hindi). — 3. expletive after *nas Mil.* and elsewh. — III. num.: 88.

སུ་གི་ *sú-gi* vulgar corruption of *dzo-ki* q.v.

སུ་མི་ *su-mi* a medicinal root serving as an antidote *Cs.*

སུ་རུ་པན་ཚ་, སུར་པན་ *su-ru-pan-tsá, sur-pán* Guinea pepper, *Capsicum annuum C., W.*

སུ་ལུ་ *sú-lu? sú-lui tsúl-du bžúgs-pa* denotes perh. the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, on which his head was leaning.

སུ་སུ་ *su-su* 1. v. *su.* — 2. *su-sú zer-wa* denotes **the drawing in the breath** in blowing up a fire, the lips being nearly closed, to prevent ashes or smoke from entering the mouth.

སུག་ *sug* **reward, recompense,** *sug-rñán* id., *sug-rjéd* mark of honour as a reward *Cs.*; *pag-súg* a bribe, frq.

སུག་པ་ *súg-pa* I. sbst. 1. **the hand** *Med.*; *sug-brís* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtai súg-bži*; **súg-gu* W.* id. — 3. a medicinal herb *Wdn.*

II. vb. **to push, jog, nudge** a person, in order to waken him, or to make him attentive; **to push open,** a door with a stick *Mil.*; *súg-pa žig byéd-pa Mil., *sug gyáb-pa* C.* **to push, to shove, to displace,** **sug ča yin** it will get out of its place *W.*

སུག་སྨེལ་ *sug-rmél Cs.*: 'a kind of spice, betel, betel-nut' (?); *sug-smél Lt.* and *C.* **cardamom.**

སུད་པ་ *súd-pa* **to cough, to breathe with difficulty** *Cs., súd-de śí-ba* to be choked or suffocated *Sch.*

སུན་པ་ *sun-pa* vb. and adj. 1. **to be tired of, weary of, sick of; tired, weary, out of humour** *rná-ba mi sún-te* not tired of hearing *Mil.*; *yid sún-par gyúr-ba* to become tired, to get weary of; the more precise form of the adj. is *sún-po*: **žág-dan de zá-na sún-po rag* or *sún-na rag* W.* if one eats rice every day, one gets tired of it; **sems sún-po** id.; **'ám-čog sun son* C.* one gets tired of hearing *C.*; **sá-heb nyen sun ruñ** though it may be disagreeable to you, Sir, to hear it *C.*; *tugs-sún dgóns-pa yín-pa dug* I suppose your Reverence will be tired of it *Mil.*; **sun** (*C. *sun**) **čug-če** **to make** (a person) **tired of** (a thing), **to vex, annoy, to stun** or **drown with noise,** to deafen. — 2. *sún-par byéd-pa Dzl.*, and more frq. *sún-par byin-pa* 1. to drown with, to overpower by noise, to silence (thus prob. *Mil.* ch. 34 init.); hence 2. **to refute, confute, disprove** *Tar.* 3. c. acc. **to insult, defame, disgrace, dishonour** *Schr., Dzl.* ༢༢༢, 1, 3, ༢༠༥, 2; *Bhar.* 67, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *túgs-rje drág-po sun ma byin* we will not put to shame the great favour (of the Lama). 4. **to renounce,** to resign, *sun byín-pai stobs* strength to renounce (the world).

སུབ་པ་ *súb-pa*, pf. (*b*)*subs*, fut. *bsub*, 1. **to stop up, plug up, close, cork; to keep shut,** closed, locked up, **to stop,** *ka sna lág-pas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs súb-pa* to strangle, suffocate, choke (a person); **to fill up,** choke up (with earth, rubbish etc.) a lake *Glr.*; *sna-sub* a disease of the nose? *Lt.* — 2. **to cover, close, shut up** *Sch.*, more frq., fig. *rkan-rjés súb-pa* to cover the trace or track, to efface every vestige; **tí-pi túr-la súb-če** to turn down the brim of the hat; **to blot out, erase,** *rí-mo* a drawing, *bú-lon-pai miñ* the name of a debtor; **to hush up, conceal, cover,** e.g. other people's offences; **to suppress, to avoid,** e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in *W.* also **súb-te bór-če** is used.

སུམ་ *sum*, for *ysum*, **three,** in compounds before consonants: *súm-ču* 30, *sum-brgya* 300, *sum-stóñ* 3000; *súm-ča, Sch.* also *sum-yar*, **a third,** the third part, *dzam-bu-glíñ súm-ča ynyis* (or only *sum-ynyis*) two thirds of Dzambuling (i.e. of the world) *Dz., bod sum ynyis* two thirds of (all) the Tibetans *Ma.*; *sum-skyá Sch.* a cord of three twisted threads; *sum-ču-rtsa-ysum* the 33 ancient gods (of the Vedas); *súm-ču-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *súm-ču-pa dañ rtags-júg Zam.* the alphabet and the punctuation, abbreviated: *sum-rtágs Lexx.*

སུམ་(ཅུ་)ཏིག་ *sum(-ču)-tig* a medicinal herb *Med.*

སུམ་པ་, སུམས་པ་ *súm-pa, súms-pa* I. adj. **putrid, rancid, rotten.**

II. vb., pf. *bsums*? fut. *bsum*, *Sch.* **to bind** or **tie together**, to draw together; **to condense.**

སུར་ན་ *súr-na, Pers.* سرنا, **hautboy,** larger than the *gliṅ-bu* and sounding sharper; for profane use.

སུར་པན་ *súr-pán* v. *su-ru-pan-tsá.*

སུར་ཡ་ or སུཪྻ་ *sur-ya* or *surya Med.*, सूर्य, **colocynth.**

སུར་སུར་ *sur-sur* **coarse-grained,** e.g. grits *W.*

སུལ་ *sul* an artificial **plait** or **gather** made in a dress *W.*; **furrow, channel, groove, trench, ditch** (*Cs.*); *ri-súl* lateral valley, ravine, hollow, *ri-súl-gyi groṅ-k̓yér* ravine as a haunt of evil spirits; *brag-sul* narrow ravine between rocks; *ka-sûl* the fluting in a column; *súl-čan* furrowed, having plaits or folds; *súl-ma* an angular, not round, vessel; *sul-mál* the third stomach of ruminating animals, the psalterium or book-tripe *Sch.*, *sul-máṅs Lt.*

སུས་ *sus* 1. instr. of *su.* — 2. *k̓yeu-sús Gyatch.* ༢༤, 13, also *Stg.?*

སེ་ *se* 1. *Ld.* inst. of *te* after s, e.g. **zós-se** — 2. num.: 118.

སེ་གོལ་ *se-gól* 1. **snapping** one's fingers. — 2. the time it takes to do this, i.e. **a very short time, a moment, a twinkling** *Cs.*, *se-gól-gyi sgra* the sound produced by snapping the fingers, *se-gól-gyi brda* a signal given by it *Cs.*; *se-gól γtóg-pa Mil.*, *byéd-pa Mil.*, *brdáb-pa Glr.* to snap one's fingers as a sign of contempt or indignation.

སེ་ཏྲང་ *se-trán* yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than **rág-ša* W.*

སེ་དུག་ *se-dúg* v. *se-šiṅ.*

སེ་དྲི་, གསེ་དྲི་ *se-drí, bse-drí* the disagreeable smell of the sweat of the arm-pits *Lt.*, *se-drí bsnám-pa* having that smell *Pth.*

སེ་ནམ་ *se-nam* vulgar for *bsód-snyoms*, **alms.**

སེ་སྤུར་ *se-spur Sch.* **dung-beetle.**

སེ་བ་, གསེ་བ་, བསེ་བ་ *sé-ba, γsé-ba, bsé-ba* 1. **rose-bush, rose-tree; rose;** *γser-mdog-sé-ba-me* (for *mé-tog*) *Lt.*, prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; whether the *se-rgód Med.* and the 'wild rose' of *Cs.* are identical, seems to be questionable; **se-ḍúm* C.* **hip, haw.** — *šiṅ-sé-ba* is mentioned as the food of the silk-worm *Glr.*, hence = *ó-se-šin.* — 3. thorn?

སེ་བོ་ *se-bo* **gray,** *skra se-bo* gray hair; *mgo se-bo* (resp. *dbu se-bo*) a gray-headed person. — In col. language many things which we call gray, are styled white.

སེ་འབྲུ་, སེའུ་ *se-bru, seu* (*C. *sen-ḍú*, W. *sem-rú**) **pomegranate.**

སེ་མོ་དོ་ *sé-mo-do* or *sé-mo-to Mil.* a kind of **ornament,** e.g. made of pearls.

སེ་སྨོག་ *se-móg C.* **the venereal disease;** *se-rmá* syphilitic ulcers *Sch.*

སེ་ཡབ་, བསེ་ཡབ་ *se-yáb, bse-yáb* **fig** *Med.*

སེ་ར་ *sé-ra*, n. of a large monastery near Lhasa.

སེ་རག་དུར་སྨན་ *se-rag-dur-smán* **carrot** *W.*

སེ་རིལ་ *se-rél* half open, **se-rél čúg-če** to open half (doors, lids, covers etc.) *W.*

སེ་ཤིང་, བསེ་ཤིང་ *sé-šiṅ, bsé-šiṅ Cs.*: 'a tree or shrub, good for hedges, *se-dúg* 1. poison contained in that shrub. 2. = *se-móg Cs.*

སེག་, སེག་སེག་ *seg, seg-ség* **obliquely, awry, sideways,** *ség-γčod-pa Cs.*, **ség-ḍhe-la ḍhá-wa* C.*, **ség-ḍe-la ḍé-če* W.* to cut off obliquely (opp. to **té-kaṅ-la** straight *C.*).

སེག་མ་ *seg-ma* **small stones, gravel** *W.*

སེང་ *seṅ* v. *γseṅ.*

སེང་གེ་ *séṅ-ge*, *W. *siṅ-gé**, **lion,** *séṅ-ge-mo* **lioness,** *séṅ-gei rál-pa* the mane of

a lion; *seṅ-gei k̔ri* **सिंहासन a throne** ('said to be so called from its being supported by golden lions' *Will.*); *seṅ-mgó* lion's head *Glr.*; *seṅ-γdoṅ-ma Sch.*, = *sī-ha-mu-ka* lion's face, **a goddess,** *Glr.; seṅ-prúg* a lion's whelp, *seṅ-tsáṅ* a lion's den.

སེང་ལྡང་ *seṅ-ldáṅ S.g*, *seṅ-ťsér Wdṅ.*, a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (*sdoṅ-ja*); its sap serves as an officinal drug, *Lt.*; acc. to *Schf.* खदिर *Acacia Catechu.*

སེང་པོ་, བསེང་པོ་ *séṅ-po, bséṅ-po* 1. **clean, white,** cf. *skya-séṅ*. — 2. *Sch.:* **thin, airy, transparent, not dense or tight,** *seṅ-séṅ* id. (*Sch.:* **open, free, roomy, spacious**); *skyé-bo seṅ-séṅ-por gyur* they became very thin, lean, pale people, **siṅ-síṅ-po, síngs-po* W.* id.; *seṅ-rás Sch.*, **siṅ-yol* W.* a thin curtain, thin cotton cloth.

སེང་བ་ *séṅ-ba*, pf. *bsaṅs*, fut. *bsaṅ, bseṅ,* **to lift up, to raise** what was hanging down or drooping *W.* **saṅ čo-če* or *taṅ-če** to lift up (the eyes, the hands, the dress etc.); *sku-k̔áms bséṅ-ba-la ̥byon* (his Reverence) goes to take some recreation *Mil.; k̔ams dúb-pa séṅ-ba* to refresh the wearied body *Mil.*; *k̔ams rmúgs-pa bséṅ-bai rluṅ-ṅád* bracing air; *skyo-bsáṅ-ba* to unbend the mind, to divert one's self; *skyo-séṅ-la ̥gró-ba* (resp. *̥byón-pa*) to take a walk, *séṅ-la mdzád-pa* to drive out, to take the air in a carriage *Pth.; mya-ṅán bsáṅs-te* consolatory, giving comfort *Pth.*

སེང་ཤིང་, སེང་ཤང་ *seṅ-šiṅ, seṅ-šáṅ* v. *γseg-šáṅ.*

སེད་ *sed* **a file,** **čag-sé** id., **šiṅ-sé** **a rasp.**

སེན་ཐབས་ *sen-ťábs Mil.?*

སེན་མོ་ *sén-mo*, resp. *p̔yag-sen* or *žabs-sén*, **nail** of a **finger** or toe; *sen-ťóg* **a gripe, pinch, nip, twitch**; a pinch (of snuff) *sén-mo ̥débs-pa, W.* **táb-če* or *gyáb-če** **to pinch, squeeze,** **sen-čus gyáb-če** to bore with the knuckles *W.; sen-tsám Sch.* as much as may be put on a finger-nail, a small quantity; *sen-žó* a white spot, such as will sometimes appear on the nails of the fingers.

སེབ་ *seb* v. *γseb.*

སེམ་, སེམས་ *sem,* usually *sems, Ssk.* सत्त्व, resp. ཐུགས་, **soul**; esp. as power of perception and volition, **mind**, cf. *yid* and *blo; sems na* the mind is disturbed, disordered *Mṅg.; sem ̥k̔rúgs-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem k̔óṅ-du* (or *k̔óṅs-su*) *čúd-pa* one very much grieved, deeply concerned; *sem čúṅ-ba* a timid mind, **sem ťsér-čan* W.* a compassionate disposition, **sem nyé-mo* W.* a friendly disposition; *sem γsó-ba B.*, **sem so táṅ-če* or *čúg-če* W.* **to console,** comfort, appease; the mind as imaginative faculty, intellectual power, *sem stór-ba* to lose one's senses *Do.;* **spirit,** *kun-γžii sem* the (eternal) spirit (opp. to *̥byúṅ-ba bžii lus* the material, perishable body) *Mil.*; *sém-kyi spyód-pa* intellectual power, mental faculties *Wdṅ.*; *dṅós-po ťams-čád ráṅ-gi sems yín-te* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sém-la ma soṅ* 'it did not enter his mind', he had no mind, did not like *W.*; *sems ̥gyur* (his) mind is changed, *sems sgyur-ba* to change one's mind, *μετανοεῖν*; *bzód-pai sems* patient indurance, fortitude, **constancy**; *γnod-sems* **malice**; *šes-ráb daṅ ldán-pai sems* **wisdom,** knowledge; *sems skyéd-pa*, c. genit., to suffer thoughts or inclinations to rise in one's mind, as e.g. *̥dod-čágs-kyi* libidinous (thoughts), frq.; also: to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: *sems smád-pa* to humble one's self (*mi žig-la* before a person); also: *bdág-gi séms-la smad* he blamed, scolded, himself *Dzl.* ༢༥, 3, cf. *lus.*

Comp. *séms-mk̔an* **intelligent, sensible,** *séms-mk̔an mi γčig kyaṅ ma byuṅ* not one sensible person was present *Glr.*— *sems-̥k̔rál* a mind afflicted, painfully agitated *Sch.* — *sems-čan* animated being, **man, animal,** very frq.; *séms-čan daṅ ldán-pa* being with child, pregnant; *sems-čan-dmyál-ba* = *dmyál-ba*·

— *sems-nyid Glr., Thgy.*, 'the very soul', but this is often nearly the same as 'spirit', and in the language of the N. T. it may fitly be used for πνεῦμα, and *tugs-nyid* for πνεῦμα ἅγιον, Holy Spirit. — *sems-rtén* **keepsake, token** *Pth.* and col. — *sems-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *sems-bdé* **cheerful, merry** *Mil.* — *sems-nád* **heart-grief, affliction**, *séms-kyi nád-du če* he has much heart-grief *Glr.* — *sems-dpá* a brave mind; *byań-čub-sems-dpá* v. *byań-čúb*; *sems-dpa-čén-po*, महासत्त्व, a frq. apposition to it. — *séms-tsam* a mere thought, idea *Was.* (134), *séms-tsam-pa* (*Cs.*: योगाचार्य) a mystic *Köpp.* II, 25. — *sems-tsér* **fatigue, weariness, disgust** *Sch.*

སེམ(ས)་པ་ *sém(s)-pa*, pf. *sems, bsams*, fut. *bsam*, imp. *som*, *W.* **sám-če**, **to think**, *ₒdi snyám-du séms-so* or *bsáms-so* he thought as follows, he had the following thoughts; *lóg-par sém-pa* to think ill (of a person) *Dzl.*; **to meditate, muse, ponder**, *sém-bžin-du* absorbed in meditation, lost in thought *Dzl.*, *mi-dgá-bar sém-šiń* immersed in melancholy thoughts *Dzl.*; in *C.* **sém-žin-du** signifies at the present time: knowingly, wilfully, purposely, = *šes bžin-du*; *šín-tu soms šig* think over it seriously! *Dzl.*; **to think of**, c. accus., *gráń-bai ɣnas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *ráń-gi yúl-la ma bsám-par* forgetful of home, forgetting one's native soil *Glr.*, *yí-ge ₒdí-la ma bsám-par* disregarding this contract *Glr.*; also with termin.: *ɣžán-du ma sems šig* do not think of anybody else; **to intend, purpose, have in view**, e.g. *ɣnód-par byá-bar* to do harm *Dzl.*; construed in the same manner, it also signifies: **to fancy, imagine** *Do.*; with *dań ₒdrá-bar* and similar expressions: **to hold, think, consider, to take for, to look upon as**; *da ₒkór-bai nyes-dmigs bsám-šes-na* (for *bsám-žiń*) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) *Mil.* (yet cf. *bsám-šes* in *bsám-pa*). Sometimes it denotes only an act of memory, a remembering: *lhá-čos tos-bsam-byéd-pa-rnams* those who have heard and kept in their memory the religion of Buddha, (who remember the words even without understanding them) *Mil.* Cf. *bsám-pa.*

སེའུ་ *seu* 1. **a little tooth** *Lt.* — 2. **pomegranate.**

སེར་, སེར་རུ་ *ser, sér-ru* corruption, putrefaction? **már-la sér-ru gyab** *C.* the butter turns yellow and rancid, *sér-čan* **rancid** *S.g.*

སེར་ཀ་ *sér-ka, sér-ḱa, sér-ga* 1. **a cleft, slit, fissure, crevice, gap**, *brag-sér* chasm or cleft in a rock; *rgya-sér* a large gap, cleft, chasm; *sér-ka súb-pa* to close, stop up a hole *Pth.* — 2. v. *sér-po.*

སེར་སྐྱ་ *ser-skyá* **Lamas and laymen**, **ser-kyá kun ₒdúm-ma ǰhé-pa** a promiscuous convention, parish council *C.* — 2. v. *skyá-bo.*

སེར་ཁྱིམ་པ་ *sér-ḱyim-pa* a sect of Lamas = *dbón-po.*

སེར་ག་མ་ *sér-ga-ma Sch.* turmeric, *Curcuma.*

སེར་ཆེ་ *ser-čé Lt.* a yellow aquatic flower; **ser-čen** *W. Saxifraga flagellaris.*

སེར་སྣ་ *sér-sna* **avarice**, frq.; *sér-sna byéd-pa* to be avaricious *Dzl.*

སེར་པོ་ *sér-po* **yellow**; *ser-ₒṕréń* clerical procession, parade *Mil.nt.*

སེར་བ་ *sér-ba* **hail**; *ser-ḱrál* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

སེར་བུ་ *sér-bu* v. *bsér-bu.*

སེར་མོ་ *sér-mo* 1. *C.* col. **finger.** — 2. *W.* six-rowed barley, **late barley.** — *sér-mo-ba* the Lamas *Sch.*

སེལ་ *sel* 1. **discord, dissension**, *nań-sél* domestic dispute. — 2. a kind of **incantation**, like *brtad*, *sel ₒǰúg-pa* to exorcise, to make use of conjurations or incantations *Mil.*

སེལ་བ་ *sel-ba*, pf., fut. *bsal*, imp. *sol*, **to remove**, esp. impurities, hence **to cleanse; to pick, pick off; to blot out, cross out**, *bú-lon* a debt; **to clear**, **lam sál-če** *W.* to make a path or road; very frq. fig.: **to remove**, to remedy (an evil), to cure (a disease), to repair (a damage), to redress grievances), to dispel (darkness) etc.

སོ་ *so*, I. sbst. 1. resp. *ṫsems*, **tooth**, *stéṅ-so*, *yá-so* upper tooth; *˷óg-so, má-so* lower tooth; *mdún-so Sch. ẏčád-so, Stg. so-drúṅ* fore-tooth, front-tooth; *sbúbs-so, grám-so, ráṅ-ṫag-so Sch. ldán-so* cheek-tooth, molar-tooth, grinder, *mčé-so Cs*, **čód-ten-so** *W.* eye-tooth, corner-tooth, canine-tooth. — 2. **tooth** of a saw, wheel, comb. — 3. **edge** of a knife.

II. sbst. for *sa*, in conjunction with certain words, e.g. *ṅan-sor skye-ba* to be born in an inferior place *Mil.*; v. also *ráṅ-so, sór-bžag-pa, ˳ḱrúl-so.*

III. sbst. **joy** (?), *so bsod-pa* id. *Cs.* and *Lex.*; cf. *ṅó-so.*

IV. sbst., also *bso*, **look-out, guard, spying,** *so byéd-pa* to spy, to look out; *só-ḱuṅ* peep-hole; *só-pa* keeper, guard, watchman, spy, emissary, *zas nor bdúd-kyi só-pa yin* money and dainties are the devil's emissaries *Mil.*; *mé-bso* a guard or watch kept by several persons round a fire; *só-sgra* 1. watchword, = *sgar-miṅ.* 2. v. comp.

V. grammatical termination: **tén - so** provinc. for *rtén-no C.*, also *Glr.*

VI. num. for *súm-ču* in the abbreviated numbers 31—39.

VII. num.: 148.

Comp. *so-grí* a saw. — *só-sgra* the whistling through the teeth, in the magic performances of the Bonpo, *só-sgra ˳débs-pa Glr.* — *so-čág* a broken tooth. — *so-drég* tartar? *Med.* — *so-búd* a tooth that has come out. — *so-máṅ* comb. — *so-žó* a small white spot on a tooth, cf. *sén-žo.* — *so-zéd* **tooth-brush.** — *so-šíṅ* **toothpick.** — *so-srúb* gap in the teeth *Sch.*

སོ་ག་ *só-ga* = *sós-ka.*

སོ་ཚ་ *só-ča* n. of an emetic *Med.*

སོ་ནམ(ས) *so-nám(s)* **agriculture, husbandry,** *so-náms byéd-pa* to till the ground, to practise agriculture, farming, *sgrúb-pa, ˳bád-pa* id., *so-nám-pa Cs.* husbandman, farmer.

སོ་པ་ *só-pa* v. *so* IV.

སོ་པ་རི་ *só-pa-ri Cs.* a kind of berry, beneficial to the teeth.

སོ་ཕག་ *so-ṗág* **brick, tile;** also collective noun, brickwork, tiling.

སོ་བ་ *só-ba* coarse, thick-shelled **barley,** used for fodder.

སོ་བྱ་ *só-bya* an aquatic bird *S.g.*

སོ་མ་ *só-ma* 1. sbst. *Ssk.* (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): **hemp,** also *ẏtsó-ma, btsó-ma; so-ma-rá-dza* id., *so-ma-rá-dzai ras* **hemp-linen** *Schr.*, *so-ma-rá-dzai ṫág-pa* **hempen rope** *Pth.* — 2. adj. **new, fresh,** esp. *W.* **só-me ṅáṅ-na zer gos** this ought to have been mentioned directly (when it was still fresh in every body's memory).

སོ་ཚིས་, སོ་ཚིགས་ *so-ṫsís, so-ṫsigs* **house-keeping,** management of domestic concerns, **husbandry,** cf. *so-nam* agriculture.

སོ་ལུག་ *so-lug* **lees** of liquors, yeast of beer *Sch.*

སོ་ལོག་ *so-log* **high-road, causeway** *W.*

སོ་སོ་ *so-só* distinct, separate, singly, individually, *zas so-sói lág-tu ˷óṅs-so* the victuals came into the hands of the individual persons *Dzl.*; *so-só-nas* adv. frq.: *so-só-nas snod bzéd-de* 'singulatim', each for himself, holding forth his vessel *Dzl.*; **various** e.g. **na so-só** *W.* for *sna-ṫsogs* of *B.*; **diverse, different** *sám-pa so-só* different opinions, a dissension; **separate, distinct,** *so-só byéd-pa, W.* **so-só čó-če** to separate, disjoin, divide, *so-sór bžág-pa, W.* **so-só bór-če** to set, put, lay apart. — *so-soi skye-bo*, पृथग्जन, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: **a layman,** and as to his spiritual condition: a man in his natural state, one not yet enlightened (like ψυχικός I Cor. 2, 14, though on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks. — *so-só(s)-ṫar-pa, so-ṫár,* प्रतिमोच,

liberation, **deliverance**, *so-só-tar-pai mdo* the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

སོ་སོ་ཚ་ *so-so-čá* a medicinal herb, an emetic *Wdṅ.*

སོག་ *sog* 1. v. *sob.* — 2. for **srog** *Ü.*

སོག་པ་ *sóg-pa* 1. sbst, also *sógs-pa*, **shoulder-blade**, scapula, *sóg-pai mé-loṅ* the flat part of it, *sog-yu* the narrow extremity of it; *sog-mó ˳débs-pa* (v. *mo* III.) to divine from the shoulder-blade; *sog-lhú* shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. vb. (also: *ɣsóg-pa, bsóg-pa, sógs-pa*) pf. (*b*)*ags*, fut. *bsag*, imp. *sogs, bsag*, *W.* **ság-će**, **to gather, heap up, hoard up**, *ṗral sog-˳ǰog-méd-pa* without having collected and deposited the daily requisites, the things wanted every day *Mil.*, *bsód-nams sóg-pa Mil.*, *ṫsogs sóg-pa* frq. to collect, to hoard up merits of virtue, *las-ṅán sóg-pa* to heap up sins; *ɣsog-ldáṅ* morbid matter consisting in too great an accumulation of humours, ni f., *Med.; dmág-gi dpuṅ sóg-pa* to collect an army *Dzl.;* **to assemble**, children *Glr.;* hence **sag(s)** *W.* **all** (of them), **lug sag tsam** how many sheep are there in all?

སོག་པོ་ *sóg-po* **a Mongol** *Glr.*, *sóg-mo* a Mongol woman, *sog-ṗrúg* Mongol child, Mongol boy, *sog-čás* Mongol dress or fashion of dress, *sog-rta* Mongol horse.

སོག་མ་ *sóg-ma* **blade, stalk; straw**; *sog-˳bru Sch.* green corn that begins to sprout; *sog-ṫsigs* a knot on a stalk *Cs.*; *sog-sbúr* a small blade of straw, chaff *Pth.*; *sóg-mai ˳bú-la* a shoe of straw; *sog-rú, sog-rúm, sog-ldúm* stubbles.

སོག་ལེ་ *sóg-le B., C.,* **čad-sóg, gya-sóg** *W.* **a saw**, *sóg-les ɣčód-pa B.* to saw to pieces, **gya-sóg šrúl-će** *W.* to saw; *sog-le-ḱa* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdṅ.*

སོགས་ *sogs* **and so forth, and the like**, mostly preceded by *la: mí-la sógs-pai srog-čágs homo et cetera animantia*, prop. the beings in addition to man; *ba-dán-la sógs-pas brgyán-te* decorated with little flags and the like; less frq.: *la sógs-te*, inst. of which always *la-sógs-pa* or *pai* may be used; often *sogs* alone, also in prose; after (*la*) *sógs*(*-pa*) usually a comma is to be supplied, and the words following are to be considered as an apposition: *yi-ge rtsís-la sógs-pa rig-pai ɣnas lṅa* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *ɣser sogs* gold and the other, viz. metals, *Glr.; tsa sogs ɣsum* the three *tsa*-sounds, *tsa, ṫsa* and *dza Gram.*

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as *la* is now read together with *sógs-pa*, and often also the dot separating the syllables is omitted.

སོང་ *soṅ* perf. and imp. of *˳gró-ba* to go, 1. **I went, I have** (thou hast etc.) **gone**, v. *˳gro-ba* 1 and 2, e.g. *der soṅ ɣód-pas* when he had gone thither *Pth.*, *soṅ-sóṅ-ba-las* going on continually, *Dzl.*, continuing to do a thing *Dzl.*; *sóṅ-ba yin* it is gone, it is no longer extant *Mil.; dbáṅ-du soṅ* (he or it) came into the power of... *S.g.*; *da sdíg-pa-la sóṅ-na Thgy.* if we now go on to (the topic of sins) *W.:* **da-rúṅ ṅa ma soṅ** it is not yet past five o'clock; *'*í-ne sóṅ-pa 'a tsúg-pa** from here (adverbially, like *bzúṅs-te*) to that place *Ld.*; imp.: **dí-ru ma dug! soṅ!** do not stand here! walk on! — 2. **became, turned** etc. *ḱyí-mo žig-tu soṅ* she became a bitch, was changed into a bitch *Mil.*, *dkár-por soṅ* it turned white *Glr.*, **doṅ nág-po soṅ** *W.* his face grew dark; **bi-gáṅ soṅ** *W.* a hole has been made, it got a hole; **gyál-se ḱa-čúd sóṅ-ne** as she got a taste for the town *W.;* **nod ču gaṅ soṅ** the vessel was already full of water (when I came) *W.* — **soṅ-ṫó** *W.* account of expenses.

སོད་པ་ *sód-pa* 1. *C.* **to wake, rouse.** — 2. sometimes for *ɣsód-pa.*

སོན་ *son* rarely for *soṅ*; frq. only in *nár-son-pa*, v. *na.*

སོན་པ་ *són-pa* 1. v. *son.* — 2. v. *ɣsón-pa, ɣsón-po.*

སོབ་ *sob* 1. also *sog, ɣsob, ɣsog,* **null, void, vain, empty, bad in its quality, not durable.** — 2. also *ɣsob* something **stuffed** (as a chair), *nán-sob, ḱón-sob, ḱóg-sob Wdṅ.* prob. id.; *sob-stán* **cushion, bolster, mattress,** *pags-sób* the stuffed skin of an animal, *seṅ(-gei) sób* the stuffed skin of a lion *Pth.*

སོམ་ *som* 1. also *ɣsom, sóm-śiṅ* **fir-tree, pine-tree.** — 2. also *soms,* imp. of *sém-pa.*

སོར་ *sor* 1. also *ɣsor,* **gimlet,** *rús-pa ₒbúgs-pai sor S.g.* prob. a sort of **trephine.** — 2. v. *sór-mo.* — 3. v. *sar, sor bžag-pa* to put in its place (*Sch.* also: 'quite the same'?); *rán-sor* v. *raṅ* compounds. — 4. (cognate to *só-ma?*) *sor čúd-pa* (*Sch. ₒjud-pa*) **to restore, renew,** e.g. exhausted strength *Dzl.*, the doctrine of Buddha *Pth.* — 5. term. of *so.*

སོར་མོ་ *sór-mo,* resp. *p̓yag-sór Mil., žabs-sór,* 1. **finger, toe;** *sor-ɣdúb* finger-ring, *sor-ṫsígs* the joint of a finger. — 2. **inch,** *sor-bží-pa* four-inched.

སོལ་བ་ *sól-ba* **coal,** esp. charcoal, = *sol-nág; sól-bai me* coal-fire *Lt.*; **sol-mé* W.* live coal, burning coal.

སོལ་པོ་ *sól-po* resp. **friendly, kind, affable** *C., W.*

སོས་ *sos* 1. inst. of *so, sos btáb-pa* **to bite,** *Sch.* also **to backbite,** to calumniate. — 2. v. *ɣsó-ba* and *ₒṫsó-ba.*

སོས་ཀ་, སོ་ག་ *sós-ka, só-ga,* 1. in Tibet: **spring,** = *dpyid, Mil.* — 2. in India: **the hot season,** from about the middle of April till the middle of June.

སོས་དལ་ *sós-dál or sos-bsdal Sch.*: **slow.**

སོས་ཟིན་ *sos-zín* disease of the membrum virile, in five forms (prob. different stages of gonorrhea) *Mṅg.*

སྲ་བ་ *srá-ba* 1. adj., also *srá-bo* and *srá-mo Cs.*, col. **srán-te** (cf. *srán-pa*), **hard, solid, compact, firm,** and abstract noun: **solidity, hardness, compactness,** of wood, meat etc., and often fig.: *ɣžu-srán* a bow difficult to be bent *S.g.*, *rgas-srá* hearty vigorous old age *S.g.*; *mṫson ḱar sra* proof against cut and thrust, also: proof against malicious words *Mil.* — *sra-brkyaṅ,* कठिनास्तर, the coarse blanket of a monk. — *sa-rtsí* **varnish.** — 2. vb. *W.*, **to empty.**

སྲང་ *sraṅ* I. (cf. *sróṅ-ba*) 1. **pair of scales, balance** *B.*, *sráṅ-la ₒdégs-pa Cs., ɣžál-ba, ṫsád-pa Sch., sráṅ-ba Sp.* to weigh, to balance. — 2. **steel-yard,** **sraṅ tág-če** to hold the steel-yard, in weighing. — 3. **weight,** in a general sense, *bre-sráṅ* weight and measure, *rgya-sráṅ* Chinese weights *Cs.* — 4. **an ounce,** *sraṅ gáṅ* one ounce, *sraṅ do* two ounces, *sman sráṅ* ༢༢, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* ༤༢, 3. — *sráṅ-ča Sch.* balance and what belongs to it. — *sraṅ-mdá* scale-beam or lever of a pair of scales *Sch.* — *sraṅ-p̓ór* scale. — *sraṅ-ṫsád Cs.* weight. — *sráṅ-ba* vb. v. above.

II. **street,** *lam-sráṅ* id.; *sraṅ-yár Sch.*: tortuous path, labyrinth (?). — *rgya-sráṅ* street, lane *Glr.*; *rgyu-sráṅ* the road which a person habitually walks.

སྲན་བུ་ *srán-bu* **thread, yarn,** *ₒḱál-ba, sgríl-ba.*

སྲད་མ་ *srád-ma* v. *srán-ma.*

སྲན་པ་ *srán-pa* (cf. *srá-ba*) *Cs.*: pf. fut. *bsran,* imp. *sron,* W. **śrán-če** **to suffer, bear** (with patience), **endure, to be hardened** *W.* frq., **śrán-ṫub-ḱan* or *śrán-ṫeg-ḱan** one that can endure much; **ḱyod śran gos* Ld.* you must hold out, you must stand it; in *B. sran ₒdzugs-pa* is used in the same sense; **ḱyág-śran-čan** hardened, accustomed to frost, **dúg-śran-čan** inured to hardships *W.* — **śrán-te** col. frq. adj.: 1. = *srá-ba* (opp. to *lhód-po* and *ₒból-mo*) **hard, firm, durable, rigid, strict.** 2. fig. **hard, severe, bitter.** — *sdug-srán* hardiness *Mil.*; *sran-čé-ba* = *srán-ṫub-mḱan. Cs.*: *srán-pa* sbst. hardship, severe distress or toil, *srán-par* toilsomely, rigorously, *srán-pa-po* one that hardens himself (?).

སྲན་མ་, སྲད་མ་ *srán-ma, srád-ma* 1. **pease, beans, lentils,** *Cs.* mentions also *srad-dkár, srad-nág* and *srad-sṅón,* also *mḱal-srán,* in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-srán*); *rgya-srán* (*Cs. mon-srán*) was the name the

natives were inclined to give to our European bean. — *sran-ṕuṅ* a heap of pease, *sran-ṕub* pease-straw, *sran-ṗyé* flour of pease, *sran-mé* blossom of pease. — 2. **grain**, like *rdóg-po*, e.g. of Indian corn; even *lčágs-kyi sran-čuṅ Wdṅ.* grains of shot(?).

སྲབ་ *srab* **bridle**, *rtai*; *srab sga stan ťsáṅ-po* a complete riding-gear; **śrab čúg-če* W.* **to bridle, to bit** (a horse), **śrab gyúr-če** **to govern, to rein** (a horse) *srab-skyógs Cs.* **the reins**, — *srab-lčags Cs.* **the bit.** — *srab-mťúr Sch.* **the halter.** — *srab-mdá Stg., Ld.: *śram-dá** **reins.**

སྲབ་པ་ *sráb-pa B., *sráb-mo* W.* **thin, tender, fine**, e.g. skin *Dzl.*, cloth, leather, paper, clouds; **shallow, loose,** not close; *srab-mťíl Sch.* inner sole, welt; *srab-mťúg* thickness, dimension.

སྲབ་སྲིབ་ *srab-srib Cs.* **dark, obscure.**

སྲམ་ *sram*, उद्र 1. **otter**, the flesh of which is considered very nourishing, the liver is used as a remedy for strangury *S.g.*, but encountering this animal is regarded as an evil omen *S.g.*; *ču-sram* id.? (*Cs.* beaver?) *nyá-sram Mil.*, either the same, or: fishes and otters; *brag-srám* rock-otter? sable? **ka-lon-śram* W.* prob. **sable**; it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. **otter-skin, sable-skin.**

སྲར་ *srar* adv. *Sch.*: **severely, rigorously.**

སྲས་(པོ་) *sras(-po)* resp. for *bu*, **son, child,** *dpon-srás, rgyal-srás* son of the sovereign, a prince; *rgyal-srás* also: son of Buddha, a Buddha; *lha(i) sras(-po)* 1. son of a god *Dzl.* 2. a prince; *ťugs-srás* spiritual son or daughter *Mil.*; in this sense *sras* may be applied to females: *saṅs-rgyás-kyi sras dág-pao* she has become a spotless child of Buddha *Dzl.* — *srás-bu* = *sras.* — *srás-mo* **daughter, young lady, princess.** — *sras-ťsáb Cs.* adopted child.

སྲི་ *sri* 1. a species of **devil** or **demon**, devouring esp. children, **a vampire**, also *sri-ṅán Schl., čúṅ-sri Glr., ṕúṅ-sri Mil.* a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *más-kyi sri*; *sri laṅ* a devil rises from below; *sri nón-pa B., *nán-če* W.* to lay, suppress a devil.

སྲི་བ་ *sri-ba* I. pf. *bsris*, fut. *bsri*, 1. **to retain**, e.g. *bśáṅ-ba, γčin* constipation, strangury. — 2. **to be parsimonious, niggardly**, esp. with *nor; sba-sri-méd-par γnáṅ-ba Mil.* to give unsparingly, to bestow very liberally; **śri-śes-k̔an* W.* parsimonious.

II. *W.* **to wind, to wrap round,** for *dkri-ba.*

སྲི་ཞུ་ *sri-žu*, less frq. *sríd-žu*, **respect, reverence, deference**, *sri-žu-pa, srí-žu-mk̔an* one paying his regards, his respects, showing deference.

སྲིང་བ་ *sriṅ-ba* pf. *bsriṅs*, fus. *bsriṅ* 1. (cognate to *riṅ-ba*) **to extend, stretch, stretch out**, the arm, **to hand, reach**, **de dul soṅ, ṅá-la śriṅ toṅ** it has fallen down, hand it to me *W.*; **to fling far away** *C.* — 2. **to postpone, put off**, *ˏči-bai ťse Glr.* the term of death; **to prolong**, *ťse* life *S.g.*; **to wait, to tarry**, **'á-ťsig śriṅ* Lh.* wait a little, **dag-sa yoṅ-ṅa ťsa-big śriṅ-te yoṅ?** shall (I, you, he etc.) come directly or after a while? *Ld.*; **nam dir śríṅ-če ča dug?** how long shall you stay here? *W.* — 3. **to send** (*skúr-ba Lex.*) *ṕrin, yo-byád Sch.* — 4. *skyéd-sriṅ-ba* **to bring up, train up, to rear** *Glr.*

སྲིང་མོ་ *sriṅ-mo* **sister** (of a male person, cf. *miṅ-po*) *bu-sriṅ, miṅ-sriṅ*, resp. *lčam-sriṅ* brother and sister, cousins.

སྲིད་ *srid* 1. **length, extension**, *ṕug srid-du k̔ru-bčo-brgyád-pa* a cavern 18 cubits long *Tar.*; more frq. with regard to time: *ˏdi* or *de-srid(-kyi bar)-du* (for) so long (a time), *či-srid-du*, also *či-srid-de*, how long (a time)? also: as long as; when followed by *yaṅ*: be it ever so long (in this case *ǰi* would be more correct); also *srid-par*, or *srid* alone, for *srid-du.* — 2. **dominion, government**, *srid-la ma ˏčám-pas* falling out with one another about the government *Glr.*, esp. *rgyal-srid, dbaṅ-srid* id.; *srid byéd-pa* to reign, to govern, *srid ˏťsó-ba* id. *Dzl.*; *ˏdi γnyis-kyi srid gaṅ yód-rnams ṕrog* he

seized upon their territorial shares *Glr.; bla-srid Cs.* a Lama's dominion. — *sde-srid* **province;** *čos-srid* clerical government, ecclesiastical dominion. — 3. **ruler, commander, regent, reigning prince;** so also in the compounds just mentioned.

སྲིད་པ་ *srid-pa* I. vb., 1. to be, to exist (?). — 2. **to be possible,** often preceded by *yaṅ; skyé-ba daṅ ˳ǰig-pa kún-la srid-na* since springing up and passing away is the lot of all men *Dzl.; p̔án-pa žig srid* healing is possible *Pth.; ˳dí-las sla yaṅ srid* it might be easier (for me) then than now *Dzl.; de-bžín-du bden srid snyám-nas* thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in *pa: de yin-pa-aṅ srid* after all it might be this man, it might be he *Mil.; ˳dir ˳óṅ-ba mi srid-do, bód-du brós-pa srid* he will scarcely come back, he will have escaped to Tibet *Glr.;* sometimes with the root of the verb: *yoṅ mi srid Mil.; bdag t̔ar kyaṅ srid-kyis* as it is a possible case, that we might be released *Dzl.; ma srid čig* about the same as: God forbid! by no means! In *W.* nearly = **to be obliged:** **k̔yer-wa-la šrid** now it will be my lot, now I shall be obliged, to carry (twice as much), **šád-če-la šrid* (B.: bab* or *t̔ug)* he deserves death, he must die.

II. sbst. भुवन 1. **existence,** state of being, **life,** *srid-pa ɣžan nyáms-su myóṅ-ba* to experience, to pass through, other periods of existence *Wdṅ., srid p̔yí-ma Sch.:* the future period of life, of existence. — 2. things existing, **the world,** *srid(-pa) ɣsum* the three worlds, *srid-pai ˳k̔ór-lo Cs.:* the revolving system (the world's cycle); *srid-pai mts̔o* the ocean of existence, *srid-pai ču-klúṅ čén-po* the stream of existence *Mil.;* also a single **being,** commonly however *srid-pa-pa; bár-doi srid-pa, bár-srid-pa Thgy., bár-ma-doi srid-pa-pa Stg.* the beings in the Bardo, v. *bár-do.* — The meaning of *srid* in *srid-pai bar-do,* and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

སྲིན་ཀླད་ *srin-klád Sch.:* a sort of **flint-stone.**

སྲིན་གླང་ *srin-gláṅ Lt.? W. *srin-gláṅ-čan** having the staggers (of horses); being mad.

སྲིན་པོ་ *srin-po, Ssk.* राक्षस, fem. *srin-mo,* **demons,** figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to ensnare and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or emanated from, Avalokitēshvara) and of a Tibetan Srinmo. *brág-srin* rock-Srinpo or Srinmo; *˳dre-srin* goblins and Srinpos; *čú-srin* v. the following article.

སྲིན་བུ་ *srin-bu,* = *˳bu,* **insect, worm, vermin;** *srin-bu pád-ma (srin-pa Sik.)* **leech,** *srin-bu me-˳k̔yér* **glow-worm;** *rgyu-srin, k̔oṅ-srin* **intestinal worm;** *p̔yi-srin* vermin living on the skin *Lt.; dár-srin* **silk-worm;** *srin-bál* acc. to *Wdṅ.* = *rás-bál* **cotton,** *Sch., Schr.:* **flock-silk;** raw silk; *srin-byá* nocturnal bird, **owl** etc. *Lt.; srin-t̔ór* **small ulcer** or tumour; *srin-šiṅ Med., Sch.:* **mulberry-tree;** *ču-srin* a monster living in the water.

སྲིན་ལག་ *srin-lág* **the ring-finger.**

སྲིབ(ས)་ *srib(s)* 1. **darkness, gloom, night.** — 2. **shady side, north side** of a mountain. — *srib-pa* vb., to grow dark or dusky, *C.: *sa šrib soṅ** night has begun.

སྲིའུ་ནག་ *sriu-nág* **mulberry-tree.**

སྲིལ་ *sril Sch.* **silk-worm.**

སྲུ་ *sru Glr., srú-mo Lex.* and *C.* mother's sister, **aunt.**

སྲུག་པ་ *srúg-pa, W.* for *sprúg-pa, srúb-pa* and *dkrúg-pa:* 1. **to shake, to shake out.** — 2. **to stir, stir up, twirl.** — 3. **to shake,** to make to totter.

སྲུང་བ་ *srúṅ-ba* I. vb., pf. *(b)sruṅs,* fut. *bsruṅ,* imp. *(b)sruṅ(s), Ssk.* रक्ष, 1. **to watch, to keep guard** intrs.; but gen. trans., i.e. **to watch, to keep, to guard, to keep in custody,** *k̔yim* the house *Dzl.;* **to save from, to pro-**

tect, to shelter, e.g. *lus*, the body, but also: **to keep** unpolluted, pure, chaste; *bdag srúṅ-ba* to guard one's self, in a special sense: to live as a *bdag-srúṅ*, as a hermit *Dzl.*; **to preserve,** *bdag ɣnód-pa ťams-čád-las sruṅs šig* may I be preserved from every harm! *Do.*; with *la: bdág-la srúṅ-du ɣsol* I pray to preserve, to protect me *Do.* — 2. **to beware of, to guard against,** *lus daṅ ṅág-gi nyés-pa Dzl.*, = *lus daṅ ṅag srúṅ-ba* (v. above no. 1) *Dzl.* — 3. **to keep, to observe faithfully,** a promise, laws; *bká-sruṅ-mk̒an* **obedient, faithful, trustworthy.** — 4. **to hinder,** forbid, prohibit, *rígs-kyis, bdág-pos, čós-kyis sruṅ* it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general *Thgy.*; **to prevent, to be a preservative** or **preventive** *S.g.* — 5. **to wait,** = *sríṅ-ba*, e.g. **žag nyi** for two days *W.*

II. sbst. 1. **the keeping, guarding, the heed, guard.** — 2. the person or the thing keeping, guarding, esp. **amulet, preventive, preservative,** *btágs-pa* to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. *sruṅ-skúd, -ₒk̒ór* or *-mdúd* an amulet consisting of threads. — *srúṅ-mk̒an* **keeper, guardian, watchman,** **ťsán-la šrúṅ-k̒an** *W.* (night-) watchman; *srúṅ-pa B.* = *srúṅ-mk̒an*, *bzá-šiṅ-ra-ba srúṅ-pa* keeper of a fruit-garden *Dzl.*; *srúṅ-po Cs.* = *srúṅ-mk̒an*; *srúṅ-ma B.* id., *dmyal-bai sruṅ-ma* guardian of the infernal regions frq. *Dzl.*; *čós-skyoṅ-bai srúṅ-ma ťams-čád* all the tutelar gods of religion *Mil.*; collectively: body of watchmen, *lhá-rnams-kyi srúṅ-ma dáṅ-po* the first corps of watchmen of the gods, the Nāga; *rgyál-poi srúṅ-mai mi* the men of the king's body-guard *Stg.* — *srúṅ-sems* the taking heed, being cautious.

སྲུན་པ་, བསྲུན་པ་ *srún-pa, bsrún-pa*, **calm, soft, mild,** and: **mildness, gentleness, meekness;** *srún-po* adj. = *srún-pa*, esp. of horses: **quiet, tame;** *šín-tu mi-bsrún-žiṅ* very **malicious, malignant,** of demons *Mil.*

སྲུབ་ *srub* v. *srus.*

སྲུབ་པ་ *srúb-pa*, pf. imp. *(b)srubs*, fut. *bsrub*, 1. **to stir, stir up, stir about,** *žo srúb-pa* to churn, to make butter. — 2. **to rummage, to rake up, to stir, to turn over.** — 3. **to rub,** two pieces of wood against each other *Wdṅ.* — **šrub-šiṅ** *C.* 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

སྲུབས་ *srubs* 1. **a cleft, slit, gap, fissure,** *brag-srúbs* chasm or cleft in a rock, smaller than *sér-ka Mil.*; **intermediate space, interval,** interstice; **rent** in a dress; **disunion, separation; wound** *Lt.*; *srubs ₒbye Lt., srubs ₒťor Sch.* a severing, a wound has been made; *srubs ɣtór-ba* to rend asunder, to tear *Sch.* **ťsem-šrúb dól-če** *W.* to rip, to cut open a seam. — 2. seam? — 3. *W.* col. for *srus.*

སྲུམ་ *srum* resp. for **meat,** flesh of animals used as food, *srum-k̒óg* an animal slaughtered and cut up, for a person of quality.

སྲུལ་པོ་ *srúl-po* 1. **evil demon, malignant spirit** *Mil.*; *lús-srul-po Lex.* **sorcerer.** — 2. **putrid, rotten** *Cs.*

སྲུལ་བ་ *srúl-ba*, pf. and fut. *bsrul*, I. **to be corrupted, decomposed,** of the humours of the body *Wdṅ.*

II. *W.* **šrúl-če, = šrúg-če** 1. **to stir,** **ťúg-pa** the soup, **to mix and stir,** **čú-la p̒e** flour with water. — 2. **to shove, to move,** to and fro, **p̒ág-te šrúl-če** to plane, **čad-sóg šrul-če** to saw. — 3. **ťa šrul-če** to put a horse to a gallop?

སྲུས་ *srus*, *W.* also **šrub**, **unripe ears** of wheat etc. **šrub nyé-če** *W.* to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; *ₒbrás-kyi srus* a shelled grain of rice.

སྲུས་པ་ *srús-pa Sch.* **to thicken, to become more consistent,** by evaporation, by boiling.

སྲེ་ད་ *sré-da Wdṅ.*, *sred S.g.*, a species of corn (?).

སྲེ་ནག་ *sre-nág Lex.* **soot;** *W.* **šre-móg**.

སྲེ་བ་ *sré-ba* I. sbst. a certain shrub *Cs.*

II. vb., pf. *bsres*, fut. *bsre*, imp. (*b*)*sres*, trans. to *ₒdré-ba* 1. **to mix with, to mingle, to admix**, *már-la sré-ba* to mix with butter *Lt.*, *čaṅ ču sre-ba* to mix beer with water *Med.*; *dreu sré-ba* to breed mules; *bsrés-pa* mixed up, **confused**, of a narration *Tar.*; fig. *ḱa* or *lus sré-ba* to communicate with another, i.e. to live, to eat, drink, smoke with a person *Do.; skyid sdug sré-ba* to share pleasure and pain, joy and sorrow *Glr.*; *W.*, like **žé-če**, **to exchange for**: **zan daṅ šrog** to risk one's life for a subsistence. — 2. **to add; to add up**, cast up, sum up *Wdk.*, **nyī daṅ nyī šre ži** 2 and 2 make 4 *W.*

སྲེ་མོག *sre-móg* v. *sre-nág*.

སྲེ་མོང་ *sre-móṅ* **weasel**, prob. = **la-ḱyi-mo* W.; sré-mo Lex.*

སྲེ་ལོང་ *sre-lóṅ* 1. *Sch.*: the sinew above the heel. — 2 n. of a medicine?

སྲེག་པ་ *srég-pa* I. sbst. (*W. *šrag-pa**) **partridge.**

II. vb., pf. (*b*)*sregs*, fut. *bsreg*, imp. (*b*)*sreg*(*s*), *W. *šrág-če** **to burn**, i.e. 1. **to consume, to destroy by or with fire** (*mes, mé-la*) e.g. a corpse, *dág-mo*, or *W. *nán-tan**, altogether, entirely, *dgra* an enemy (sc. in effigy); *sbyín-sreg* **burnt-offering; to make red-hot**, *lčags-bsrégs* red-hot iron *Thgy.* — 2. **to roast, fry, bake**, on a spit *C.*, or in a pan, **már-la** in butter *W.; *tá-gir šrág-če** to bake bread *W.*; **to tan**, to make swarthy, *nyí-mas* (to be tanned) by the sun *Dzl.; bsrég-ḱaṅ Sch.* shed for storing up fire-wood.

སྲེང་ *sreṅ, mi-sréṅ C.* = *mi-rkyáṅ*, v. *rkyaṅ-pa.*

སྲེད་ *sred* v. *sré-da.*

སྲེད་རྒྱལ་མ་ *sréd-rgyal-ma* a deity of the Bonpo *Mil.*

སྲེད་པ་ *sréd-pa* 1. vb., sbst., adj. **to desire, the desire, desirous**, *zás-la* of food *Lt.*, *ḱa-ṫsai ró-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Stg.*; *yúl-sred-pa čúṅ-ba* not much attached to his native country; *ₒjig-rtén(-la) sréd-pa* **avarice, covetousness** *Mil.*, *ₒdod-sred-čan* covetous, greedy *Pth.*, *čágs-sred-čan* lecherous, libidinous *Pth.*; *sréd-pa-las yóṅs-su gról-ba* quite free of any desire, (so is Buddha); *sréd-po Cs.* lover, *sréd-ma Cs.* sweet-heart. — 2. symb. num.: 8.

སྲེན་ *sren* (?) **floor** *W.*

སྲེལ་བ་ *srél-ba*, pf. and fut. *bsrel Cs.*, *W. *šrál če** **to bring up, to rear, to nurse up, to train**, infants, young animals, **šrál-ḱan** nourisher, fosterer, nurse etc.

སྲེས་ *sres Ts.* = *ži-gil* q.v.

སྲོ་ *sro*, resp. *ṫugs-sro. W.*, **heat, ardour, passion, wrath, anger**, **šro yoṅ** anger rises (in a person), he (etc.) grows angry, **šro bab, šro bud** the anger abates; **šro-ríṅ-mo** slow to wrath, **šró-čan** furious, raging, **šro-ṫúṅ** hot, ardent, passionate.

སྲོ་བ་ *sró-ba*, pf. (*b*)*sros*, fut. *bsro*, imp. (*b*)*sro*(*s*), **to warm**, to make warm or hot at the fire, or in the sun *Glr.*, *Lt.*; *ₒjám-pai dród-kyis bu bsro* (a mother) foments her child with a gentle warmth *Thgy.*

སྲོ་མ་ *sró-ma* 1. **egg of a louse, a nit** *C.*, *W.*, *šíg-sro ₒdu* nits are increasing fast *S.g.* — 2. small **bubble** *W.*, **čáṅ-la šró-ma ḱol** the beer foams, froths in fermentation. — 3. *sró-ma nág-po, sró-ma séṅ-ge* n. of a medicinal herb *Med.*

སྲོ་ལོ་ *sró-lo Med.*, Sedum and similar plants.

སྲོག་ *srog* **life**, *srog ɣčód-pa* to kill, frq.; *srog lén-pa*, *ₒṕróg-pa* id., esp. when done by demons; *srog daṅ ₒprál-ba* id., esp. to execute, to put to death *Glr.*, *srog daṅ ₒbrál-ba* to die; *srog ₒbúl-ba Dzl.* ༢༥༢, 12 *Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog daṅ ₒbrál-lo*, and *šá-bai srog ḱyéd-la ₒbúl-lo* (*Mil.*) means: I make you a present of the stag's life, i.e. I spare its life for your sake; *srog ₒdór-ba* to sacrifice, one's life, prop. to cast it away *Dzl.*; *srog-la mi ltá-ba* to make light of one's life frq.; *srog daṅ bsdó-ba* to risk, to hazard one's life, frq.; *srog skyób-pa* to save life *Dzl.*, *srog ₒbyin-pa*, *ₒdon-pa* id., *Thgy.*: to save, to preserve (a child's) life (by well caring for it); *srog ₒṫsó-ba* id. *Dzl.*, *S.g.* (*Sch.* also: to recover, to grow

well again); *sróg-gi ká-ba* n. of a vein; *sróg-gi snyiṅ-po Mil.?*

Comp. **sróg-skyób* W.* **deliverer, redeemer, saviour.** — *sróg-k'uṅ Mil.* the deep cut or stab, by which Tibetan butchers kill animals (*Huc* I, 443), *sróg-k'uṅ ˳byéd-pa* to stab in this manner. — *sróg-čan*, *srog-ldán* having life, living, alive. — *srog-čágs* animated being, *mi-la sógs-pai srog-čágs t'ams-čád* all men and other living beings *Dzl.*, *srog-t'ág* = *dpyaṅ-t'ág.* — *srog-bdág čén-po* = *pe-dkár Glr.* — *srog-méd* lifeless, inanimate. — *srog-rtsá* 'root of life, vein of life', aorta *S.g.*, chiefly used rhetor. and fig. — *srog-lén* **deadly, fatal** *Lt.* — *srog-šiṅ* **axle, axle-tree;** *mčod-rtén-gyi srog-šiṅ* the pole in a Chodten; fig. **prop,** *séms-kyi srog-šiṅ Mil.*

སྲོང་བ་ *sróṅ-ba*, pf. *bsraṅs*, fut. *bsraṅ*, imp. *sroṅ(s)*, *bsraṅ*, *W.* **šráṅ-če**, **to make straight, to straighten,** *yón-po* what is awry, crooked *Lex.*, *γzer sróṅ-ba* to beat out nails; **to equal** *Sch.; sku dráṅ-por bsráṅs-te* (he sat) straight and erect, cf. also *sraṅ* and *bsráṅ-po.* — *W.: *sráṅ-te ča dúg-ga 'i-ru dad** will he pass straight through or does he stay here?

སྲོང་བཙན་སྒམ་པོ་ *sroṅ-btsan-sgám-po* Srong-tsangampo, n. of the most famous king of Tibet, a contemporary of Mohammed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

སྲོད་, སྲོད་འཇིང་ *srod*, *srod-˳jiṅ* **dusk of the evening, twilight,** **šrod rub* W.* the dusk of evening draws near, it is getting dusky, *srod daṅ t'o-raṅs* in the evening and morning *Lt.*; *srod byiṅ soṅ* night has set in; *srod yol soṅ* id., viz. the time about 11 o'clock at night *C.; srod-la* in the dusk of evening *Mil.* — *srod-˳k'or-p'ag Cs.* (?) the *k'yim* of evening-twilight, v. *nyin-žag.* — *srod-loṅ* dayblind, nyctalops, seeing better in a mild than in a bright light.

སྲོལ་ *srol* **usage, custom, common use, habitual practice, habit,** *der yi-gei srol méd-pas* as the art of writing is not yet in use there *Glr.*; *sṅár-srol bzáṅ-po-la dgoṅs šig* keep in mind the good old customs *Glr.*; *srol čágs-pa*, *sról-du ˳gyúr-ba Cs.*, *sról-du ˳tsúd-pa* to grow into a habit, to become the custom (of a person, a country); *srol ˳dzúgs-pa* to introduce a practice *Glr.*; *srol γtód-pa Lex.* prob. the same; *bka-sról* = *srol,* but at the same time expressive of reverence for the originator of the custom *Zam.; p'yag-sról Mil.* is said to be a respectful expression for *lag-lén-gyi srol* (?); *legs-pai dpe-srol btsug-ste Glr.* having introduced good customs for imitation; *t'ob-sról* **claim, title, right,** founded on old custom.

སྲོས་ *sros* 1. v. *sro-ba.* — 2. *Cs.* sbst. = *srod* twilight, dusk of evening, *mún-sros-pa* dusky, dark; *Glr.: sa srós-nas* when it grew dark.

སླ(ང)ང་ *sla(ṅ)-ṅá* a large iron **pan** for parching grain, *slaṅ-dregs* soot adhering to a pan.

སླ་བ་ *slá-ba* I. adj., also *slá-mo* 1. **thin,** of fluids (opp. to *ská-ba*, *t'úg-po*, *réṅs-pa*) *W.* **lan-te*.* — 2. **easy,** opp. to *dká-bo* difficult, *šés-pa slá-ba ma yin* knowledge is not easily obtained *Dzl.*; usually with the supine: *ríg-par slao* it may easily be found out *Dzl.*, or with the root of the verb: *go-slá* easy to be comprehended.

II. vb., v. *slé-ba.*

སླག་པ་, སློག་པ་ *slág-pa*, *slóg-pa* **fur-coat,** *sgo-slóg Mil.*, more corr. *dgo-slog,* hunting-coat, made of the skin of an antelope; *spyaṅ-slág*, *W.* **šaṅ-lag** fur-coat of a wolf's skin; *t'sar-slág* coat of lamb's skins; *ras-slág* prob.: a fur-coat covered with calico *Glr.*

སླང་ *slaṅ* 1. v. sub *sla-ṅa.* — 2. v. *slóṅ-ba.*

སླང་ཁ་ *sláṅ-k'a* **shelf, shelves, stand.**

སླང་བ་ *sláṅ-ba* v. *slóṅ-ba.*

སླད་ *slad*, eleg. = *p'yi* I, II, IV, 1. *slad-ról* **hind part, back part** *Lex.*, *slád-bžin-du* or *slád-bžin-par* behind, e.g. *˳bráṅ-ba* to walk behind one, *slád-sa* = *p'yí-sa* (गूथ) dung *Bhar.* — 2. **after,** *slád-na* c. genit. = *˳óg-tu Dzl.*; *slád-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slád-kyi* subsequent, later, posterior; *slád-ma Cs.*:

the hind part, that which comes after, the later or latter part; *slád-mar*, *slád-kyis* afterwards, hereafter, *slád-mar yaṅ* also for the future. — 3. *slád-du* **on account of, for the sake of.**

སླད་པ་ *slád-pa*, pf. *bslad*, (cf. *lhád-pa*) **to mix**, esp. with something of an inferior quality, hence **to adulterate, vitiate, to spoil, to corrupt**, *skyón-gyis* or *lhád-kyis ma slád-pa* not marred by any defects *Lex.*, *p̔yin-ći-lóg-gis yoṅs-su slád-de* quite unfitted by perversity *Dzl.*; *gáṅ-gis kyaṅ ma slád-pa* without any thing detrimental operating, not subject to any noxious influence *Wdṅ.*; *de myós-śiṅ slád-par byás-te* making him drunk and thus disabling him *Dzl.*

སླན་ *slan* 1. (?) **na-slán* W.* the furred ear-coverings of Tibetan ladies. — 2. = *slad*; *slan-ćád* = *p̔yin-ćád*.

སླན་ཏེ་ *slán-te* v. *slá-ba.*

སླན་པ་ *slán-pa* 1. **to mend, patch** *Sch.* — 2. v. *bslan.*

སླམ་པ་ *slám-pa*, 1. to roast slightly, **to parch**, to make brown by exposing to heat, e.g. meal *C.*, *W.* — 2. **to roast, to fry**, **már-la* W.*

སླར་ *slar*, eleg. = *p̔yir*, 1. **again, over again, once more.** — 2. **afterwards, hereafter**, *slár-nas* id. *C.* — *slar yaṅ ˳jug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar ˏóṅ-ba* to come back, to return *Dzl.*; *slar - γśegs* he went away again *Dzl.*; *slar stobs skyed* he regains strength *S.g.*; *slár-bsdu-ba* the final o of a verb, indicating the end of a sentence *Gram.*

སླས་ *slas* 1. v. *lhas.* — 2. **retinue, train, attendants**, wives and servants, *p̔o-bráṅ-gi slas* a king's or prince's retinue, **the court**, people at court *Dzl.*

སླི་ *sli C.* acc. to some authorities: a yellowish red **apple**, or Indian apple (opp. to *kú-śu* Tibetan apple); acc. to *Cs.* **cherry**; cherries, however, are scarcely known in Tibet. — *sli - tsí* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; **bi-li-tsi* W.* gooseberry; **wám-p̔u-li-tsi** the white berries of a species of mountain-ash, *Pyrus ursina* (**wamp̔u** in the Bunan language: 'bear').

སླུ་བ་ *slú-ba*, pf. *bslus*, fut. *bslu*, imp. *(b)slu(s)*, **to entice, allure, ensnare, beguile, seduce**, e.g. to be ensnared by wordly sorrows; less frq. in a direct sense: **to impose on, to deceive**, *rdzun byás-te* by a falsehood *Dzl.*; *slu-k̔ríd* enticement, seduction, means of seduction, bait; *bzáṅ-poi slu-k̔ríd* enticement to a good purpose; *bslú-ba-mk̔an* deceiver, deluder, impostor *Glr.*; *mi-slú(-ba)* infallible, sure *Mil.*

སླེ་ *sle* 1. a coarse blanket *Ts.*, = *ćá-ra*, *ćá-ri.* — 2. n. of the capital of Ladak.

སླེ་ཏྲེས་ *sle - trés Med.* n. of a creeper or climbing plant.

སླེ་པོ་ *slé-po* Ü, *slé-ba*, *slé-bo Cs.* a flat **basket.**

སླེ་བ་ *slé-ba* I. vb., *bsle-ba*, *lhé-ba*. pf. *lhas B.*, **lá-će* W.* **to twist, plait, braid**, the hair, (to make) a basket etc.; **to knit.**

II. sbst. 1. v. no. I. — 2. **distortion, dislocation** (of a limb) *Cs.*; *slé-bo* one that has a distorted limb *Cs.*; *sle - míg* a distorted eye *Cs.*

སླེ་ཡོན་ *sle-yón* **craft, deceit, trickery**, *sle-yón byéd-pa* **to cheat, deceive, impose upon** *Cs.*

སླེད་ *sled* knitting-needle (?) *Ld.*

སླེབ་པ་ *sléb-pa*, pf. *(b)slebs*, fut. *bsleb*, resp. *˳byón-pa*, *p̔éb-pa* (cf. *ˏóṅ-ba*), 1. **to arrive**, with termin.; *bslebs-zin* I have arrived, he has arrived; in *Ld.* however the future **slebs yin** is also pronounced **leb zin**. — 2. **to reach, to extend**, to a certain place or point *Pth.* and col. — 3. **to come in** (of interest, rent, duties), hence *sleb* income, revenue, public revenue, receipt of customs etc.; *sléb-t̔o* account of receipts.

སློ་དྲོན་ *slo-drón* warm fresh **dung** *Sch.*

སློག་པ་ *slog-pa* I. sbst. v. *slág-pa.*

II. vb., pf. *bslogs*, fut. *bslog*, *Cs.* (trs. to *ldog-pa*) **to turn**, to turn round or about, to turn upside down, inside out, *rkyál-pa p̔yi-náṅ slóg-pa* to turn out the inside of a bag; *mig slóg-pa* to roll one's eyes; **boṅ-bu má-lag slog ˳dug** the donkey is rolling on his back; *sa slóg-pa* to plough up, turn

up, to dig the soil; in arithmetic: **sum nyi lóg-pa ḍug** *W.* two times three are six.

སློང་བ་, སླང་བ་ *slóṅ-ba, sláṅ-ba*, pf. (*b*)*slaṅs*, fut. (*b*)*slaṅ*, imp. *sloṅ*(*s*), *W.* **láṅ-ĉe**, I. causat. and transit. form to *ldáṅ-ba*. 1. **to cause to rise, to help to rise,** one lying on the ground; *dgrá-ru slóṅ-ba* to cause a person to rise as an enemy (cf. *dgrar ldáṅ-ba*), i.e. to make a person one's enemy *S.g.*; *bsád-pai mi-ró slóṅ-ba* to resuscitate the slain; **to excite, cause, inspire,** compassion, fear, terror etc.; *p̔rag-dog-gis, skyo-šas-kyis kun-nas bslaṅs-te Glr., Mil.* quite excited by envy and hatred, ni f.; esp. in pathology of the procatarctic or exciting causes of diseases: **to kindle** (a disease) **into action,** hence *sloṅ-rkyén* the exciting cause (of a disease); — **to raise, to erect,** a pile, post, wall *Mil.; sláṅ-šiṅ* a pile, stay, prop, erected or set up. — *kun-slóṅ Lex., Mil.: nyon-móṅs-kyi sloṅ-kun-sloṅ* excitement (??).

II. (perh. originally quite a different word), 1. **to ask, require,** ccdp. *klu žig ṅá-la dpe sloṅ* a Lu asks me for the book *Dzl.; bú-mo č̔úṅ-mar slóṅ-ba* to ask a man's daughter in marriage *Dzl.;* esp. **to beg,** to try to get by begging: *č̔úṅ-zad bsláṅ-ṅo* we beg for a little of it! *Dzl., p̔á-la sláṅs-nas k̔yer* he obtained it from his father by begging *Mil.; bsód-snyoms slóṅ-ba* to collect alms by begging (*slóṅ-ba* partic. and sbst. beggar, mendicant *Dzl*, *slóṅ-mk̔an, slóṅ-ba-po* id.); hence. — 2. **to collect, to gather,** *nor Cs.* riches. — 3. **to examine, to probe** (a wound), *rma-ɣsar mdzúb-mos* a fresh wound with the finger *Thgy.;* also: **to search** a man's **house.** — 4. **to give,** *k̔a-lhág čig sdús-la sloṅ čig* gather some of the remnants of the meal, and give them to me! *Mil.*, so in *Sp.* and *C.* frq.

སློང་མོ་ *slóṅ-mo* **alms,** *slóṅ-mo slóṅ-ba Lex., byéd-pa Cs.* to ask alms, to beg; *slóṅ-mos ˳ts̔ó-ba* to live on alms; *slóṅ-mo-pa* beggar *Pth.*

སློན་པ་ *slón-pa* 1. *Sch.* **to patch, to mend.** — 2. *Sch.*: *dpáṅ-po p̔yir slón-par byéd-pa* to dissemble, to feign (?) — 3. *Cs.:* to thrust out.

སློབ་ *slob* the act of learning, study, *slob ma myóṅ-ba* to have had no instruction or education; *slob ˳k̔rid-pa* to teach.

སློབ་པ་ *slób-pa*, I. vb., pf. *bslabs*, fut. *bslab*, imp. *slob*(*s*), *W.* **láb-ĉe**, **to learn, to teach,** *ṅa* or *ṅá-la slob* I learn, *ṅas slob* I teach, *dé-la mk̔an slob ɣnyis-kyis lo-tsts̔a bslabs* both the abbot and the instructor taught him the art of translating *Pth.*; *ṅa rtsis šig slob ˳dód-pas slobs* as I should like to learn something of mathematics, teach me! *Pth.*; *bslábs-pas šés-te* when he had learned it *Pth.; bsláb-čiṅ lóbs-pa yaṅ dka* as learning is difficult, even if one is taught *Dzl.*; *slób-tu ˳júg-pa* to let one take lessons, to have or get one instructed *Dzl.; *ṭ̔ú-gu-la gom-t̔áṅ láb-ĉe** to teach a little child to walk *W.; mi-la yi-ge bslabs* schools were established *Glr.; yón-tan slób-pa* to teach (to learn) good, useful, things *Pth.* and frq.

II. sbst. 1. the act of **learning** *Dzl.* — 2. **teacher, instructor,** *brám-ze slób-pa* a Brahman as instructor *Dzl.*; *˳p̔ágs-pa slób-pa-rnams* the venerable preceptors (more than *dge-slóṅ*, less than *dgrá-bčom-pa*) *Tar.* 5, 1. 31, 9.

Comp. **lob-k̔yád** *W.* **use, practice, exercise.** — *slob-grwá* **school, school-room, school-house;** **lob-ḍa-k̔áṅ** *W.* id. — *slob-grógs* school-fellow, co-disciple. — *slob-ɣnyér* student, scholar, *slob-ɣnyér gáṅ-du bgyis* where have you studied? at what college have you been a student? *Mil.* — *slób-dpon* **teacher, instructor, master,** frq.; also a college-title like our bachelor etc.; **'the teacher'** by way of eminence, is either Buddha or *Pad-ma-byuṅ-ɣnás.* — *slob-˳báṅs* **scholar, pupil, disciple,** = *bu-slób Mil.* — *slób-ma* id., frq. **lob-ló** **report, rumour, fame** *W.* — Cf. *bslabs.*

སློབས་ *slobs* **exercise, practice, experience;** *mig-slobs ṅan-pa skye Mil.* a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

གསའ་, བསའ་ *ɣsa, bsa Mil., C.* (*W.* **šan**) **the snow-leopard,** nearly white, with small clusters of black spots; living on the higher mountains.

གསག་པ་ *γság-pa Sch.* **to sew together.**

གསང་ what is **secret, hidden,** *γsan šor* the secret comes out, is made known *Dzl.*

གསང་བ་ *γsáṅ-ba* I. vb. **to do** a thing **secretly, to conceal,** *ṅa-la γsaṅ-du mi ruṅ* it is not right of you to be so close to me *Mil.*; *γsáṅ-ste brkús-nas* stealing secretly, *γsáṅ-ste bskyál-nas* sending underhand, furtively *Dzl.*; **to hide one's self, to be concealed** *dbén-pai γnas šíg-tu γsáṅ-ste* betaking one's self secretly to a solitary place *Dzl.*, *yid-mṫún-par γsáṅ-ste* keeping it secret with one consent *Dzl.*; **saṅ-ne dad-ċe** *W.* to sit concealed.

II. sbst. 1. **secret things, a secret;** *γsaṅ-bai bdag-po* = *γsan-dbaṅ* v. below. — 2. **secret parts** *Med.*, also *γsaṅ-γnás Med.*, *γsáṅ-bai pád-ma Med.*, sometimes the anus included; *γsáṅ-bai nad* diseases of the sexual organs *Med.*

III. adj. 1. **secret, hidden, concealed,** *γsáṅ-bai ċ̌os* esoteric doctrine *Dzl.*; *p̔yi-naṅ-γsáṅ* v. *p̔yi* III. — 2. *k̔yi-mo nyan-gyi rna γsaṅ-ba* a female dog of very sharp hearing (v. *γseṅ-ba*).

Comp. *γsáṅ-kaṅ* a secret room *Cs.* — *γsáṅ-sgo* a secret door *Pth.* — *γsaṅ-sgro S.g.?* — *γsaṅ-sṅágs* secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — *γsaṅ-mje* v. *mje.* — *γsaṅ-γnás* 1. a secret place. 2. **mystery,** nif.: *γsáṅ-bai γnas dú-ma γsuṅs* he taught many mysteries, many secret doctrines. 3. **privities, pudenda.** — *γsaṅ-spyód* **privy, necessary,** water-closet. — *γsaṅ-dbáṅ*, *γsaṅ-rdór Mil.*, *γsaṅ-bai-bdág-po Do.* = *rdo-rje-ₒċ̌aṅ*, v. *rdo-rje*, comp.

གསན་པ་ *γsán-pa* resp. **to hear, to listen** *Dzl.*; *k̔yod γsan daṅ* listen (to me)! *Mil.*; *bdag-gi ṫsig-la γson* id. *Glr.*; with *las* or *la:* to hear a person teaching, expounding etc. *Tar.* Cf. *γsón-pa.*

གསབ་པ་ *γsáb-pa* v. *γsób-pa.*

གསར་བ་ *γsár-ba, γsár-pa,* usually *γsár-po* **new, fresh,** *lúg-ša γsár-ba* fresh mutton *Lt.*; *rma γsár-pa* a raw wound *Thgy.*; *bág-ma γsár-pa* the young, (recently married) wife *Dzl.*; **bhú-mo sár-pa** a girl that is still a virgin *C.*; *γsár-du* adv., *γsár-du bsád-pai ša* flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh *Dzl.*; *k̔a-γsár* a new edge; *k̔aṅ-γsár* new house, also a name of villages, castles etc.; *gos-γsár*, *mar-γsár Lt.*; *rta-γsár Schr.* a horse not yet broken in. — *γsar ₒgrógs-pa Sch.*: 'to tell each other news; to make a new acquaintance'. **sar-zúg ċ̌ó-ċe** *W.* to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *γsar-riṅ* old and new, stale and fresh; age, duration, existence. — *γsar γċ̌ód-pa* frq., also *ṫsar γċ̌ód-pa Pth.*, **to search, inquire into, investigate thoroughly, to examine, to study,** *skad* a language. — *γsár-bu* **new beginner, tyro, novice** *Mil.*

གསལ་བ་ *γsál-ba* vb., **to be clear, distinct, bright,** *slar šár-žiṅ γsál-na* when (the sun) shines bright again; *már-me ₒċ̌i-k̔ar γsál-ba bžin* flaming up once more, like an extinguishing lamp *Glr.*; *lhaṅ-ṅé lham-mér γsál-te* appearing bright, clear and distinct *Dzl.*; *γsál-lo* it is clear, it is evident; it stands written, it may be read, *ₒdúl-ba-na γsál-lo* it may be read in the Dulva *Glr.*. *Tar.*; *γsál-po* (प्रकाश) **visible** to a great distance, **conspicuous, distinct,** obvious, intelligible; *kun-γsál* id.; **mig sál-po ṫoṅ mi ṫub, ṅag sál-po zer mi še** *W.* his eye, — his speech, is not clear, he is not able to see, to speak distinctly; *γsal-dag-snyan-γsúm B.* = the popular *sgra-dag-γsal-γsúm*, v. *sgra*; *yi-ge γsál-po* a plain, legible handwriting; **clear, bright,** *γsál-bai mé-loṅ* a bright mirror (a frq. title of books); **bright, light, pure,** of colours, *dkar-γsál* pure white *Glr.*; **pure,** free from faults and deficiencies, **sál-po gyáb-ċe** *W.* **to correct;** *sa-p̔yógs kyaṅ γsál-bar gyúr-ro* also his whole neighbourhood will be freed from defects, will become **happy** *Do.*; *γsál-le-ba* = *γsal-ba*; *γsál-k̔a Tar.* prob. = *γsál-ċ̌a, Mil.*: *γsál-ċ̌a žig γnáṅ-ba žu* I request (you) to give me a detailed account, inst. of which also only *sal ċ̌ig* may be said.

གསལ་ཤིང་ *γsál-śiṅ* (like σταυρὸς in its original meaning) **a pointed stake,** for empaling malefactors, *γsál-śiṅ-du* or *γsál-śiṅ-gi ťsé-la skyón-pa* to empale. — Cf. *rkyaṅ-śiṅ.*

གསས་མོ་ *γsás-mo Lexx.*; in *Lt.* prob.: **mother's milk.**

གསིག་པ་ *γsig-pa Cs.*, also *bsig-pa*, to throw up in a backward direction; in *Thgr.* is said of a lion: *rál-pa γsig* he shakes his mane; *dpuṅ-bsig Cs.*: 'the shaking of one's shoulder' (prob. for: **shrugging**); **to winnow, to fan, to sift** *Stg.; W.*

གསིང་མ་ *γsiṅ-ma* 1. **pasture-ground, meadow** *Dzl.* — 2. moor, fen *Sch.?*

གསིར་བ་ *γsír-ba Sch.*, *bsír-ba Cs.* 1. **to whirl about** or round, to twirl, *p̓aṅ* a spindle, *mda γsír-ba Cs.*: 'to whirl an arrow'. — 2. *W.* **to move** by a repeated pushing, *p̓ág-ste* a plane; **to smooth, to even,** with a plane, a knife etc.; **to slide, glide, slip,** down a slope.

གསིལ་བ་ *γsíl-ba* 1. **to cut to pieces, to divide, split,** *lhú-ru Mil.*, *dúm-bur Lex.*, *γsor-gyis γsil-ba* to saw to pieces, to saw up. — 2. **to toll, sound, ring,** *dríl-bu γsíl-ba* to ring a bell *Cs.*, hence *mk̓ar-γsil* v. *mk̓ar-ba.* — 3. **síl-če** *W.* **to read.** — *γsíl-bu* and *γsíl-ma* v. *síl-bu.*

གསུང་ *γsuṅ*, resp. for *skad* and *γtam*, 1. **voice,** *γsuṅ byuṅ* a voice sounded, was heard *Glr.*, *γsuṅ dág-pa* a clear voice, like that of Buddha *Dzl.* — 2. **the act of speaking, talking,** *γsuṅ gléṅ-ba* to converse, discourse, *γsuṅ ˳dré-ba*, *γsuṅ-˳dré mdzád-pa* id.; that which is spoken, the words uttered, **the speech,** *k̓yéd-kyi γsuṅ dei lán-du* in answer to your words *Glr.; γsuṅ k̓lóg-pa* to read the sayings, the apothegms (of Buddha) *Ma.*

གསུང་བ་ *γsúṅ-ba* I. vb., pf. *γsuṅs*, resp. for *smrá-ba B.* and *C.* (in *W.* **mól-če** is used inst. of it) **to speak, talk, say,** the latter also with the termin. of the infin., inst. of direct speech, but rarely; *dé-skad ma γsuṅ* your Reverence should not say so! *Mil.*; *γsuṅ ma γnaṅ* it did not please him to speak *Mil.; rdzun γsúṅ-ba* to tell a falsehood, to lie; **to explain,** *don Mil.*; **to ask;** *mi ˳dod mi γsuṅ bžés-par žu Mil.* please accept it without ceremonies (without a refusal); *žal-γdáms γsúṅ-ba* to give advice etc. *Glr.*; *čos γsúṅ-ba* to preach *Glr.; mgúr-ma γsúṅ-ba* to recite or to sing a song (but also: *mgúr-ma smrá-ba, zér-ba* is said).

Comp. *γsuṅ-bgrós* **report, statement, opinion.** — *γsuṅ-mčog* **principal word, main dogma** e.g. the Ommanipadmehum *Glr.* — *γsuṅ-snyán* a harmonious voice, an agreeable, pleasant speech; *Mil.* uses it also of the singing of birds (and the screaming of peacocks!) — *γsuṅ-sprós, γsuṅ-˳p̓ró* **conversation** between persons of rank, or between such and inferior people. *γsuṅ-ráb* =*γsuṅ-mčóg*, also sacred writing, **Holy Scripture** *Chr. Pr.* — *γsuṅ-śóg* = *bka-śóg.*

གསུད་པ་, བསུད་པ་ *γsúd-pa, bsúd-pa* 1. *Sch.* **to be lost, to be dispersed.** — 2. *W.* to fill with food beyond satiety, **to stuff, to cram.** *Bhar.* 124 *smán-pa γsud* stands for *Ssk.* विसूचिका (*Will.*: spasmodic cholera), which elsewh. is rendered *zas ma žu-ba*; the meaning is prob. to overeat one's self.

གསུམ་ *γsum* three (cf. *sum*), *γsúm-k̓a, γsúm-ga* the three, all the three; *γsúm-pa* the third; containing three; *γsúm-po* the three; *γsum* also elliptically for *dkon-mčog-γsúm: γsúm-la skyábs-su ˳dóṅ-ba* to seek the protection of the Three Precious *Do.*; *bskál-pa gráṅs-med(-pa) γsum* three times innumerable Kalpas (appeared) *Dzl., Glr.; rgán-mo ma smad γsúm-po ˳di* the old (woman) with her (two) sons, the three *Dzl.*; *rgyál-po yab yum γsum* the king and his (two) queens, the three *Glr.*; *rab ˳briṅ γsum* the big, the middle (and the little one), the three. — *γsúm-sprul* emanation of the third degree, = *nyiṅ-sprul.*

གསུར་མ་ *γsúr-ma* a thing slightly burnt, **singed** *Cs.*, *γsur-drí* the smell of it.

གསུས་པ་ *γsús-pa* **belly, stomach,** *γsús-pa sbos* the belly is swollen or distended *Lex.; γsus-nád* dropsy of the belly; *γsus-rked* the middle part of the body, the waist *Sch.; γsus-˳p̓yaṅ-po* a deity.

གསེ་བ་ *ysé-ba* 1. v. *sé-ba.* — 2. v. *yséd-pa.*

གསེག་བརྡར་ *yseg-brdár Sch.* **a file** (instrument), v. *sag-ydar.*

གསེག་མ་ *ység-ma* **small stones;** *yseg-seb-čan* full of small stones.

གསེག་གཤང་ *yseg-yšáṅ* = *mk̔ar-ysíl Lex.*

གསེང་, སེང་ *yseṅ, seṅ* 1. **cleft, chink, crevice, fissure, leak,** v. *k̔oṅ-séṅ* sub *k̔oṅ* extr.; *sgo-yséṅ* chink of a door *Tar.; yseṅ bsrúb-pa Sch.* to stop up, plug up, crevices etc.; *ysén̈s-pa* leaky, cracked, full of fissures *Sch.* — 2. **harmonious,** well-sounding. — 3. *rná-ba yseṅ Sch.*: a sharp, acute, quick ear, cf. *ysáṅ-ba* II, 2.

གསེད་ *ysed* several larger species of Lonicera.

གསེད་པ་ *yséd-pa,* also *bséd-pa* (pf. *yses?*) **to pick, sort, assort,** hair, wool; **to pull or pluck in pieces.**

གསེབ་ *yseb* I. **stallion,** a male horse or camel.

II. also *seb,* 1. the narrow **interstices** between persons or things thronged together, hence with *na, tu* and *la,* **between, among,** with *nas* **from between,** *k̔yi mii yséb-la mčoṅ* the dog leaps into the midst of the people, *ló-mai yséb-tu ˳jóg-pa* to put between leaves, *sprín-gyi yséb-nas lus p̔yed ˳t̔on* half of his body protrudes from between the clouds, = rises above etc.; *groṅ-yséb-tu bžúgs-pa* to sit among the villagers; *k̔yéd-čag-gi yséb-na Meu-dgál byá-bai bud-méd yód-dam?* is there a woman among you named *Meu-dgal? yséb-lam* a secret path, by-way, between rocks or underwood. — 2. **multitude, crowd,** *dmág-yseb* army, *nágs-yseb* forest.

གསེར་ *yser* (*Pers.* زر) **gold;** *ysér-gyi* of gold, golden, *ysér-gyi mé-tog* n. of a medicinal herb.

Comp. *yser-skúd S.g.* n. of an officinal herb. — *yser-skyéms* v. *skyems.* — *ysér-k̔a* a gold mine. — *yser-mk̔ár* an imperial castle *Wts.* — *yser-glíṅ* Malacca *Cs.* — *yser-˳gyur-rtsí* prob. much the same as: 'philosopher's stone' *Pth.* — *yser-t̔úb* n. of the second Buddha, Kanakamuni. — *yser-mdóg* gold-colour, *ysér-mdog-čan* n. of a monastery. — *ysér-pa* gold-searcher, gold-washer *Gram.*; *yser-p̔ud* n. of a medicinal herb, an emetic *Med.* — *yser-˳p̔réṅ* a gold chain. — *yser-byé* gold-sand. — *yser-mé* = *ysér-gyi-mé-tog Med.* — *yser-ytsó-ma, yser-btsó-ma* refined gold *Glr., Pth.* — **ser-záṅ** *W.* gilt copper. — *yser-bzó-pa, yser-mgár Cs.* goldsmith. — *yser-yíg-pa* 'bearer of a gold-letter', ambassador, envoy *Glr.* — *yser-šóg* leaf-gold, gold-foil, foliated gold *Sch.* — *yser-sraṅ* one ounce of gold; a coin = 16 rupees, gold-mohur.

གསེས་ *yses? raṅ-ysés* **reciprocal, mutual** *Wdṅ.*

གསོ་བ་ *ysó-ba* pf. *ysos,* (*b*)*sos* (= ˳*ts̔ó-ba*) 1. **to feed, nourish** *Dzl.*; **to bring up, nurse up, rear, train,** *bu* a child, *dúd-˳gro* an animal; also *ysó-skyoṅ-ba, yso-skyóṅ byéd-pa.* — 2. **to cure,** *nad, rma;* **to stop, remove,** to put an end to, *ṅal* fatigue, i.e. to recruit one's self, to rest; **to mend, to repair,** *k̔yim* a house *Cs.*; **to restore, rebuild, re-establish,** what had been destroyed, **to kindle again, stir up again,** a fire; *žíg-* or *šíg-yso-ba* id.; **to refresh, recreate,** *sems,* resp. *t̔ugs,* the soul, i.e. to comfort, console.

Comp. *yso-mk̔an* **restorer** *Glr. yso-t̔ábs* **way of curing,** manner of healing *Med.* — *ysó-ba-po* **physician** *Med.* — *ysó-bya* the thing to be cured, the disease *Med.*; *yso-byéd* the healing substance, **the remedy;** the healing person, **the physician.** — *yso-sbyóṅ-ba* v. the following article. — *yso-ts̔úl* = *yso-t̔ábs.* — *yso-ríg* **pharmacology.**

གསོ་སྦྱོང་བ་ *yso-sbyóṅ-ba,* for *ṅyés-pa ysó-ba daṅ sdig-pa sbyoṅ-ba* to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, **to confess;** also *yso-sbyoṅ len-pa, yso-sbyoṅ-la ynas-pa;* such confession does not entail any penalties, but only a renewal of obligations, cf. *Fouc. Gyatch.* II, 16.

གསོ་རས་ *yso-rás Lex.; Sch.*: **rag, tatter.**

གསོག་པ་ *ysóg-pa* 1. v. *sóg-pa* II. — 2. v. *sob.*

གསོང་པོ་ *ysóṅ-po* **sincere,** *ysóṅ-por smrá-ba* to speak the truth.

གསོང་བ་ *ysóṅ-ba Cs.* and *Lex.*; usually *ysáṅ-ba.*

གསོད་པ་ *γsód-pa*, pf. *bsad*, fut. (*Lex. γsad*, usually:) *bsad*, imp. *sod*, *W.* **sád-ce**, 1. **to kill, slay, murder, slaughter.** *γsód-pa-la dgá-ba* to delight in killing *Dzl.*; *bsad ma-tág-pai ša*, *γsár-du bsád-pai ša* v. *γsár-ba*; *rgyál-pos γsód-pa* to be executed by the authority *Dzl.*; (*tse*) *bsád-pa-la túg-nas* when he was just on the point of being executed *Dzl.*; **pag ǰáb-te sád-tan-ce** *W.* to assassinate; *bsád-do! bcóm-mo!* I am lost! it is all over with me! *Wdn.* — 2. **to put out, extinguish** frq. — 3. *kyád-γsod-pa* to despise, v. *kyad* extr.

Comp. *γsod-γcód* **the act of murdering, murder,** slaughter, *γsod-γcód-kyi ˳jigs-pa* fear of murder *Mil.*; *γsod-γcód mán-po byed* he is murdering, slaughtering, a great deal. — *γsod-byéd* killer, murderer, *γsod-byéd rnán-pa* the murderous huntsman *Lex.*; *γsod-byéd-kyi γnas* slaughter-house *Stg.* — *γsód-sa* place of execution *Thgy.* — *γsód-lugs* way of killing, *snar ma byas* a new (way of killing) *Tar.*

གསོན་པ་ *γsón-pa* I. A. vb., 1. intrs. **to live, to be alive,** *γsón-no* he (she etc.) is alive, **de méd-na mi són-ce mi tub** without that a man cannot live *W.*; **to remain alive, to save or preserve one's own life,** *rdzún-du smrás-na γson kyan* though I could save my life by (telling) a falsehood *Dzl.*; *γsón-par mi ˳dod* I do not wish to live (any longer) *Dzl.*; of the fire: **to burn,** **da són-na** *W.* does it burn now? — 2. trs. **to wake, to rouse** from sleep **by shaking, to urge on, to hurry on** (lazy people), by force, whereas *skúl-ba* is only done by words. — B. sbst. **life,** *γsón-pai tsé-na* or *γsón-pai dús-su* **during** (my, your etc.) **life, in lifetime,** frq.; hence: *γson-pa-nyid* for ζωή John 1, 4 etc. *Chr. P.* — C. adj. **living, alive,** frq. *γsón-po*, col. **γsón-te**, *kyé-ma bu γsón-po mtón-no* ah, there I see my son again alive! *Stg.*; *γsón-por byéd-pa* to call into life, to animate, *γsón-por dúr-du ˳júg-pa* to bury alive *Dzl.*, *γsón-pai rgyú-ma ˳drén-pa* to tear out the bowels of a living man; **son-te** *W.* also: **healthy, whole, restored to health again,** **kan-pa, mig, me són-te có-ce** to cure a foot, an eye, to blow a fire into flame again; **entire, whole, undivided,** **són-te kyón-na** am I to bring it entire (or cut into pieces etc.)? of the moon: **full.** — *γsón-ma* rarely for *γsón-po*, *púg-ron γsón-ma* a live pigeon *Pth.*; *γson-γšin* both the living and the dead *Cs.*; *γson bsrégs* a creature burnt alive, *mi žig(-la) γson-bsrégs byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *γsan*, imp. *γson Cs.*, prob. the original form of *γsán-pa* **to hear.**

III. *čúd-γson-pa* v. *čud.*

གསོབ་ *γsob* v. *sob.*

གསོབ་པ་ *γsób-pa*, pf. *bsab*, fut. *γsab*, 1. **to fill out or up, to supply, complete, make up,** *hór-kons* a gap (?) *Sch.*, **to cure,** wounds *W.*, **sob-mán** balm, ointment for wounds. — 2. **to pay, repay, return,** *skyin-pa* a loan *Sch.*, *drin γsób-pa* to return a kindness *Glr.*

གསོར་ *γsor* 1. v. *sór* I. — 2. supine of *γsó-ba.*

གསོར་བ་ *γsórba* **to brandish, flourish,** a staff *Cs.*

གསོལ་བ་ *γsól-ba* I. vb., 1. = *žú-ba* 1, q.v.; *rgyál-po-la sróg-gi skyabs γsól-to* he besought the king to save his life *Dzl.*; *stón-pa-la smón-lam btáb-par γsol čig* ask the teacher to say the prayers *Dzl.*; *bstán-du γsol* I beg to explain, frq.; *lha γsól-ba* to worship a god, by offerings, libations etc. *Glr.* and elsewh. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *γsól-lo γsól-lo*, prob. to express their thankfulness for having been preserved from harm so far, and to implore further protection. — 2. resp. for *gón-pa* and *skón-pa* **to put on:** (*skú-la*) *ná-bza*, *čos-gos*, *dbú-la tod*, *žábs-la čag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Glr.*; *slób-dpon-la ber-čén skú-la γsól-te* putting the cloak on the teacher *Ma.*; for *zá-ba*, *˳tún-ba*, also for *˳drén-pa*, **to eat, to drink, to offer a meal** *Dzl.*; *rgyál-po ˳bras-čán γsól-nas* as the king had drunk rice-wine *Glr.*; **to take, to give, administer** (medicine) *Dzl.*; **to place** (food etc.) **before, to**

serve up for (clerical persons) *Dzl.*, *γsól-lo mčód-čig* I place it before you, help yourself! moreover: *rgyál-pos čáb-la sku-ḱrús γsol* the king took a bath *Glr.*; *srás-la sku-ḱrús γsól-lo* they administered a bath to the prince *Glr.*; *mtsan γsól-ba* to assume, to receive, a name *Glr.*, to give a name *Glr.*; even thus: *dei ťúgs-la γdon γsol* a demon enters his (the king's) body (clothes himself with it) *Glr.*

Comp. **sol-ḱár** *W.*, resp. for *ḱar-γol* earthen ware, crockery. — *γsol-skrúm* meat prepared for the table of a man of rank. *γsol-ḱá* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — **sól-ḱaṅ** resp. for **yó-ḱaṅ** *C.*, **ťab-ťsáṅ** *W.* **kitchen.** — *γsol-ṅán* poisoned food *Glr.* — *γsol-lčóg* **table.** — *γsol-mčód* **prayer** and **offerings.** — *γsol-ǰá* **tea.** — *γsol-nyá* fish destined or dressed for the table of a respected person, *rgyál-poi Pth.* — *γsol-ťág*, *γsol-stégs* **table.** — *γsol-tíb* **tea-pot.** — *γsol-ťáb* **fire-place, kitchen.** — *γsol-ldóṅ* = *gur-gúr.* — *γsól-dpon* prop. head-cook, master-cook, gen. **cup-bearer, butler, waiter.** — *γsol-ṕógs* **salary** *Sch.* — **γsol-ₒbiṅ** *C.* = *γsol-tíb.* — *γsol-már* **butter.** — *γsol-ťsígs* **dinner.** — *γsol-žíb* fine parched **barley-flour.** *γsol-γyóg* under-waiter, under-butler. — *γsol-rás* **distribution of victuals,** by a person of rank to common people, hence *Chr. P.* for **Lord's supper,** holy communion; **donation, gift, present** in gen.

II. sbst. 1. **request, demand, entreaty,** *γsol-ba ₒdebs-pa* to make a request, to entreat frq. — 2. **food** **sól-wa žé-pa** to eat, dine, sup *C.*

གསོས་པ་ *γsós-pa* v. *γsó ba*, *γsos byéd-pa* **to cure** *Sch.*; *bu mi γsos-pa* not keeping, retaining a child alive *Do.*; *γsós-bu* foster-son, **adoptive son;** *γsós-ma* cure? medicine? *γsós-ma ₒdébs-pa Thgy.*

བསའ་ *bsa* v. *γsa.*

བསག་པ་ *bság-pa* v. *γsóg-pa.*

བསང་བུ་ *bsáṅ-bu* resp. for *zan* **food, fare** *Glr.*; **bsáṅ-ma** id. *W.*; *bsaṅ-ₒbrás* resp. a dish of rice.

བསད་པ་ *bsád-pa* v. *γsód-pa.*

བསབ་པ་ *bsáb-pa* v. *γsób-pa.*

བསམ་ *bsam,* **thought, thinking,** *bsám-gyis mi ḱyáb-pa* beyond the reach of human intellect, **incomprehensible** etc. frq.; *čos bzáṅ-las bsam bzaṅ lhág-pa yin* a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: **sam-ṅan-čan** **malicious, wicked.**

བསམ་པ་ *bsám-pa* I. fut. tense and secondary form of *sém-pa.*

II. sbst. सङ्कल्प, 1. **thought,** imagination, fancy, *bsám-pa ṅán-pa sém-pa* to foster bad thoughts *Do.*; *bsám-pa tsám-gyis* quick as thought; *rtág-tu ₒdi snyám-du bsám-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. **will,** *mi žíg-gi bsám-pa ltar* (or *bžín-du*) *sgrúb-pa* to execute, to carry out a person's will frq.; *bsám-pa ltar ma gyúr-pas* as it did not go according to their **wish;** *bsam-pa ₒdi-las ma zlog čig* do not try to divert me from my **purpose** *Dzl.*; *bsám-pa bzáṅ-po* good **intention** or **design** *Mil.*; **desire, mind, inclination, liking,** *γnód-pai* or *γdúg-pai* thirst for blood, murderous disposition *Glr.* — 3. **soul, heart** (of rare occurrence), *bsám-pai dón mi ₒgrub* then (by doing so) you injure your own soul *Mil*

Comp. *bsam-γtán*, ध्यान, 1. **state of complete abstraction,** acc. to *Burn.* '*contemplation*' (cf. *tiṅ-ṅe-ₒdzín*, समाधि, समापत्ति, *Burn.* '*méditation*'), *bsam-γtán byéd-pa* to transpose one's self into the state of contemplation or meditation (the difference between the two is not easily defined), v. *Köpp.* I, 586. With this extraordinary state of mind a strange conception is associated, viz. 2. of **certain regions,** where besides gods and other beings also such men have their abode, that are growing more and more perfect and are stripping off every personal quality, whether good or bad, v. *Köpp.* I, 255. — *bsam-mnó* or *-bló*, also *blo-bsám* **thinking,** wishing etc., *bsam-mnó byéd-pa* or *γtóṅ-ba*, resp. *ťugs-bsám γtóṅ-ba Pth.*, **to think, to meditate, consider, think upon** frq.; *bzáṅ-byed-kyi bsam-*

bló a mind, directed towards what is good, **honesty, probity** *Glr.* — *bsam-sbyór* **design, device, project** *Mil., bzáṅ-po, ṅán-pa; bsam-byór byéd-pa* to plan, to scheme, to project a plan *C.* — *bsam-šés* **consciousness**, **sam-šé ṅẹm-pa* C.* bad conscience (?).

བསམ་བསེའུ་ *bsam-bséu* 1. **seminal vesicle.** — 2. ovary?

བསལ་བ་ *bsál-ba* v. *sél-ba.*

བསིག་པ་ *bsíg-pa* v. *ɣsig-pa.*

བསིད་པ་ *bsíd-pa* **to mend, repair, put in order** *Sch.*

བསིར་བ་ *bsír-ba* 1. = *ɣsir-ba.* — 2. *W.* **to sip,** **sír-te ṫuṅ** he drinks sipping.

བསིལ་བ་ *bsíl-ba* I. adj. and sbst. **cool, the cool** (of the day), **coolness,** *k̔áṅ-pa bsíl-ba žig* a cool house *Dzl., bsíl-ba p̔an* coolness is wholesome *Lt., ṫsá-ba bsíl-bar ₒgyur* the heat changes to coolness *Dzl.*; *bsil* id., **síl-la dod** sit down in the shade *W., lčaṅ-bsíl* 'willow-shade', shady place under willow-trees; *bsil-žiṅ gráṅ-ba* **cold** *Dzl., Glr.*; *bsíl-mo* id., **sil-mọ p̔i-la* W.* for the sake of coolness.

II. vb., **to cool,** resp. for *ₒk̔rúd-pa* **to wash,** *žal* mouth and face, *žabs* the feet, *žábs-bsil* water for washing the feet *Cs.*; even: *ču drón-mos sku bsíl-bar mdzád-pa* to wash the body with warm water *Cs.*; **to shed,** *spyan-čáb máṅ-po* many tears *Mil.*

Comp. *bsíl-k̔aṅ* a cool room, a summer-house, summer-residence *Stg.* — *bsil-grib* cool shade *Cs.* — *bsil-ₒṫúṅ* a cooling drink or beverage *Sch.* — *bsil-ɣdúgs* parasol *Do.* — *bsíl-bu* coolness (?); *bsíl-bui rluṅ* a cool breeze *Cs.* — *bsil-smán* a cooling medicine. — *bsil-zás* cooling food. — *bsil-ɣyáb* a fan.

བསུ་བ་ *bsú-ba,* pf. and imp. *bsus,* **to go to meet,** *ma bu bsur ₒoṅ* the mother goes to meet her son *Dzl.* (usually with accus. as in the preceding case, col. also with dat.); *bsus šig* let him come to meet me *Thgr.*; **to join,** of two armies, generals, kings *Dzl.*; **to make advances, to interest one's self for;** most frq.: **to go to meet** (solemnly), **to welcome** a respected person, *p̔o-bráṅ-gi náṅ-du* into the castle *Dzl.*; *páṇḍi-ta ₒbyón-pa-la bsú-ba byéd-do* I will go to meet the arriving Pandit *Glr.*; *bsú-ba rgya-čén-po* very great festivities of reception *Pth.*; *bág-mar bsú-ba yin* we will lead her home as your bride *Mil.*; *ɣdóṅ-bsu-ba* = *bsú-ba Mil.*; **dan sú-če* W.* for *ₒdan-* or *spyan-ₒdren-pa* of *B.* — **su-k̔yel* or *k̔yal* W.* reception and conduct of honour.

བསུ་སྨན་ *bsu-smán Sch.* **clyster,** *W.* **sur-nyig*.*

བསུང་ *bsuṅ* **smell,** esp. **sweet scent** *Dzl.*; *dri-bsúṅ* id.; *dri-bsúṅ žim-pa broo* it is sweet, scented, fragrant *Dzl.*: *bsuṅ-ṅád Sch.* fragrance; *ro bsúṅ-ba* filled with a cadaverous smell *Dzl.*; **mar suṅ soṅ dog* W.* the butter smells (rancid).

བསུན་བསྐྱུར་ *bsun-bskyúr Sch.*: irregularity of life, **dissoluteness;** *bsún-par byed-pa Sch.*: to be dissolute; to be dirty; *bsún-tsam* disgusting, obscene *Sch.*

བསུམ་པ་ *bsum-pa* 1. = *ₒdzúm-pa.* — 2. = *súm-pa Cs.*

བསུར་སྨྱིག་ *bsur-smyig W.* **clyster,** cf. *bsu-smán.*

བསེ་ *bse* 1. v. *se, se-ba, se-dri, se-šin.* — 2. also: *bse-kó,* **tanned leather,** *bse-k̔ráb Lex.* a coat of mail made of leather; *bse-sgám, bsei sgróm-bu Pth.* leather-box, or a box covered with leather; *bse-sgó* leather-door, or a door-like target made of hides *Pth.* — 3. *bse* or *bse-ru* (*Lex.* ཁཌྒ 'a certain animal') **unicorn,** *Hook.* II., 157 'tchiru', **an antelope,** prob. = *ɣtsod*; **rhinoceros** *Tar.* 185, 20.

བསེགས་པ་ *bségs-pa Sch.* to come from one side, to come across one's way.

བསེད་པ་ *bséd-pa* v. *ɣséd-pa.*

བསེད་དཔྱད་ *bsed-dpyád Sch.* the bow for setting a drill in motion.

བསེན་མོ་ *bsen-mo Sch*: a female devil.

བསེར, སེར, གསེར་བུ་ *bser, ser, ɣsér-bu* 1. **a fresh, cold breeze,** *bsér-gyis p̔og* he is exposed to a cold wind *Sch.* — 2. of persons, resp. **the feeling cold, catching cold,** *bsér-du yoṅ* you will feel cold *Mil*; also *bsér-mo* adj. or sbst.: **sér-mo*

sér-mo máṅ-po ma kyód-da W. did you not feel very cold on your way? bser-mai nad resp. a catarrh, a cold Dzl.

བསེལ་(བ་) bsél(-ba), gen. lam-bsél **convoy. safe-conduct, escort**; Lex.: ꜀jag-skyób-kyi kyél-ma (escort) against robbers; bsél-pa safeguard, guide, (lam-) bsél byéd-pa to accompany and protect on the way, to escort.

བསོག་པ་ bsóg-pa v. ság-pa.

བསོད་སྙོམས་ bsod-snyóms, पिण्ड, **alms, gifts** presented to clerical persons, bsod-snyóms-gyis ꜀tso-ba to live on alms, on charity, bsod-snyóms byéd-pa, sóg-pa, ꜀júg-pa Cs., bsod-snyóms-la rgyú-ba, resp. ɣšégs-pa to beg, ask, collect alms; bsod-snyóms sbyór-ba to prepare an entertainment for the priesthood.

བསོད་པ་ bsód-pa 1. vb., **to be pleased with, to take a delight in, to like**, W.: *de-la kon-čog sod-če man* God is not pleased with that. — 2. adj., **pleasing, agreeable.** *nyiṅ sod tsor dug* W. I feel well, I am quite happy; bsód-pa daṅ ṅán-pa good and bad; bsód-pai zas is explained by one Lex.: zas bzáṅ-poi miṅ good food, good provisions, by another: = प्रणीत prepared, dressed, boiled. — bsód-bde, bsód-nams, resp. sku-bsód 1. **good fortune, happiness, felicity**, bsód-bde-čan happy, bsód-bde-med unhappy Cs. 2. **destiny, fate**, = dbaṅ-táṅ, *tam-čád sód-de-ne juṅ* every thing happens according to a decree of fate W.; prob. also sku-bsód šin-tu če Ld.-Glr. 11, b. Schl., his destiny is a very high one; kyód-kyi bsód-bde-la brdúṅ-ba yód-pa yin it belongs to your destiny that you get a drubbing. — 3. **merit, virtue, good action**, byéd-pa to perform (a good action) Dzl., bsód-bde sóg-pa to gather merit, bsód-nams ma yin-pai las sinful deed Thgy.

བསོས་ bsos **indemnification, damages** paid for bodily injury.

བསོས་པ་ bsós-pa v. ɣsos-pa.

བསྲང་བ་ bsráṅ-ba v. sróṅ-ba; bsráṅ-po **straight, upright**, *yór-po dug šráṅ-po-la žog* C. it stands aslant, put it straight!

བསྲད་པ་ bsrád-pa v. bsród-pa.

བསྲན་པ་ bsrán-pa v. srán-pa.

བསྲབ་པ་ bsráb-pa, v. srab, **to bridle, keep under, restrain, check, curb, refrain**, bag-čágs the passions, mún-pa or sgríb-pa bsráb-pa Cs. to dispel darkness (prob. only in a spiritual sense).

བསྲལ་བ་ bsrál-ba v. srél-ba.

བསྲི་བ་ bsrí-ba etc. v. srí-ba etc.

བསྲུང་ bsrun Cs. **a tutelar genius.**

བསྲུན་པ་, བསྲུབ་པ་, བསྲུལ་བ་, བསྲེ་བ་, བསྲེག་པ་, བསྲེལ་བ་, བསྲོ་བ་ bsrún-pa, bsrúb-pa, bsrúl-ba, bsré-ba, bsrég-pa, bsrél-ba, bsró-ba v. srún-pa, srúb-pa etc.

བསྲོད་པ་, བསྲད་པ་ bsród-pa, bsrád-pa, = sró-ba, **to dry**, by exposing to the rays of the sun Sch.

བསླ་བ་, བསླང་བ་, བསླད་པ་ etc. bslá-ba, bsláṅ-ba, bslád-pa etc. v. slá-ba, sláṅ-ba etc.

བསླབ་པ་ bsláb-pa 1. vb., v. slob-pa. — 2. sbst. **doctrine**, bsláb-pa ɣsum Glr., acc. to an explanation in the Triglot: lhág-pai tsul-krims, lhág-pai sems, lhág-pai šes-ráb (expressions which I am not able to interpret satisfactorily); our Lama explained bsláb-pa ɣsúm-gyi sdóm-pa Mil. by: so-tár, byaṅ-séms and ɣsaṅ-sṅágs-kyi sdóm-pa; bsláb-pai ɣnas **dogma, tenet** Tar. — *lab-kan* W. **teacher.** — *lab-(s)tán táṅ-če* W. to teach, to keep school. — bslab-bya what is to be learned, **doctrine, precept, admonition,** ꜀jig-rtén mí-čos-la dgos-pai bsláb-bya mdzád-do he imparted to her some practical doctrines or rules of life and social intercourse Glr., bsláb-bya stón-pa B., *táṅ-če* W. to give admonitions, to exhort, reprimand.

བསླུ་བ་, བསླེ་བ་, བསླེབ་པ་, བསློག་པ་ bslú-ba, bslé-ba, bsléb-pa, bslóg-pa v. slu-ba, sle-ba etc.

ཧ

ཧ *ha* 1. the letter *h.* — 2. numeral: 29.

ཧ་ *ha* 1. *W.* **a yawn**, **ha yoṅ dug** I cannot help yawning. 2. **breath**, *ha ˳débs-pa* to breathe.— 3. **the sound of laughter**, **hab-gód čó-če* W.* to laugh out or aloud, cf. *ha-há.*

ཧྭ་ *hwa* 1. *gós-kyi hwa* **collar** of a coat. — 2. **shin, shin-bone** *Sch.* — 3. **hă, hŏ* W.* very well! — 4. col. nearly = *p̓a* II., **yonder**, farther off, **há-la gyug* C.* get you gone! be off! begone!; **há-čog = p̓á-rol** the other side, yonder side, **há-gi** that (man) there, **há-gi-ru** there, there above, up there, there behind, thither, that way *C., W.*

ཧ་གོ་བ་ *há-go-ba W.* **to understand**, **ha mi go-a** don't you understand it?

ཧ་ཅང་ *há-čaṅ* **very**, sometimes **too much, too**, *mya-ṅán-las ˳da-ba há-čaṅ yaṅ myur-čés-so* his removal (prop. disappearing) from misery happens really too soon! *Dzl.*; *há-čaṅ-nas* id., **há-čaṅ-ne k̓é-pa* C.* very learned, possessed of extensive information.

ཧ་ན་ཧོ་ནེ་, ཧན་ཧོན་ *ha-na-ho-né, han-hón* **very angry**, much enraged *Ld.*

ཧ་ནི་ *há-ni* **all** of them, **all together, in a body** *Sch.*

ཧ་བ་ཧ་བ་ *há-ba-há-ba* **to breathe out steam** or vapour.

ཧ་བོ་ *há-bo* n. of a medicinal herb *Lt.*

ཧ་ཡེགས་ *ha-yégs* **woe** (to you etc.)! *W.*

ཧ་ར་ *há-ra*, with **gyáb-če*, W.* **to play at dice.**

ཧ་ར་ཧུ་རེ་ *ha-ra-hu-ré W.* **impetuous, violent, rude, impudent.**

ཧ་རམ་ *ha-rám* with **čó-če* W.* **to deny, disown, disavow.**

ཧ་རི་ *há-ri Ssk.* **parrot.**

ཧ་རི་ཏ་ཀ་ *ha-ri-ta-ka Ssk.* **vegetables, greens, pot-herbs** *Wdṅ.*

ཧ་རི་དྲ་ *ha-ri-dra Ssk.* the turmeric plant, **Curcuma** *S.g.*

ཧ་རི་ཙནྡན་ *ha-ri-tsan-dan Ssk.* **sandal-wood.**

ཧ་རི་ཙམ་ *ha-ri-tsam Pur.* **centipede.**

ཧ་རིབ་ *ha-rib Ld.* music (?).

ཧ་རེ་ཎུ་ཀ་ *ha-re-ṇu-ka Ssk.* a medicine *Med.*

ཧ་ལ་, ཧ་ལ་ཧ་ལ་ *ha-la, ha-la-ha-la Wdṅ.*, a certain poison, also **poison** in general, *Ssk.*

ཧ་ལ་ཧ་ལ་ *ha-la-há-la Cs.*: a name of *spyan-ras-γzigs*, v. *spyan.*

ཧ་ལམ་ *há-lam* **about, near, nearly, pretty, tolerably, rather,** *de daṅ há-lam ˳drá-ba* about or nearly like that *Wdṅ.*

ཧ་ལལ་ *ha-lál Ar.*, **ha-lál čó-če*, Urd.* حلال کرنا, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ཧ་ལས་ *ha-lás* col., **astonished, frightened,** **ha-la-ši** or **ha-la-še** id., **ha-lẹ čá-če* W., ha-lás-pa B.* **to be astonished, frightened** *Mil., Pth.*

ཧ་ལོ་ *ha-ló* **flower**, esp. a large beautiful **garden-flower** *Glr.*, *ha-ló rkyáṅ-pa* a simple flower, *ha-ló stoṅ-˳dáb* a double flower; **ha-ló-ka** mallow *W.* (?)

ཧ་ཤང་ *ha-šáṅ* 1. *Cs.*: (Chinese word) a **Buddhist priest, doctor, scholar** *Glr.* — 2. id., represented by **a mask** in religious plays, *ha-p̓rúg* an old doctor with boys, his pupils.

ཧ་ཤིག་ *ha-šíg* a mineral medicine, used as a remedy for the stone; acc. to *Wdṅ.* = *ṭód-le-kór*, alabaster.

ཧ་ཧ་, ཧཱ་ཧཱ་ *ha-há, hā-há* the natural sound of laughter *Mil.*, *ha-há rgód-pa* to laugh out, to set up a loud laugh;

to *Sch.* also an interjection expressive of pain (?).

ཧའི་ *hai* a Chinese word, **shoe** *C.*

ཧའུ་སྤ་བ་ *hau-spa-ba* n. of a medicinal herb *Med.*

ཧགས་ *hags Lex.* **sugar, treacle** *Cs.*, *hágs-kyi lá-tu.*

ཧང་ *hañ? hañ-ₒdzom-pa* **to squander, to dissipate** *Sch.*, *hañ-ča-byed* **a squanderer** *Sch.*

ཧང་བ་ *háñ-ba, W.* **háñ-če** **to pant, to gasp.**

ཧད་ཀྱིས་ *hád-kyis* **suddenly** *Sch.* — *had-po? Mil.*

ཧད་ཧད་ *had-hád* or *hur-húr*, with **čó-če** **to exert one's self,** to strive *W.*

ཧན་ལྡང་ *han-ldáñ W.* 1. **dumb, mute,** **han-dáñ-ñi (s)pé ra** **a stammering,** also: a confused, unmeaning speech. — 2. **imbecile, weak of mind.**

ཧན་ཧོན་ *han-hón* v. *ha-na-ho-né.*

ཧབ་ *hab* 1. **a mouthful,** *háb-za byéd-pa, hab-háb zá-ba* to devour greedily, e.g. of dogs, pigs etc., *hab-bčád* a needy wretch, a starveling, famishing person.— 2. **a stitch,** in sewing, also **háb-ka** *C.* **háb-so** *W.*, *hab-ₒtsem-pa* to make here a stitch and there a stitch, as in quilting *Mil. nt.* — 3. *hab-gód* v. *ha* 3. — 4. v. the following article.

ཧབ་ཤ་ *háb-śa* **a dispute, a quarrel,** *háb-śa byéd-pa Mil.*, *Thgr.*, to dispute, to quarrel; *hab-tób byéd pa* to scramble for, to strive or contend for *Pth.*

ཧམ་པ་ *hám-pa* 1. **avarice, covetousness, greediness;** *W.* also vb.: to covet, **žán-ni nór-la** after a person's wealth; **to long for,** to yearn after, **k̔oi 'á-ne hám-te dad dug** his wife sits yearning (after him); *hám-pa byéd-pa Sch.*: to be covetous. — 2. **strength** *Cs.;* **courage, bravery** *W.*, of men and animals. — 3. white film on liquids etc., **mould** *C.*, **hám-di* or *-ri** a musty, fusty smell *C.*, *W.*; **hám-por čág-k̔an** *W.* **mouldy, musty,** **ham-če** *W.* to get mouldy. — 4. **lie, falsehood,** *C.* — *hám-pa-čan* 1. **covetous, avaricious; greedy, voracious.** 2. **courageous;** one *Lex.* explains *rlam-k̔yér* by *hám-pas k̔yér-ba(?)*; **hám-pa čúñ-se** *W.* cowardly.

ཧམ་བུར་ *hám-bur W.* rime, hoar-frost?

ཧར་ *har* **suddenly,** *har láñ-ba* to rise suddenly *Mil.*; **har sẹ' ǰhé'-pa** to rouse suddenly from sleep *C.*; *har-gyis* (*Sch. had-kyis*) more precise form of the adv. *Tar.*

ཧར་རེ་ *hár-re* **empty, open,** *Tar.* 115,16 *Schf.*

ཧལ་པ་ *hál-pa* a porridge, made of milk, butter and honey.

ཧལ་བ་ *hál-ba* **to pant, to wheeze, to snort,** *hal-kyi* a panting dog *Sch.*; **hal-méd** *W.* **weak.**

ཧས་ *has* **exaggeration, hyperbole,** *has-čer smrá-ba Cs*, **hẹ gyab-če** *W.* **to exaggerate, to talk big, to brag.**

ཧས་པོ་རི་ *hás-po-ri* n. of a mountain in *C.*, *Glr.*

ཧི་ *hi* numeral: 59.

ཧི་དིག་ *hi-díg*, or *hig-díg*, *W.* **zér-če** **to blow one's nose.**

ཧི་མཱ་ལ་ཡ་ *hi-mā-la-ya Ssk.*, = *gañs-čan* the snowy mountains, **Himalaya.**

ཧི་ར་ *hí-ra Ssk.* **diamond.**

ཧི་རི་ *hí-ri* **corn-stack,** **hí-ri gyáb-če** *W.* to pile up a stack of corn.

ཧི་ལིང་ *hi-líñ* **noise,****hi-líñ táñ-k̔an** *W.*, **bully, brawler.**

ཧི་ཧི་ *hi-hí* = *ha-há.*

ཧིའི་ཀ་ *híi ka Sch.* **breast-bone.**

ཧིག, ཧིག་ཀ་ *hig, híg-ka* **the act of sobbing,** **hig táñ-te dug* or *gyáb-te dug** he is sobbing *W.*; **hig ǰáñ* (lit. *sbyañ*) *dug** is said to be an expression used of a Lama, when he is watching the gradual departing of the soul of a dying man.

ཧིང་ *hiñ*, हिङ्गु, = *śiñ-kun*, *Asa foetida.*

ཧིན་དུ་སྟ་ནི་ *hín-du-stá-ní*, *C.*: **hin-du-tá-ni kẹ*'*, Hindoostanee, the language of the Hindoos.

ཧིས་ *his Pur.*: **hiz yoñ** **he is panting.**

ཧུ་ *hu* 1. *W.* **breath,** **hu gyáb-če** to breathe. — 2. num.: 89.

ཧུ་ཀ་ *hú-ka, Ar.* حقه **the hookah,** with an inflexible tube.

ཧུ་ཀུམ་ *hu-kúm W.,* حكم *Urdu,* **order, command.**

ཧུ་ཁྱུ་ *hu-kyú* the sound of sighing *Pth.*

ཧུ་ན་ *hú-na Cs : Ssk.* (*hū-na*) n. of an ancient people, the Huns (?).

ཧུ་འང་དྷི་ *hu-an-dhí* (?) *Sch.:* title of the Chinese emperor.

ཧུ་རེ་ *hu-ré, mig hu-ré ₒdug* **he stares, he goggles,** with wonder, horror, confusion *Mil., Glr.*; *mig-húr Mng.*

ཧུ་ཤར་ *hu-šār* (from the *Hind. hōšyār?*) (grown) **well again,** being again lively, active; **diligent, sedulous** *W.*

ཧུ་ཧུ་ *hu-hú* 1. interj. expressive of pain from cold *Cs.* — 2. 'the sound of one's mouth in eating' *Cs.* — 3. **hu-hú tán-ce* W.* **to whistle.**

ཧཱུྃ་ *hūm,* हुम्, हूम्, mystical interjection, e.g. in the prayer of six syllables, v. ཨོཾ་

ཧུན་ *hun W.* (= *ča, lon, prin*) **news, tidings,** intelligence, information, **hun tan-ce** to give account or notice, to inform, acquaint, let know, **tsar-na hun ton** tell me (let me know) as soon as it is finished! **hun tsór-ce** to get intelligence, to receive news; **hun ma yon* or *mi dug** we have no news yet; **disclosure, explanation, opinion, idea,** **ci yód-pe hun kyód-la jun yin** you shall get an idea of what kind of . . . are to be found, **sém-can tún-can zig yin-pe hun ná-la jun** I have got the notion that this is a very quiet animal; **re-rẽ hun cil-tar šē** whence have you such accurate information of every one of them? **ser-dub dil-te hun ma jun** he did not perceive it when the ring fell off; **hun-méd-la** **unexpectedly, unawares.**

ཧུབ་ *hub* as much as is swallowed at once, **a gulp, a draught,** *tóg-mar húb re ₒtun zig* at first take only one mouthful, one draught at a time *Glr.*; *hub gcig* one mouthful, *hub do* two mouthfuls *Cs.*; *húb-kyis* by draughts *Sch.*; *hub-húb byéd-pa* to drink in large draughts, to gulp.

ཧུར་ *hur* 1. v. *hu-ré.* — 2. *hur-húr* v. *had-had.*

ཧུར་བ་ *húr-ba* **dexterity, cleverness, skilfulness** *C., hur-tág* id., also **zeal, diligence** *Sch.; húr-po* 1. **quick, alert, dexterous, clever.** 2. **hot, hasty, passionate** *Ld.; rta húr-po* a fleet, spirited, fine horse *Cs.*

ཧུས་ *hus Cs.* **moisture, humidity,** *hús-can* wet.

ཧེ་ *he* 1. num.: 119. — 2. interj.: **o! holla!** *Cs.; he-he* 1. id. *Cs.* 2. = *ha-há, he-hé zer bgád-pas* she laughed: he, he! *Glr.*

ཧེ་ཏུ་ *hé-tu Ssk.* **cause, reason, argument, logic.**

ཧེ་བག་ *he-bag* **provocation, taunts, sarcasms.**

ཧེ་བཛྲ་ *Ssk. he-wajra,* ཀྱེ་རྡོ་རྗེ་ *Tibet. kye-rdo-rje Cs.:* n. of a god; n. of a series of treatises.

ཧེ་རུ་ཀ་ *hé-ru-ka* **terrifying deities,** also *krag-ₒtún, Thgr.* frq., *hé-ru-kai rgyud* legends of wrathful deities.

ཧེག་པོ་ *hég-po* having become **putrid, rancid.**

ཧེལ་གེ་ *hél-ge Sch.:* **soft leather, wash-leather.**

ཧེལ་པོ་ *hél-po, hél-can, *hel-hél* W.* **wide, extended;** of garments: **wide, easy;** *hél-ba* id. and sbst.: **width** *Sch.*

ཧོ་ *ho* num.: 149.

ཧོ་མ་ *hó-ma Ssk.* prop.: **burnt-offering** of butter; = *sbyin-srég* v. *Was.* (194); *Schl.* 251; *hó-ma byéd-pa* **to sacrifice;** *hom-kun* a small pit or a triangular box used as an altar for such an offering.

ཧོ་ཧོ་ *ho-hó* interj. of admiration *Cs.*

ཧོང་ལེན་ *hon-lén* a medicinal herb, *Picrorrhiza,* frequently to be found on the mountains, *Hook.* I., 272.

ཧོན་ཧོན་ *hon-hón* **stupid, foolish** *Cs.*

ཧོབ་པ་ *hób-pa, W.: *hób-te dug** it has got **bent in** or **battered,** of tin ware.

ཧོམ་ *hom* (Mongol word?) a pad, placed under a camel's load.

ཧོམ་པ་ *hóm-pa W.* **to fall away,** to lose flesh, e.g. of hollow cheeks, **to shrink, to shrivel,** of withered fruit.

ཧོར་ *hor* 1. formerly: **a Mongol** *,hor ǰin-gin-k̔an* the Mongol Djingiskhan; *hor-sér Shara Sharaighol* n. of a Mongol tribe *Glr.*; *hór-yul Mongolia.* — 2. at present: in *C.* the people living near the *Tengri-nor* (*ɣnam-mtso*); in *W.* the Turks; *hór-zla* a Turkish month.

Note. *Cs.* has only the second of these significations, *Sch.* only the first (the latter using *Cs.*'s examples and changing all the Turks into Mongols!) The suppositions of Latham seem still less consistent with the real state of the case.

ཧོར་ཁོངས་ *hor-k̔oṅs Sch.:* deficiencies, gaps; separation' (?).

ཧོར་འདྲ་ *hór-ₒdra Sch.:* 'confiscation, *hór-ₒdra bábs-pa* to confiscate' (?).

ཧོར་པ་ *hór-pa* **wood-grouse** or cock of the wood *Sch.*, *hór-pa dkár-po* a species of hawk *Sch.* (?).

ཧོལ་ཧོལ་ *hol-hól W.* **soft, loose, light,** as the soil in spring, **hol táṅ-ce, hól-te bór-ce** to break up, to loosen (the soil).

ཧྲག་པ་ *hrág-pa* 1. vb., **to require more and more,** to covet incessantly *Ma., W.* — 2. sbst., adj. **hardness, hard** *Cs.*

ཧྲང་བ་ *hráṅ-ba* 1. **alone,** cf. *raṅ*, **s̀raṅ-s̀ráṅ-la yoṅ soṅ** I came alone *C.*, *p̔o-hráṅ, mo-hráṅ* single man and woman, = *p̔o-ráṅ* etc. *C.* — 2. with *dmar* preceding, **naked** *C.*

ཧྲད་པ་ *hrád-pa* 1. **to thrust, to push violently, to stem** firmly, **káṅ-pa síg-pa-la* W.* to stem the foot against the wall. — 2. **to scratch,** *sgó-la p̔yag-hrád-pa ₒga mdzád-pa* (his Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. **to exert one's self,** to make every effort *W.*, **s̀rád-can zúm-ce* or *táṅ-ce** id. *W.*

ཧྲབ་ཧྲིབ་ *hrab-hrib C.* **s̀rab-ba-s̀rib-be* Ld.*, v. *rab-ríb.*

ཧྲལ་བ་ *hrál-ba* **to rend, tear up, tear to pieces** e.g. of a beast of prey: to tear up a person's body; **s̀ral soṅ** he has torn it to pieces *C., W, hral-hrál Lex.*

ཧྲི་ *hri Cs.:* '*Ssk.* essence, substance; a mystical word'.

ཧྲིག་ *hrig W.* **s̀ríg-la táṅ-ce, s̀ríg-ga táṅ-ce** **to hang** (a thief), **s̀ríg-la s̀í-ce** to hang one's self.

ཧྲིག་པ་ *hríg-pa Cs.*, *mig* (or resp. *spyaṅ*) *hrig-hríg byéd-pa* or *ₒdúg-pa*, (= *rig-ríg*), to look this way and that, hither and thither *Mil. nt.; hríg-ge-ba* looking in that manner *Thgr.*

ཧྲིད་ *hrid; S.g.*; *rná-ba hrid ₒbyar* is explained by *Wdṅ.: rná-ba lhág-pa p̔yógs-su byar* the ear leans feebly on the neck, as a sign of death.

ཧྲིལ་པོ་ *hríl-po* 1. **round, globular,** *hril-hríl byéd-pa* to writhe with pain, *hril-hríl kar-kár byéd-pa* to be writhing, and then again stretching one's self or starting up *Pth.* — 2. **whole,** *ts̀e hríl-por* for the whole life *Glr.*, *mgo hríl-gyis ɣtúm-nas* wrapping up his whole head *Glr.* — 3. **close, dense,** *hril ₒdús-te ₒdúg-pa* to sit or stand close together in rows *Mil., C., W.* Cf. *ríl-ba.*

ཧྲུད་པ་ *hrúd-pa* adj. and abstract noun, **rough, rugged; severe, austere; roughness** etc.; *hrúd-po* adj. id. *Cs.*

ཧྲུམ་པ་ *hrúm-pa* **to break, to smash** *Sch.*

ཧྲུལ་བ་ *hrúl-ba* adj. and abstr. sbst. **ragged, tattered; raggedness,** *hrul-bai dug-po* a ragged coat *Mil.*; *hrúl-po* id., *gos hrúl-po Dzl.* and elsewh. frq. — 2. sbst.: **rags, tatters,** *gós-su hrúl-po gyón-pa* to put on rags for a garment *Pth.; hrúl-k̔aṅ* a ruin, **ruins** *Sch.*

ཧྲེམ་པ་ *hrém-pa* **swollen** *Sch.*, *hrem-mé* id. *Mṅg.*

ལྷ་ *lha, Ssk.* देव, 1. the first class of beings subject to metempsychosis, **the gods,** both those of Brahminical mythology, and the various national and local gods, with whom Buddhism came in contact. These local gods were incorporated into the system of Buddhism, when they were found to be too numerous and too much endeared to the people, to be entirely discarded and given up; so, most of them are worshipped even nowadays and presented with various offerings. They are also supposed to enjoy a

blissful existence (hence: *dé-riṅ lhá-yi nyi-ma śar* 'this day was a day of happiness to me' *Glr.*, and similar expressions are of frq. occurrence; v. also *lha-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local '*lha*' can never attain to Buddhaship, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248. II, 296. *lhai bu* or *sras*, *bú-mo* or *srás-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *lha mi ṫób-pa* to obtain the birth as a god or as man *Thgy.*; *lhai yi-ge* the Lantsa-letters, v. *lan-tsa*; *lha* ₒ*báb-pa* the (mystical) entering of a deity into a human being, **inspiration**, so that the person inspired pronounces the oracles of the god, *lha żúgs-pa* id. pop.; also: the person thus inspired; *lha ni k̄yab-*ₒ*ǰúg-la mos* as for gods, they worshipped Vishnu *Pth.*, *lha má-mo-la byed* they worshipped the Mamo as a '*lha*' *Pth.*; *lhai dbáṅ-po, lha-bdág,* = *brgya-byín* Indra; in another sense: *lhai rgyál-po byéd-pa* to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) *Do.*; the following gods are occasionally mentioned: *nám - mkai lha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgrá-lha* and *p̄ó-lha* are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body *Glr.*, *Mil.*; *yi-dam-lha* v. *yi-dam*. — 2. **the image of a god**, in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (*ráb-tu ynás-pa*) *Glr.*; the local '*lha*' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called '*lha*' and are acknowledged as such. — 3. fig.: *mii lha* **a king** *Mil.*, and hence '*lha*' is often used in addressing a king, like the French *Sire! lha-rgyal-yab-yúm* the royal father and mother *Pth.*; *lhá-yi lha* the lord of lords, the supreme being, **Buddha** *Cs.*

Comp. *lha-k̄áṅ* **an idol-shrine.** — *lha-yčig* 1. dear Sir! dear Lord and King! *Pth.* 2. **princess** *Glr.* — *lha-lčám* a **princess** *Pth.* — *lha-čén* a great and mighty deity. — *lhá-čos* v. *čos* no. 2. — *lhá-rje* **physician** *Wdṅ.* — *lha-rtén* **image** or temple of a god or of the gods. — *lha-ṫó* (prob. for *lhai ṫo-yór*) **heaps of stones,** erected on mountain passes or on the tops of mountains. — *lha-*ₒ*dre* gods and goblins, *lha klu* ₒ*dre srin ydúg-pa maṅ Glr.* 2. **goblin, hobgoblin;** **lhá-*ₒ*dre-ber-ka** mullein (Verbascum) *Lh.*; **lán-ḍe non soṅ* W.* I have had the night-mare. — *lhá-sde*, *mi-sde* the class of the gods, the class of men. — *lha - nád Sch.*: **hysterics; madness.** — *lha-p̄yág* honours shown to the '*lha*', worship paid to them, *p̄yogs bžir lha-p̄yág máṅ-po btsál-te* bowing towards the four points of the compass in token of reverence to the '*lha*' *Pth.*, often only: **compliments, kind regards,** offered to respected persons, in letters. — *lha-p̄yi* n. of a mountain in the south of Tibet *Mil.* — *lha-p̄rúg* a descendant from the gods, child of the gods; as a mask *Schl.* 235. — *lha-p̄rán* inferior deities. — *lha-bris-mk̄an* or *-pa* a painter of gods. — *lha-*ₒ*báṅs Tar.*; *Schf.*: **slaves** (doing service) **in temples.** — *lha-ma-yin, lha-min,* असुर, one of the six classes of beings, living on the slopes of the Sumeru below the '*lha*' against whom, like Titans, they are continually fighting; also *lha-ma-yín-mo* are mentioned. — *lha-ma-srin* gods, Asuras and Rakshasas, or perh. also: *lha-ma-srín sde brgyad* the eight classes of the gods, Asuras, Rākshasas etc., i.e. the whole world of spirits. — *lhá-mo* **goddess.** — *lha-ma-rtá Sch.*: a certain insect. — *lhá-bzo* 1. the art of making images of gods *Pth.* 2. also *lha-bzó-bo* a framer of gods *Glr.* — *lhá-yul* 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — *lhá-sa* (in early times *lha-ldán*) *Sch.*, *Köpp.* II, 332, n. of the capital of Tibet. — *lha-srín* gods and Rākshasas; *steṅ lha-*

srín, ₒog klu-γnyán, bar γži-bdág, are often mentioned in connexion. — *lha-srúṅ* **tutelar god**, *bód-kyi Glr.*

ལྷ་ང་ *lha-ṅá* **knee-pan**, *pús-mo γyás-pai lha-ṅá sá-la ₒdzúg-pa* to kneel down on the right knee frq.; *lha-k'úṅ* the bend of the knee *W.*

ལྷ་བ་ *lhá-ba Med.* and *Pth.*, acc. to *Wdṅ.* also *klad-rgyás*, *Sch.:* 'the bloody marrow in the bones; whilst he translates *rmai lhá-ba* by: 'the growing worse of a wound'.

ལྷ་རུ་ *lha-rú Med.*; *Sch.* **cartilage** (cf. *lha-gór* sub *lkóg-ma*).

ལྷག *lhag* 1. **more, beyond**, **dá-wa čig lag soṅ** more than a month has passed *W.*, **nyi-ma-p'yéd lag soṅ* W.* it is already past noon, *rgyá-mtso-bas kyaṅ lhág-ste* as this alone would be more than the whole sea *Dzl.; nyí-šus lhag* more by twenty *S.g.* — 2. = *lhág-ma.* — *lhág-pa* 1. adj. **surpassing, excelling, superior,** *ₒdí-las lhág-pai γžan čos med Dzl.; nyam-t'ág-pa ṅá-las lhág-pa yód-dam* is there any one that is thinner than I? *Dzl.*; *dé-rnams-kyi náṅ-nas lhág-pa* the best amongst these *Glr.; rgya hor γnyís-las lhág-pa ṅed bod yin* we Tibetans surpass the Chinese and Mongols (in sagacity) *Glr.* 2. rarely = *lhág-ma*: *dé-las lhág-pa* the others, the remaining *S.g.* 6, 1. *de-lhag* **besides, moreover.** — *lhág-par* adv. **more** (magis) frq., mostly with adj., but also with verbs, *šin-tu lhág-par* **far more; very, exceedingly, uncommonly,** *lhág-par légs-pa* uncommonly beautiful *Dzl.; čes lhág-par* **extremely**, excessively *Stg.;* **further**, furthermore, moreover. — *lhág-ge-ba* = *lhag-pa*, *lhág-ge mdzád-nas* making it project. — *lhág-ma* 1. **remains, scrapings,** *ṅar bšad-pai lhág-ma* (the letters) which at the last discussion remained, were left, (unexplained) *Gram.; lha lhág-ma-rnams* the other, the remaining gods *Stg.*; **the remainder,** in subtracting *Wdk.* — 2. **razor-stone, razor-strap** *Sch.* — 3. being above, being at the upper part of, *groṅ* the place lying higher up (the valley), opp. to *ₒóg-ma Dzl.*

Comp. *lhag-bčas* 1. having **more than** so and so much, *bhā-ra-ta šlo-ka ₒbum lhag-bčas* the Bharata of more than 100,000 verses *Tar.* 2. the gerund in *te* (*ste* etc.) *Gram.* — *lhag-mt'óṅ* 'seeing more' (than other mortals), in certain states of contemplation v. *ži-γnas* sub *ži.*

ལྷག་གིས་ *lhág-gis* = *lhaṅ-ṅer*, *lhag-gis ₒčar Thgr.*, *ₒbyuṅ Mil.* he shines bright, *lhág-ge-ba* = *lhaṅ-ṅe-ba Mil.*

ལྷག་པ་ *lhág-pa* I. sbst., also *γza lhág-pa* 1. **Mercury.** 2. **Wednesday.** — II. adj. **more excellent**, v. *lhag.*

ལྷག(ས)་པ་ *lhag(s)-pa* I. sbst. **cold wind**, *lág-pa p'og* the cold wind has withered them (the flowers) *W.*; *lo-γsár lhágs-pa* the cold new year's wind *Mil.* — II. vb., **to come together**, to meet, to assemble, with other persons; perh. also: to join, to be adjacent or contiguous, of houses, beams etc.

ལྷང་ངེ་ *lhaṅ-ṅe*, *lhan-ne*, *lham-me*, also *lhag-ge*, *lam-me*, *lham-pa* **clear, distinct,** to the sight as well as to the ear; *lhaṅ-ṅe lham-mer γsal-te* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *lham-me lhaṅ-ṅe lhan-ner bžúgs-so Pth.*; clear, sonorous; *k'yí-skad lhaṅ-lhaṅ-pa Mil.* the clear (loud) barking of dogs; *k'yod lhaṅ-lhaṅ glú-len-pa Mil* thou clear-voiced songster; *lhaṅ-lháṅ brjód-la* speaking with a clear, sonorous voice. — *Cs.* has: **majestic, glorious, sublime, august.**

ལྷད་ *lhad* a baser substance mixed with a finer one, an **alloy**, *lhad ₒjúg-pa* or *sré-ba* with *la*, *lhád-kyis slád-pa* with accus. *Mil.*, **to alloy, adulterate**, *lhád-čan* **adulterated**, e.g. milk *C.*, *lhad-méd* **unadulterated, pure, genuine, real**; **tsig hlẹ' šor* C.* or **žug soṅ* W.* spurious words are admixed, falsehoods have been artfully introduced; *p'yis lhád-du bčúg-pai tsig Tar.* a later interpolation. — 2. *Bal.*, **γlad**, **fatigued, exhausted.**

ལྷན་ *lhan* **together**, *lhán-gyis* (when referring to the subject of the action), *lhán-nas* (as ablative case), *lhán-du* (the most frq. form) **with one another, together,** *lhan-γčig* (*-tu*), and often *lhan-čig*(*-tu*) id.: *bdag dan lhan-γčig zan mi zá-na* if you will not eat together with me *Dzl.*, *rta bčus lhán-du rgyúgs-pa ltá-bui sgra* a noise as if ten

horses were trotting together *Glr.*; *rtá-pa brgya daṅ lhán-du* accompanied by a hundred men on horseback *Glr.*; *lhan(-čig)-skyes(-pa)* **born together with**, e.g. the '*lha*' or '*ₒdre*' born together with every human being *Mil.; lhan-skyes nad, rma* a hereditary disease or defect *Med. lhan-rgyás* 1. 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyás-kyi ťé-tse,* or *spyi-dám*). 2. = *lhan-γčig*, **hlẹn-gyẹ́-la ťsog* or *žug** they have come together.

ལྷན་པ་ *lhán-pa* I. vb., **to join, to unite,** **ka lán-če* W.* **to kiss,** **'u lán-če** id. resp.

II. sbst. 1. **a patch,** *lhán-pas klán-pa B.*, **hlẹ́m-pa gyág-pa* C.*, **gyáb-če* W.*, *ₒdébs-pa, rdáb-pa Mil.* **to patch, mend.** — 2. **spot, speck, blot,** place differently coloured, *ₒod-zér šár-čiṅ lhán-pa bžín-du* a sunbeam forming by reflection a bright spot *Dzl.; lhan-ťábs* **appendix, supplement,** title of a medical book.

ལྷབ་ལྷབ་པ་ *lhab-lháb-pa, lhabs-se lhabs Sch.*: 'to flutter to and fro, to glimmer, glisten' (?).

ལྷབ་ལྷུབ་ *lhab-lhúb* **wide, flowing,** *dar-bér lhab-lhúb* a wide silk cloak; prob. also sbst.: the moving to and fro, waving, *mé-tog-gi* of flowers *Do.*, **hlab-hlúb-tu sol* C.* loosen your dress! make yourself comfortable!

ལྷམ་ *lham* **boot,** also **shoe**; *mčil-lham* id.; *rgyá-lham* a Chinese boot, *sóg-lham* a Mongol boot.

Comp. *lham-skúd* twine, used by shoemakers *Schr.* — *lham-kaṅ-čén* (prob. a Chinese word) strong Chinese boots *C.* — *lhám-mkan* shoemaker *Schr.* — *lham-sgróg* shoe-strap, latchet; string for lacing felt-leggings. — *lham-mťil* boot-sole. — *lham-yú* leg of a boot *Cs.*, *lham yu-ríṅ* boots with long legs *Sch.* — *Sch.*: *lham-krád* or *-skrád* pieces of leather, used for the patching of soles; *lham-góg* worn-out boots; *lham-ₒgrám* the upper-leather, the vamp; *lham sgró-gu-čan* buskins; *lham yu-čád* a sort of slippers to which cotton leggings are sewed (?); *rťíṅ-lham* quarter-piece (of a shoe).

ལྷམས་ཀྱིས་ *lháms-kyis* at once, all, every thing *Sch.* Cf. *lhem.*

ལྷས་(མ་) *lhas(-ma)* 1. **pen, fold,** inclosure for sheep *C., W.*; also **hlẹ́-ra**. 2. also *lhés(-ma)* **braid; wicker-work; texture;** also of pastry, **twisted cake** or **bun, cracknel** (*W. *žím-zag**), also *lhas-dóg*.

ལྷས་བསྟན་ *lhas-bstán* n. of the birth-place of the mother of Buddha, *Ssk.* देवदर्शित.

ལྷས་པ་ *lhás-pa* v. under *slé-ba.*

ལྷས་བྱིན་ *lhas-byín,* देवदत्त, n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character *Cs.*

ལྷིང་ *lhiṅ*, cf. *líṅs-pa*; *lhiṅ-skrán Sch.*: a tumor filled with matter, **an abscess,** *lhíṅ-rtsa* a full vein; *lhiṅ čád-pa Lt.*, acc. to *Sch.*: completely separated.

ལྷུ་ *lhu* **part, portion** of the body of an animal, = ½ *zug*, *lhu-ťsígs bču-γnyís Sch.*: the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhú-ru γsíl-ba* to divide, to parcel out *Mil.*; **share** in plough-land, v. sub *spyod-pa* I, 2.

ལྷུག་ *lhug* v. *ldúg-pa* to pour *Cs.*

ལྷུག་པ་ *lhúg-pa, Cs.*: '*lhug-pa* and *lhug-ma* **prose**; *lhug-po* **wide, diffuse, luxurious,** *gos lhug-lhug-po* a very ample robe; *lhug-par* **amply, copiously, plentifully;** *lhug-par smra-ba* to speak diffusely, copiously, to speak in prose'. *Sch.* adds: '*lhugs* successive, continuous; *lhugs-ťsig* and *lhug-pa* continuous prose'. The principal meaning, however, seems to be: **uninterrupted, having no gaps;** unreserved; *lhúg-par bšád-pa* = *spas-γsáṅ-med-par bšád-pa* to explain completely, without omitting any thing, **lug táṅ-če* Ld.* to give unreservedly, without limitation; hence also: liberally, plentifully; *mči-ma*

lhúg-par šor or *byuṅ Mil.*, tears were flowing abundantly. — In some other passages the meaning of *lhúg-pa* is not quite clear.

ལྷུང་བ་ *lhúṅ-ba*, pf. of *ltúṅ-ba; lhuṅ lhuṅ snyán-pai sgra sgróg-čiṅ ₒbáb-bo* sweetly murmuring (the gentle stream) descends *Mil.*

ལྷུང་བཟེད་ *lhuṅ-bzéd, Ssk.* **पिण्डपात्र, the alms-bowl** of Buddha and of the mendicant friars.

ལྷུན་ *lhun* **mass, bulk,** *lhún-čan* **massy, bulky; well-fed,** **lun-ťúg-po* W., lhun-čé-ba* very large; *lhun-(gyis) grub(-pa)* acc. to *Cs.*: 'formed in mass, or all at once', self-created, not contrived by human labour; *bgó-ba daṅ bzá-ba lhún-gyis grúb-pas* clothes and food coming forth of themselves *Dzl.*; also used of palaces, sacred buildings, images, though in such instances often only by way of compliment; *lhun-grúb* is also noun personal. — *lhún-po, ri-rab-lhún-po* the mountain of the universe, **Meru, Sumeru,** frq. *lhun-stúg Sch., lhun-ťúg Thgy.* very great, in reference to the mental darkness produced by sin; prob. also: considerable, sublime, grand.

ལྷུབ་པ་ *lhúb-pa* 1. sbst. **width,** *lhúb-pa-čan Cs., yan(s)-hlúb, hlub-hlúb W., C.* **wide,** of clothes. — 2. vb.: **to bind, tie, fasten,** e.g. ornaments to the ear *Ts.,* = *klúb-pa.*

ལྷུམས་ *lhums*, resp. for *mṅal* **the womb** frq., *lhúms-su žúgs-pai dus-mčód* sacrificial festival of the conception (of Buddha) *Sch.*

ལྷུར་ *lhur,* with *lén-pa* or *byéd-pa* c. acc. **to apply one's self to, bestow pains upon,** = *don-γnyér byéd-pa Dzl.* and elsewh.

ལྷེ་བ་ *lhé-ba* v. *slé-ba.*

ལྷེན་ *lhen Cs.* 'filth or dross in the bowels, causing obstruction'; acc. to others: internal excrescences, v. *skran*; *Sch.: lhen* or *lhen-sná* pit of the heart.

ལྷེབ་ *lheb, dbugs lheb-lheb-tu ₒdug-pa Pth.* **'ug leb leb ǰhed-de* C.* gasping for breath.

ལྷེམ་ *lhem* **now, at present, directly, instantly** *C.*; **all** (of them) cf. *lhams.*

ལྷེས་མ་ *lhés-ma* = *lhás-ma* 2; also: the act of twisting, plaiting, **hlé-ma gyáb-pa* C.* to twist, **to plait.**

ལྷོ་ *lho* **south,** *lho-núb* south-west, *šar-lhó* south-east; *lhor, lho-p̓yógs-su* to the south, towards the south; *lhó-k̓a* prob. = *lho*; *lhó-k̓a món-nas ¸oṅs Mil.* they came from the Mon in the south; *lhó-pa, lho-ₒbrúg-pa* an inhabitant of Bhotan; *lhó-yul* acc. to *Cunn.* the original form of the name of that province which is now called Lāhul or Lāhōl by the Hindoos, and Lahoul by the English; *lho-búr Sch.* (also *lho-¸ú-ma*), = *k̓ug-rna.*

ལྷོག་པ་ *lhóg-pa, glóg-pa Cs.* **a large ulcer** or **sore,** *Sch.*: **carbuncle, anthrax,** *sbyóṅ-ba* to cure it; in *Med.* also *nya-lhóg* and *gag-lhóg* are mentioned. According to the description, however, which Tibetan physicians gave us of the *lhóg-pa*, it seems to denote a cancerous ulcer, against which they employ the *Aconitum ferox* of Nepal, or in default of it some other species of aconite.

ལྷོང་ *lhoṅ Sch.* vexation, anger, wrath(?); but: '*lhoṅ šor* he has lost the *lhoṅ*', is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses, v. sub *smyón-pa.*

ལྷོད་པ་ *lhód-pa, glod-pa, lod-pa* or *-po, lhod, lhód-po* 1. **loose, relaxed, unstrung, slackened,** *yan-lág* of the limbs, e.g. when death approaches *S.g.*, **zúg-po lód-po čá-na* W.* when one gets tired (one cannot help yawning). *lhód-pa sgrím-pa* to tighten what is loose, *lhod lhod γtóṅ-ba* to slacken; fig. **'ó-ma lód-po* W.* the milk begins to fail, milk is scarce. — 2. of the mind: **easy, careless, unconcerned,** *lhód-de nyol čig* sleep well! sleep soundly! *Glr.*; *blo lhod gyis-la šod* relate the matter calmly, coolly *Mil.*; *šes-pa lhod-čiṅ* in good spirits, of a cheerful temper *Pth.*; *ťabs šig yod-kyi rgyal-po ťugs lhod mdzod* there is yet a help; therefore, o king, be of good cheer! *Pth.*

ལྷོན་པ་ *lhón-pa, glón-pa* **to return, to give** or **pay back** *Cs.*

ཨ

ཨ a, 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.). Combined with the Tibetan vowel-signs, ཨ, ཨི, ཨུ, ཨེ, ཨོ, it is pronounced *'a, 'i, 'u, 'e, 'o* (cf. འ). It is also called *skye-ba-méd-pai yi-ge*, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the *čós-sku* that was before every thing else. *Spyan-ras-zig*, therefore, addresses a celestial Buddha with *'a: 'a skye-méd rnam-dág čós-kyi dbyiṅs*. — 2. num.: 30.

ཨ་(འ?) *'a* (*ₐa?*) 1. in *Ld.* and *Kh.* the col. demonstr. pron, for *de* that (q.v.); **'á-ne** from thence, there, *'á-ru* there, thither, that way. — 2. *Lh.*, pronounced very short and sharp, **well? what is the matter? yes! here!**

ཨཿ *'a Cs.*: 'Ssk.: अः, a mystical exclamation'.

ཨ་ཀ་(ཨ་ཁ་?) *'á-ka* (*'á-ka?*) acc.to *Huc* II, 160 = *'á-jo Kh.*

ཨ་ཀ་རུ་ *'á-ka-ru Cs.*, v. *'á-ga-ru.*

ཨ་ཀཱ་ལ་ *'a-kā-la Lt., Ssk.*: **untimely.**

ཨ་ཀྲོང་ *'a-kroṅ* an alpine plant, in *Lh. Arenaria Roylea.*

ཨ་ཁ་ཁ་, ཨ་ཁག་ *'á-ka-ka, 'a-kág* an exclamation expressive of contempt and detestation, opp. to *'á-la-la*; acc. to *Cs. 'a-kag* is also adj. = *mi-sdug-pa.*

ཨ་ཁུ་ *'a-kú, W.* also *'a-kú,* col. for *kú-bo* 1. **father's brother, uncle** *Mil., C., W.* — 2. **husband, consort** *W.*

ཨ་ག་རུ་ *'á-ga-ru,* अगरु, **aloe-wood,** agallochum, calambac.

ཨ་གྱིས་ *'a-gyís* caressing word used by mothers soothing their babies, prob. without any particular signification *Thgy.*

ཨ་ཅུག་ *'a-čúg* **ankle-bone** *Lt.*

ཨ་ཆུ་, ཨ་ཆུ་ཆུ་ *'a-čú, 'á-ču-čú* interj. expressive of pain from cold, hence *'a-čú-zer-ba* n. of one of the cold hells.

ཨ་ཆེ་ *'a-čé, 'a-čé, Bal. 'a-šé,* col. for *če-že* 1. **an elder sister** of a female person. — 2. *W.* **wife, mistress, madam,** used as address and otherwise.

ཨ་ཇོ་ *'a-jó C., W., jo-jó C.* (v. *jó-bo*) 1. **an elder brother** of a male person. — 2. **Sir, Mr., gentleman, lord,** used in addressing and otherwise; also like our: **friend!** ho there! hollo! I say! *'a-jho lág C.* **the old Squire,** = *ga-gá Ld.*

ཨ་ཏི་ཤ་ *'a-ti-ša Ssk., púl-du-byuṅ-ba Tib.,* n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

ཨ་ཐོ་བ་ *'a-tó-ba* beautiful, good *Sch* (?).

ཨ་འཐས་ *'a-ₒtas Pth.?*

ཨ་དོགས་ *'a-dogs Sch.* table(?)

ཨ་དོན་ *'a-dón Sch.*: 'without sexual distinction; sense of the letter *'a*'.

ཨ་དྲུང་ *'a-drúṅ C.* **horse-boy,** one tending horses.

ཨ་ན་(ན་) *'á-na(-na)* an interjection expressive of grief *Sch.*

ཨ་ན་མ་ན་ *'a-na-ma-na Sch.*: having a striking likeness(?).

ཨ་ནུ་ *'á-nu* Hindi man's name, also used in Tibet *Glr.*

ཨ་ནེ་ *'á-ne* 1. = *né-ne-mo* **father's sister, aunt; grand-aunt** *Glr.* — 2. *Cs.*: **nun.**

3. *W.* **wife, partner, spouse,** *'á-ne kúr-ĉe* to take a wife, to marry, *(s)kyá-wo 'á-ne kur ĉog* a layman is at liberty to marry; *'á-ne-la ĉó-ĉe* to treat, to use as a wife, sensu obsc. = to sleep with. — 4. **a woman, a female.** — 5. *Sch.* an old woman (?).

ཨ་པ་ *'á-pa = 'á-p̔a.*

ཨ་པོ་ *'a-po Ü:* **building** (= *k̔ar-lén* *W.*), *'á-po gyáb-pa* to construct a house, to build.

ཨ་པྲ་ *'á-pra Sch.* **zizel**, earless marmot, souslik (*Spermophilus citillus*).

ཨ་ཕ་ *'á-p̔a, 'á-pa* col. for *p̔a*, in *B.* of rare occurrence; *'á-pa ĉ̔én-po* the elder, *ĉ̔úṅ-ṅu* the younger, of the husbands of a person's mother, hence occasionally = **uncle;** *'á-pe̱ s̱a* *W.* a vulgar oath; also (like *p̔a*) uncastrated male animal, cf. *p̔a.*

ཨ་ཕོ་ང་ *'a-p̔o-ṅá C.* col.: **I**, cf. *k̔o-bo-ṅá.*

ཨ་ཕྱི་ *'a-p̔yi Mil.*, *'a-p̔í, 'a-pi*, for *p̔yí-mo* **grandmother.**

ཨ་ཕྱིམ་ *'a-p̔yím* **old woman, goody, dame** *Sch.*

ཨ་ཕྲག་ *'a-p̔rág Sch.:* the bosom of a garment, *'a-p̔rág-tu sdú-ba* to put into the bosom, = *'am-bág.*

ཨ་ཝ་དྷུ་ཏི་ *'a-wa-dhu-ti* v. *dhu-ti.*

ཨ་བང་ *'a-baṅ,* for *baṅ-po,* the husband of the father's or the mother's sister *Cs.*

ཨ་བི་ཥ་ *'a-bi-s̱a Ssk.:* 'antivenomous', n. of a medicinal herb *Wdṅ.*

ཨ་བོ་ *'a-bo* 1. *Sch.* = *'a-j̊o.* — 2. a medicine *S.g.*

ཨ་བོ་ཙེ་ *'a-bo-tse Sch.*: **'good, tolerable, middling'**, cf. *Bun.: eb-bo* good.

ཨ་བྱག་ *'a-byag* and *'a-ₒbras* names of medicines *Med.*

ཨ་མ་ *'á-ma* col. and sometimes in *B.* = *ma* **mother;** *'á-me̱ s̱a* a vulgar oath; *'á-ma drin-ĉ̔én* so a king addresses a wonder-working nun *Pth.*

ཨ་མ་གྱིས་ *'a-ma-gyis Cs.* interj., prob. similar to *a-gyis.*

ཨ་མི་དེ་བ་ *'a-mi-de-ba* the usual Tibetan corruption of **अमिताभ**, v. *ₔod-dpag-méd.*

ཨ་མྲ་ *'á-mra Ssk.* **the mango tree** and **-fruit** *Dzl.*

ཨ་མྲི་ཏ་ *'a-mri-ta* (*Ssk.* **अमृत ambrosia**; also various fruits etc.), in the *Lt.* perh. the **guava** fruit, which in Hindoostani is now called *amrūt.*

ཨ་ཙ་(མ་) *'a-tsa(-ma)* interj. expressive of pain by touching hot objects *Sch.*; also used in various other instances, when disagreeably surprised, startled etc. *bdag ma gról-ba ₒdi 'á-tsa-ma* alas! I am not yet released! *Thgr.; 'á-tsa-ma yí-dwags snyiṅ re-r̀jé* alas! ye poor Yidags folk! *Mil.*

ཨ་ཙ་ར་ *'a-tsa-ra Mil.* a species of hobgoblins, or spectres; in *C.* a Bengalee, acc. to *Lew.* The observations of *Huc* (II, 271) concerning this word seem to be mixed with some errors.

ཨ་ཙརྱ་ *'a-tsarya, Ssk.* **आचार्य, spiritual guide** or **father, instructor, professor, doctor.**

ཨ་ཚ་(ཚ་) *'a-t̔sa(-t̔sa)* an interj. expressing discomfort occasioned by heat.

ཨ་མཚར་ *'a-mt̔sar Sch.:* oh dear, what a wonder!

ཨ་ཛི་ན་ *'á-dza-na Wdṅ., 'á-dzi-na Stg.,* **अजिन** *Will.:* the hairy skin of a black antelope, which serves the religious student for a couch, seat, covering etc.; Tibetan writers use it for the animal itself: *rí-dwags 'á-dzi-nai p̔ágs-pa Stg.*

ཨ་ཞང་ *'a-žáṅ* 1. col. for *žáṅ-po* **mother's brother,** *'a-žaṅ-t̔sá-wo* **nephew.** — 2. *Cs.*: 'an address' (?).

ཨ་ཝ་ *'á-wa* a medicinal herb *S.g.?*

ཨ་ཝརྟ་ *'ā-warta, 'ā-barta(-na) Ssk.* ('whirl, whirlpool, eddy') a disease of the *rluṅ,* q.v.; perh. **dizziness?** *Med.*

ཨཱུ་ཙི་ *'au-tsí* 1. *Sch.:* it is of no consequence, it does not matter. — 2. n. of a plant = *bya-po-tsi-tsí.*

ཨ་ཡ་ཟྭ་ཚོད་ *'a-ya-zwa-t̔sód* dead-nettle *Med.*

ཨ་ཡུ་ *'a-yu C.* (= *k̔u-yu*) **hornless,** of cattle.

ཨ་ར་ *'á-ra* **beard** *Ts.*

ཨཱ་རཱ་ *'ā-rā Hind.* **a saw.**

ཨ་ར་པ་ཙ་ན་ *'a-ra-pa-tsa-na* a mystical and symbolical word, *Was.* (183)

ཨ་རག་ *'a-rág*, resp. *bšes-rág C.*, *ₒdon-rág W.*, **arrack, brandy,** the usual barley-brandy, which is distilled in the convents and in nearly every manor-house.

ཨ་རུ་ *'á-ru* 1. prob. *Ssk.* a medicinal plant, *Med.* — 2. v. *'a.*

ཨ་རུ་ར་ *'á-ru-ra* **myrobalan,** an astringent medicinal fruit *Med.* frq.

ཨ་རུམ་ *'a-rum* a species of garlic, with a pale-red blossom, *Allium strictum.*

ཨ་རེ་ *'a-re* an interj. the meaning of which is stated differently, *Mil.*; *'a-re p̀aṅs* well then! throw it away!

ཨ་རོག་ *'a-róg Sch.: = rogs-po, grogs,* **companion, mate, fellow, comrade, friend;** *'a-rog-k̀ya* or *gya Sch.*: 'a complimentary phrase or form of salutation'.

ཨ་ལ་(ལ་) *'á-la* (*-la*) *Mil.*, also *'ál-la* id. interj. expressive of joyful surprise: aye, ah, that is capital! *dés-na 'á-la-la* well, that is excellent or splendid indeed! *Mil.*; also adjectively: **de saṅ di 'á-la-la* W.* this is much better than that!

ཨཱ་ལི་ *'á-li* the Tibetan vowels, *'ā-li-ká-li* the series of the vowels together with the consonants; *'a-p̀reṅ* id.

ཨ་ལི་ *'a-li a* little *C.*

ཨ་ལི་ཁུག་ཏ་ *'a-li-k̀ug-ta* **a swallow** *Cs.*

ཨ་ལུང་ *'a-lúṅ Sch.* **buckle, clasp** (?).

ཨ་ལོང་ *'a-lóṅ* **a ring.**

ཨ་ཤད་ *'a-šád* v. sub *γtúm-mo.*

ཨ་ཤུ་ *'a-šú* **apricot.**

ཨ་ཤོ་ཀ་ *'a-šo-ka* n. of a tree and of a king.

ཨ་སམ་ *'a-sám Sch.*: a thick sauce or broth, soup; *'a-sbyár* a thin broth.

ཨ་སྲུ་ *'a-srú* for *srú-mo* **aunt** *Sch.*

ཨ་གསལ་ལ་ *'a-γsál-la* adv. **openly, manifestly, publicly,** = *mṅon-súm-du.*

ཨ་ཧ་ཧ་ *'a-ha-há* interj. expressing joy, pleasure, satisfaction.

ཨ་ཧོ་ཡེ་ *'a-ho-yé* yea, nay even (?).

ཨག་པོ་ *'ág-po* **bad** *C.*

ཨག་ཙེ་ *'ag-tsé Melia Azedarachta,* **the 'neem'** of Anglo-Indians, an important remedy for cutaneous diseases.

ཨག་ཚོམ་ *'ag-tsóm Glr., 'og-tsóm Sch.*, resp *žal-tsóm Pth.*, **beard of the chin, chin-tuft.**

ཨང་ *'aṅ* 1. sbst. = *ₒdoms? 'áṅ-rta, 'áṅ-ras* loin-cloth *C., W.*; *'aṅ-t́úṅ* **under-garment,** χιτών, (hence also to be used for shirt and shift); *'aṅ-rág* **trowsers,** breeches *Pth.* — 2. interj.: **well then! now then! well!** in French: *eh bien!* at the beginning of a speech also *'áṅ-ge, 'áṅ-ke, 'áṅ-ki, Mil.*, without any regard to rank.

ཨང་ཀི་ *'áṅ-gi* or *'áṅ-ki, Ssk.* अङ्क, **figure, number, cipher,** also *'aṅ-graṅs, 'aṅ-yig Cs.*; the last word, acc. to others, means **secret characters,** cryptography.

ཨང་གུ་ལི་ *'aṅ-gu-li Ssk.* **finger** *Do.*

ཨང་རྒར་འཇིག་ *'aṅ-rgar-ₒǰig* acc. to *Lew.* **English,** *Hd. angrezi.*

ཨང་མ་ཙི་ *'aṅ-ma-tsi Sch.* **flies,** winged insects.

ཨན་ *'an W.* **white chalk.**

ཨན་སྟོང་ *'an-stoṅ Med., Sch.*: cervical vertebra.

ཨན་གདོས་ *'an-γdos C.*: **stocks,** **'an-dŏ-la ǰúg-pa** to put (a person) into the stocks.

ཨན་འདར་ *'an-ₒdár C.* 1. **board, plank, deal.** — 2. *lčags-kyi 'an-ₒdár Cs.* an iron instrument of torture; acc. to *Thgy.* a kind of press.

ཨན་དྲ་རྙི་ལ་ *'andra-rnyi-la Lex.*, corrupted form for *'indra-nī-la.*

ཨམ་ཅོག་, ཨམ་བག་ **'am-čog, 'am-bag** col. *C.* for *rna-mčog, snam-brag* **ear; bosom.**

ཨམ་བན་ *'am-ban* a Chinese resident, Chinese superior civil officer, in the chief cities and provincial towns of the tributary countries of China.

ཨར་ཀ 'ár-ka, 'ár-ga, 'ár-ka, 'ér-ka 1. *Cs.* **marble.** — 2. **plaster-floor** made of pulverized marble and oil, also *'a-žál.*

ཨར་གོན 'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.*

ཨ་རྒྃ 'a-rgam *Sch.:* 'the offering of sacrifices'; *Will.:* अर्घ respectful offering to a god or Brāhman.

ཨརྫ་ཀ 'ar-dza-ka *Ssk., Sch.:* **cotton**, *'ár-dza-kai dóg-pa Glr.* cotton-capsule. (This signification is not to be found in our *Ssk.*-dictionaries.)

ཨར་ལ་གཏད་པ 'ár-la ytád-pa *Sch.:* 'to be reduced to extremities, to extreme misery' (?).

ཨལ་གཅིག 'al-yčig *Sch.:* 'the one half of a pair, e.g. **one** eye', = *ya-yčig.*

ཨལ་ད *'ál-ta* (for *da-lta*) *Bal.* 1. **now, at present.** — 2. **to-day.**

ཨལ་ཏིང 'al-tiṅ, *al-tiṅ-la kur-če* *W.* to carry something bulky tied up in the girdle.

ཨལ་ཏོ, ཨལ་ཙེ 'al-tó, 'al-tsé earthen kitchen-pot *Ld.*

ཨལ་ལ 'al-la v. *'a-la-la.*

ཨསྨ་གརྦྷ 'asma-gar-bha, *Tar.: nór-bu asma-gar-bha Schf.:* **emerald.**

ཨི 'i 1. **beer,** = *čaṅ, C.* — 2. vulgar pronunciation of *dbyi, *yi*,* **the lynx.** — 3. num.: 60.

ཨི་ཁུག 'i-kug, 'ig, *W.* **hiccough, sob,** *'i-kug yóṅ-ṅa rag* I have got the hiccough, *'i-kug gyab dug* he hiccoughs.

ཨིནྡྲ་གོ་པ 'indra-go-pa, इन्द्रगोप, **cochineal;** yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Glr.* 7.

ཨིནྡྲ་ནཱི་ལ 'indra-nī-la **sapphire** (*Sch.:* emerald?).

ཨུ 'u num.: 90.

ཨུ་ཅུག 'u-čúg, with *čó-če* *W.* **to persuade,** e.g. to buy something.

ཨུ་དུམ་བ་ར 'u-dum-ba-ra (*Ssk. Ficus glomerata*) in Tibetan literature a fabulous lotos of immense size.

ཨུ་མ 'u-ma *Ssk.,* prob. also spelled *dbú-ma*, n. of the wife of Siwa (Durga, Kāli etc.).

ཨུ་ཚུགས 'u-tsúgs *Sch.* = *'u-túg.*

ཨུ་རྒྱན 'u-rgyán 1. also *'oḍiyana Cs.,* (not mentioned in *Ssk.* dictionaries), often written in the abbreviated form ཨོྂ་རྒྱན, a fabulous country in the north-west of India (though *Cs.* supposes it to be Ujain), frequently represented as a kind of paradise. — 2. now a noun personal of frq. occurrence; *'u-rgyan-padma* v. *padma-ₒbyuṅ-ynás.*

ཨུག་ཆོས 'ug-čós n. of a remedy *Med.*

ཨུང་གུ 'úṅ-gu **oil-lamp** *C.*

ཨུཏ་པ་ལ, ཨུད་པ་ལ 'ut-pa-la, 'ud-pa-la a blue lotos which is also used for medicinal purposes. In *Lh.* this name seems to be transferred to *Polemonium caeruleum.*

ཨུན་ཐུག 'un-túg v. *ₒu-túg.*

ཨུམ 'um a **kiss,** *'um ǰór-wa* or *gyág-pa* **to kiss** *C.*

ཨུར་རྒྱ 'ur-rgyá a warm meal-porridge; fermenting **dough** *C.*

ཨུར་རྡོ 'ur-rdó v. *ur-rdó.*

ཨུར་བ 'úr-ba v. *dbúr-ba.*

ཨུལ་འཐག 'ul-ₒtág col. for *yyul-ₒtág.*

ཨེ 'e 1. in *C.* and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: *dé-mo é yo*? do you feel well? are you well? are you getting on well? *kyed daṅ 'e ₒprad mi šes* I do not know whether I shall see you again *Mil.*; *'e nus mi nus* whether we shall be able or not *Mil.*; rarely for **even if, though, although,** *'e sus kyaṅ mi túb-na* though nobody is really able to do it. — 2. num.: 120.

ཨེ་ཉ་ཡ་ *'e-nya-ya, 'e-na-ya, Ssk.* एण, a fabulous black antelope with short legs and black eyes.

ཨེ་མ་ *'é-ma, 'e-ma˰ó, 'e-ma-hó* interj. expressing joy, surprise, astonishment, **hey! hey day! indeed! you don't say so!** in asking, beseeching, requesting a person's attention: **please, pray, I say;** or expressive of lamentation, compassion: **alas! oh! would to God! O dear!** e.g.: *'é-ma séms-can snyiṅ-re-rjé* alas, the poor people! *Glr.*

ཨེ་ཝཾ་ *'e-wam, Ssk.* एवम, **yes, certainly, to be sure** *Wdk.* and elsewh.

ཨེ་ར་ཀ་ *'e-ra-ka Cs.*: 'n. of a country, Irak? Chaldaea?' (In *Ssk.* it denotes a sort of grass, or a woollen carpet.)

ཨེ་ལ་ *'e-la, Ssk.* एला, *'é-la prá-mo Wdṅ.* small **cardamoms,** seed of *Electeria Cardamomum.*

ཨེན་ཙམ་ *'én-tsam* **a little, some, a small bit,** *Ü* and *B.*

ཨེན་རེ་ *'en-ré* **quick, fast, speedy** *Sch.*

ཨེན་འདར་ *'en-˳dár* v. *'an-˳dar.*

ཨེམ་ཆི་ *'ém-či, 'ám-či* (Turkish word) **physician** *W.*

ཨེར་ཀ་ *'ér-ka C.* v. *'ár-ka.*

ཨོ་ *'o* 1. for འོ་ *˰o* **a kiss,** *Pth.* — 2. num.: 150.

ཨོ་དཀར་ *'o-dkár W.* = *lkog-dkór*, v. *lkóg-ma.*

ཨོ་ཌི་ཡན་ *'o-ḍi-yán* v. *'u-rgyán.*

ཨོཎྜྲ་ *'óndra,* ओड्र *Oḍra,* the northern part of Orissa, *Wdk.*

ཨོ་མོ་སུ་ *'ó-mo-su* (Mongol word) **stocking** *C.*

ཨོ་ལྡོང་ *'o-ldóṅ, 'o-dóṅ,* col. **'ó-šo* Cs.,* **windpipe;** **'o-lé* W.* **throat;** **'o-lé dám-te ši soṅ** he is suffocated.

ཨོ་ལོ་ *'ó-lo* (Mongol word?) *Sch.*: the place where two rivers flow together, **the confluence** of two rivers.

ཨོ་རྒྱན་ *'o-rgyán* = *'u-rgyán Pth.*

ཨོཾ་ *ōm, Ssk.* ओम्, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-syllable prayer', ཨོཾ་མ་ཎི་པདྨེ་ཧཱུྃ, *ōm maṇi pad-me hūm*, the literal version of which is: 'O thou jewel in the lotus, *hūm*!' The person addressed in these words is not Buddha, but *Spyan-ras-gzigs* (v. *spyan*); by some he is thought to be the author of them. Concerning the import of this short apostrophy the best information is to be found *Köpp.* II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense at all there be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pradakshina (v. *skor-ba* 2). — The numerous attempts that have been made to explain the Ommanipadmehūm satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which *Köpp.* closes his disquisition, is certainly

nothing but a smart thought of that learned author.

ཨོཾ་ཨཱཿཧཱུྃ 'ō-'a-hūm, another mystical formula, used e. g. for transforming the *mi-ytsáṅ-ba bču* into *bdud-rtsi*, v. the explanation given under *naṅ-mčód*.

ཨོཾ་ཚུགས 'ō-ťsugs *Sch.*: propping one's chin on both fists, *'ō-ťsúgs mdzad Mil.*

ཨོག་རྒྱ 'og-rgyá **beard**; *'og-ťsúm* = *'ag-ťsóm.*

ཨོག་མ 'óg-ma **throat, neck,** = *lkóg-ma*; *'og-žó* a beautiful white neck, a 'milk-neck' *Glr.*; *'og-skó* prob. = *'os-sko Med.*

ཨོང་གུ 'oṅ-gu **a lamp,** *'oṅ-rás* **the wick** of a lamp *C.*

ཨོང་ལེ 'oṅ-lé *W.* resp. for *'a*, at your service! at your commands!

ཨོང་ལོག 'oṅ-log **ptarmigan** *Sch.*

ཨོམ་མོག 'om-móg **throat and chest** *Sch.*

ཨོལ་མ 'ol-ma *C.* **throat, windpipe,** = *'ol-ldoṅ*; *'ól-ma dám-te sę̄-pa* to strangle, throttle; *'ol-rko, 'ol-goṅ, 'ol-kroṅ* id., or acc. to others = *'ol-mdud* the fore-part of the larynx.

ཨོས་སྐོ 'os-sko, also *ō-ku* *C.* **the chin,** resp. *žal-ko.*

ཨོས་ཅོས 'os-čos *Ts.* *ǭ-čǭ* *Pedicularis Hookeriana.*

ENGLISH-TIBETAN VOCABULARY.

English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word.

A

A, An, article *čig* 140.
Abandon *skyur-ba*; *spon-ba*; *ₒbor-ba*.
Abate *ži-ba*.
Abbot *mḱan-po*.
Abdomen *čal*, esp. *sku-čál*.
Ability *nus-pa*; *rtsal*.
Ablative case *ₒbyuṅ-ḱuṅs*.
Able *mḱas-pa*; to be — *ₒḱyud-pa*; *lčogs-pa*; *nyan-pa*; *ťub-pa*; *nus-pa*; *p̓od-pa*; *ₒťsugs-pa*; *šes-pa*.
Ablution *ḱrus*.
Abode *mčis-bráṅ*; *ₒdug-γnas*; *ₒdug-sa*; *γnas* (-*ťsaṅ*); *γži-ma*.
Abolish *ₒǰig-pa*; *snub-pa*.
Abortion *skyur-ma*; *mṅal rlugs-pa*.
Abounding *rgyas-pa* 109, *mod-po*, *ₒdzom-po*.
About *tsam-na*, *tsa-na*; round — v. *p̓yogs* 352; to be — *ča-ba* 152; *čas-pa*.
Above adv. *steṅ-na*; *bla*; *yan*, *yan-la* 506; prep. *ḱa-na*, *ḱa-ru*, *ḱa-la*, *ḱar* 34; *goṅ-du*; *ltag-nas*, *ltag*; *ťog-tu*.
Abridge *sdud-pa*.
Abridgment *zin-brís*.
Abroad v. *byes*; to go — *byes-su ₒgro-ba*.
Abscess *ču-búr*; *p̓ol*.
Absolutely *čis-kyaṅ*; *ga-na-méd*.
Abstinence *dge-ba*; *ťsod-šes-pa* 452.
Abundant *ḱrigs*.
Abuse s. (reviling words) *skur-pa* 23; vb. a. (to revile) *skur ₒdebs-pa* (*byed-pa*; *smra-ba*); *dma ₒbab-pa*; *smad-pa*.
Abyss *btson-doṅ*; *γyaṅ-sa*.
Academy *γtsug-lag-ḱáṅ*.
Accept *bžed-pa*, *bžes-pa*; *len-pa*.
Acceptable, to be — *ₒťad-pa*.
Access *ₒgro-sa*; v. also *γtoṅ-ba* 208 and *mǰal-ba* 173.
Accident *rkyen*; unfortunate — *ₒgal-rkyén*; fatal — *bar-čád*; *byur*, *byus*.
Accompany *skyel-ba*; *zla-bo byed-pa*.
Accomplish v. *grub-pa*; *čom-pa*; *spyod-pa*; *rtsom-pa*.
Accomplished *pul-tu byuṅ-ba* 344.
Accomplishment *rtsal*; *yon-tan* 516.
Accord, Accordance *ₒčam-pa*.
According to **naṅ-tar** *W. C.*; *daṅ sbyar-nas*; *bžin-du*.
Account s. *rtsis*, *lo-rgyús* 113; *γnas-tsúl*; on — of v. *rkyen*; *čed-du*; *p̓yir*; *slad-du*.
Account vb. a. *rtsis byed-pa* (*ₒdebs-pa*, *gyab-pa*).
Accountant *rtsis-pa*.
Accumulate *spuṅ-ba*.
Accurate *žib-pa*.
Accusation, false — *snyad*.
Accuse *ₒgel-ba*; *rgol-ba*.
Accustomed *goms-pa*; *ₒdris-pa*; to be — *ₒdris-pa*.
Ache vb. n. *na-ba*.
Acid, Acidity *skyur-ba*.
Acknowledge *ḱas len-pa*; frq. only *smra-ba*, *zer-ba* etc.
Aconite *boṅ-ṅa*.
Acquaintance (friend) *ṅo-šés*.
Acquainted, to be — *bšés-pa*.
Acquiesce *ḱo-ťag γčod-pa*; *mi rgol-ba*; *daṅ-du len-pa*.
Acquitted, to be — *rgyal-ba*.
Across *p̓red*, *ₒp̓red*.
Act vb. *byed-pa*; *spyod-pa*; *bgyid-pa*; to — the part of *byed-pa*.
Action *spyod-pa*; *bya-ba*; *las*; former actions *sṅon-lás*.
Action (law-suit) *ḱrims*, *šags W.* 51.
Activity *spyod-pa*.

Actual *ṅes-pa-čan*; *ṅo-rtóg*; *yáṅ-dag-pa*.
Actually *ɣži-nas*.
Acute *rno-ba*.
Adage *ḱa-dpe*.
Add *snon-pa*; *sre-ba*; *rǰes-su ˳ǰug-pa*; v. *˳god-pa*.
Addict, to — one's self *sten-pa*.
Adduce v. *mťson-pa* and *dpe*.
Adequate *˳grig-pa*; *mťun-pa*.
Adhere *˳byor-ba*, *˳byar-ba*; *ɣnas-pa*.
Adherent *ṕyogs-pa*; *˳dzin-pa*.
Adieu v. *ṕyi-ṕyag* 347.
Adibuddha *kun-ɣži* 4.
Adjust *sbyor-ba*; *sgrig-pa*; *˳god-pa*.
Admit *ɣtoṅ-ba*; *ḱas len-pa*.
Admonish *skul-ba*.
Admonition *bskul-ba*, *bskul-ma*; *bslab-bya*.
Adolescent s. *ḱyeu*.
Adore *mos-pa*.
Adorn v. *˳god-pa*; *sgron-pa*; *brgyan-pa*; *spra-ba*.
Adult s. *če-mi*, *nar son-pa* 298.
Adulterate *slad-pa*.
Adulterer *šar-po*, adulteress *šar-mo*.
Adultery, to commit — v. *˳ǰug-pa* 177, *byi byed-pa*; *ɣyem byed-pa*.
Advantage *don*; *bogs*; *˳ḱyer-so*; *rgyal-ḱa*, *ḱa-rgyál*.
Adversary *ṕa-rol-po*.
Advice *bka-ɣdáms*; *ḱa-bsgos*; *ḱa-ta*, *ḱa-ɣdáms*; *gros*; *ɣdams-pa*; *˳dun-ma*; *man-ṅág*; to ask — *bgro-ba*.
Advise *ɣdam-pa*, *˳dom-pa*.
Adviser *bka-ɣdams-pa*.
Affair *don*.
Affect *bčos-pa* 147.
Affection *čags-pa*; *byams-pa*, *byams-sems*; *brtse-ba*.
Affectionate *brtse-ba-čan*.
Affix *sbyor-ba*.
Affliction *sdug-pa*; *mya-ṅán*; *ťser-ka W.*
Afore-said *sṅa-ma*.
Afraid, to be — *skrág-pa*, *dṅaṅ-ba*; *˳ǰigs-pa*; *bag ťsa-ba*; *bred-pa*.
After adv. *rgyab-tu*; *ṕyi* 349; *˳og*; *slad-na*.
After prep. *rǰes*, *˳og*; *slad*; *rtiṅ*; *mťar*; *nas*.
After-birth *ša-ma*.
Afterwards *rǰes-la*, *rǰes-su*; *rtiṅ-du*; *de-nas*; *ṕyin-čád*; *ṕyis*; *ṕyi-bžin*; *slad-nas*; *slar*.
Again *čed-du*; *ṕyir*; *slar*; *yaṅ*; — and — *yaṅ-nas yaṅ-du*.
Age *na-ťsód*, *na-so*; *dus*.
Aged *rgad-pa*; to be — *rga-ba*.
Agent *byed(-pa)-po*, *byed-mḱan*; *ťsab-po*, resp. *sku-ťsab*.
Agressor *sṅa-rgol*.
Agility *byag-pa*.
Agio *non-ka*; *ṕar*; *˳dza*.
Agitate *dkrug-pa*; *skyod-pa*; *skyom-pa*; *sgul-ba*; to be agitated *˳gul-ba*; *˳ḱrug-pa*.
Agitation *ḱrag-˳ḱrúgs*.
Ago *sṅun-la*; long — *sṅa-mo-nas*.
Agony *ɣšin-˳ṕras*; *koṅ-˳ḱrúgs*; *sems ḱoṅ-du ˳ťsud-pa*.
Agree *˳grig-pa*; *˳čam-pa*; *stun-pa*; *mťun-pa*.
Agreeable *dga-ba*; *yid-du ˳oṅ-ba*.
Agreement *ḱa-čád*, resp. *zal-čád*; *gan-rgyá*; *čad*, *čad-so*; *˳čam-pa*; *bzaṅ*.
Agriculture *so-nám(s)*.
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Aim s. *˳gro-sa* 102; *˳ben*.
Aim vb. *zir-ba*; v. *ɣtod-pa* no. 3.
Air (atmospheric air) *ṅá-ra*; *ṅad*; *rluṅ*; cold — *ṅad*.
Air (tune) *mgur*, *glu*, *dbyaṅs*.
Air (mien) *ṅo*, *ɣdoṅ*.
Alabaster *ḱa-ma-ru*; *ťod-le-kór*.
Alas *kye-ma*.
Alienism *˳gron*.
Alight *˳bab-pa*, resp. *ɣšol-ba*.
Alive *ɣson-po*.
All *kun*; v. *gaṅ*; *ťams-čád*; *mťá-dag*, *ťsad*; *yoṅs*; — right! *ťsaṅ-˳grig*; — seeing *kun-ɣzigs*; — uniting *kun-˳dus*; not at — *tsam yaṅ mi (ma)*; *ye mi (ma)*.
Allegory *˳dra-dpe*.
Allow *ɣnaṅ-ba*; to be —ed *čog-pa*, *ruṅ-ba*.
Almanac *lo-ťó*.
Almighty *kun-dbaṅ*.
Almond *ba-dám*.
Alms *ldom-bu*; *sloṅ-mo*; *bsod-snyóms*.
Alone *ɣčig*, *ɣčig-ɣčig*, *ɣčig-pu*, *ɣčig-po*.
Along with *žor-la*.
Alphabet *ka-ṕreṅ*, *ka-ḱá*; *kā-li* 2.
Alpine pastures *neu-ɣšíṅ*; *ne-ťaṅ C.*
Also *yaṅ* 505.
Altar *mčod-stégs*, *mčod-ḱri*.
Alter *sgyur-ba*; *spo-ba*.
Alteration *˳gyur-ba*.
Although *yaṅ* 505.
Altogether *kun*, *yoṅs-su*.
Alum *ḱa-ru-ťsa*; *lče-myaṅ-ťsá*.
Always *rgyun-du*; *rtag-tu*; *nam-yaṅ*.
Amalgam *gyim-bág*.
Ambassador *ṕo-nya*.
Amber *spos-šél*.
Ambitious *grags-pa-la čags-pa*; *mťon-dod-čan*.
Ambush v. *(lkog-)˳ǰab*.
Amendment *žu-dág*, *žus-dág*.
Among *naṅ*, *naṅ-na* 301; *las* 546.
Amusement *ɣyeṅ-rtséd*.
Analogy v. *dpe*.
Anasarca *pags-ču*.
Anatomy *lus-kyi ɣnas-lugs*.
Ancestor *ṕa-mes*, *mes-po*; *brgyud*.

Ancient *sṅa-ba*; — ly *sṅa-sor*; *sṅon-dús*.
And *daṅ* 248; v. also *ċiṅ* 140.
Angel *p̔o-nya* 345.
Anger *ḱro-ba*; *ḱoṅ-ḱro*; *ḱon-pa*; *sro*, resp. *ťugs-sro W.*; *že-sdaṅ*.
Angle *grwa* 75; *gru*.
Angry *ḱro-ba*, *ḱro-bo*, *ḱro-mo*; to be — *˳ḱro-ba*; *sdaṅ-ba*.
Angular *zul-ma*.
Animal s. *dud-˳gro*; *srog-čágs*.
Animated being *srog-čágs*; *sems-ċan*.
Animosity *˳ḱaṅ*.
Annals *lo-rgyús*; — of the kings *rgyal-rábs*.
Annihilate *med-par byed-pa*; to be annihilated *med-par ˳gyur-ba*.
Annotation *mċan-bu*.
Announce *lon sgyur-ba*; *sbrón-pa*; *p̔rin smra-ba*; *śes-par byed-pa*.
Annoy *˳ḱaṅ-ba*; *sṅog-pa*; *sun ˳ǰug-pa*.
Annually *lo-ltar*, *lo daṅ lo*.
Anoint *skud-pa*; *bsgo-ba*; *˳byug-pa*.
Another *bdag-méd*; *γžan-ma*.
Answer vb. *lan ˳debs-pa*.
Ant *gre-mog-˳bu*; *grog-ma*.
Antagonist *˳ťab-ya*; *p̔a-rol-pa* (or *po*).
Antelope *dgo-ba*; the Tibetan — *γtsod*, *btsod*, *γtso*.
Antidote *γnyen-po*.
Antipathy *žen-lóg*.
Antiquity *sṅa-dús*, *sṅa-ba*; *sṅon-ťsé*, *sṅon-dus*, *sṅon-rabs*.
Anus *rkub*; *γžaṅ*, *γžaṅ-ḱa*; *bśaṅ-lám*.
Anxiety **ḱog-ťúg**; col. *nyams-ṅa*.
Anxious (*sems*) *ḱoṅ-du čud-pa*; v. also *bag-ťsa*.
Any v. *gaṅ* 65; — one *gaṅ žig*; — thing *ċi žig*, *ċi-yaṅ*; — whatever *ċaṅ*.
Apathy *btaṅ-snyoms*; *byar-méd*.
Aperture *sgo*; *bu-ga*.
Apostle *mi-sná*.
Apothecary's shop *sman-ḱaṅ*.
Apparition *snaṅ-ba*; *žal-γzigs*.
Appear *˳čar-ba*; *ston-pa*; *snaṅ-ba*; *˳byuṅ-ba*; *yod-par ˳gyur-ba*.
Appearance *˳ḱyer-so*; *ča-byád*, *ča-lugs*; *čas*; *snaṅ-ťsúl*.
Appease *ži-bar byed-pa*.
Appendix *ḱa-skoṅ*.
Appertain *γtogs-pa*.
Appetite *ḱam*; *daṅ-ga*.
Apple *ku-śu*; *sli*; — of the eye *spyan-˳bras*.
Application *˳bad-pa*; *brtson-˳grus*.
Apply *bkan-pa*; to — one's self *brtson-pa*.
Appoint *skul-ba*; *sko-ba*; *˳gel-ba*; *˳čol-ba*; *˳ǰug-pa*.
Apprehend *γċags-pa*; *dogs-pa*.
Apprentice *mčan-bu*.
Approach vb. *ḱad-pa*; *nye-ba*; *bsnyen-pa*.
Approach s. *˳gro-sa*.
Approve *bžed-pa*.
Appurtenance *rgyu-čá*; —s *skor*.
Apricot *ḱam-bu*; *ču-li*, *ċo-li*; dried — *ču-li C.*, *p̔a-tiṅ W.*; *mṅa-ris ḱam-bu C.*
Apron *dun-ḱebs*, *paṅ-ḱébs*.
Aqueduct *yur-ba*.
Arch *γžu*, *γžu-mo*.
Archer *˳p̔oṅ-mḱan*; —y *˳p̔oṅ*.
Architect *rtsig-dpón*.
Archives *yig-ťsáṅ*.
Area v. *dkyil-˳ḱor*; *ḱyon*, *rgya-ḱyón*; *ču-žéṅ*.
Argali *γnyan*.
Argue *bgro-ba*, *rtsod-pa*.
Argument *mṅon-rtágs*; *rtags*.
Arise *skye-ba*; *˳ḱor-ba*; *˳ḱruṅ-ba*; *čags-pa*; *ldaṅ-ba*.
Arm *lag*(*-pa*), resp. *p̔yag*.
Armful *lag-ḱód*; v. also *paṅ*.
Armour *go-ḱráb*; *go-ča*.
Armpit *mčan-ḱuṅ*.
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Army *dpuṅ*; *dmag*; *dmag-dpúṅ*.
Aroma *ṅad*.
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Arrange *sgrig-pa*; *˳ǰog-pa*; *γtan-la ˳bebs-pa* 205.
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Arrive *sleb-pa*; *˳byon-pa*; *˳byor-ba*.
Arrogance *ṅa-rgyal*; *p̔o-so*.
Arrow *mda*.
Arsenal *go-ḱáṅ*.
Arsenic *ba-bla*.
Art *sgyu-rtsál*; *bzo*.
Artery *rtsa-dkár*; *rluṅ-rtsa*.
Artifice *sgyu*.
Artificial *bċos-pa*.
Artist *bzo-pa*.
As (like) *ltar*; *bžin-du*; (when) v. *ċiṅ* 140; *na* 299; *pas* 323; as — as *tsam* 430; — far — *tsam-du*, *bar-du*, *ťug*, *ťsug-pa*; — much — *ga-tsám*; — soon — *ma-ḱád*, *ma-ťag-tu*.
Ascend *˳dzeg-pa*.
Ascending node *sgra-γċán*.
Ascetic s. *sgom-po*, *sgom-mḱan*; *sdom-sruṅ*.
Ashamed, to feel — *skyeṅ-ba*; *ḱrel-ba*; *˳dzem-pa*.
Ash-coloured *gro-mo*.
Ashes *gog-ťál*; *ťal-ba*.
Aside *zur-du*; *logs-su*, *logs-la*.
Ask *˳dri-ba*, *γsol-ba*, *žu-ba*; *γśer-ba*; *sloṅ-ba*; 'if one asks so' v. *ċe-na* 142.
Asleep, to fall — *γnyid-du ˳gro-ba*.
Aspire *snyeg-pa*.
Ass *boṅ-bu*, *boṅ-bo*; wild — *rkyaṅ*.
Assailant *sṅa-rgol*.
Assassinate v. *˳ǰab-pa* 174.
Assemblage *ḱrod-pa*; *ťsogs*.
Assemble vb. n. *˳du-ba*; *˳ťsogs-pa*; *lhags-pa*; vb. a. *sdud-pa*; *sog-pa*.
Assert *dam ˳ča-ba*; *bžed-pa*.
Assiduous *brtson-pa-ċan*.

Assist *zla-bo* or *grogs byed-pa.*
Assistance *skyabs*; *skyobs*; *ra-mda.*
Assistant *grogs*; *ya-do W.*; *ra-mda-pa.*
Associate s. *grogs*; *zla-bo*; *ya-do W.*; *rogs.*
Associate vb. *˳t̔sogs-pa*; to be — d *˳grogs-pa.*
Assume *˳čaṅ-ba.*
Assurance *γdeṅ*; *blo-γtád*, *blo-γdéṅ.*
Asterism *skar-ma.*
Asthma *dbugs rdzaṅ-ba.*
Astonished, to be — *ha-las-pa.*
Astonishment *ṅo-mt̔sár*; *ya-mt̔san.*
Astray, to go — *˳k̔yar-ba*; v. also sub *yan-pa* 506.
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At *k̔ar*; *mdun-du*; *na* 298; *rtsar* 437.
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Atom *rdul.*
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Attach *˳dogs-pa*; *sdom-pa*, *rtod-pa.*
Attached *zug-pa C.* 466; to be — *čags-pa*; *žen-pa.*
Attachment *˳k̔ri-ba*; *čags-pa*; *žen-˳dzin.*
Attack *rub-pa.*
Attain *sgrub-pa*; *t̔ob-pa*; *rnyed-pa*; v. also *p̔yin-pa.*
Attend vb. n. *skyoṅ-ba*; vb. a. *zla-bo byed-pa*; *nya-ra byed-pa.*
Attendant *˳k̔or*, *˳k̔or-mk̔an*; *˳k̔or-γyog*, *γyog-˳k̔or.*
Attention *γnyer-k̔a*; *zon.*
Attentive *γčaṅ-po.*
Attitude *staṅs*; *spyod-lam*; *rnam-˳gyur*, *t̔sul*, *sdod-t̔sul.*
Attribute s. *brǰod-pa* gramm.; *rtags*; *mt̔san*, *mt̔san-nyid.*
Auction *ni-lam.*
Auditory (in a monastery) *kun-dga-ra-ba* 4.
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Aunt *ne-ne-mo*; *'a-ne*; *sru.*
Auspice *ča*; *rten-˳brél.*
Authentic *ṅes-pa*
Author *byed-mk̔an*; *žal-γdams bris-mk̔an* 473.
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Authorize *dbaṅ skur-ba.*
Autumn *ston*, *ston-ka.*
Avalanche *k̔a-rúd.*
Avarice *ser-sna*; *ham-pa.*
Aversion *skyo-šas*; *k̔rel*; to feel an — *skyo-ba.*
Avert *zlog-pa*; *γčod-pa.*
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Await *sgug-pa.*
Away *par* 341; *yas* 508.
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Axe *sta-ré*; *ste-po.*
Axiom *γži-ma.*
Axle-tree *srog-šíṅ.*
Ay *˳o-ná.*

B

Babbling s. *čol-čúṅ.*
Baby *p̔ru-gu čuṅ-ṅu.*
Back s. *rgyab*; *ltag-pa*; the small of the — *sgal-pa.*
Back adv. *rgyab-tu*; *p̔yir.*
Background *mt̔il.*
Bacon *sbo-t̔sil.*
Bad *ṅan-pa*; *t̔u-ba*; *gyi-na*; *btsog-po W.*
Badger *grum-pa.*
Bag *sgyiu*, *sgyig-gu*; *sgye-mo*; *pad*; leather — *rkyal-pa*; small — *rkyal-bu.*
Bail (person) *dge-rgán*; *lag-mí.*
Bakehouse *bkad-sa.*
Baker *γyos-mk̔an.*
Balance (pair of scales) *tu-lā*; *bat-ti*; *sraṅ.*
Balcony *rab-γsál.*
Bald *t̔er.*
Ball *go-la*; *bo-lo*; musket *rdeu C.*, *rin-di W.*; cannon — *t̔u-lúm.*
Ballista *sgyogs.*
Balustrade *lag-γžúṅs.*
Banana *skyes-sdóṅ.*
Band (gang) *k̔yu*, *k̔yu-bo.*
Bandage *ras-t̔ág*; *leb-ma*, *leb-t̔ágs.*
Bandeleer *ga-ša.*
Bandy-legged *rkaṅ-kyóg.*
Banish *spyug-pa.*
Bank (shore) *˳k̔ris*; *˳gram*; *ṅogs*; *dṅo*; — of a river *ču-k̔a*, *ču-˳gram*, *ču-mt̔a.*
Banker *bun-bdág.*
Banquet s. *mgron.*
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Barberry *skyer-pa W.*
Bare *rǰen-pa*; — footed *rkaṅ-rǰén.*
Bark s. *pags-pa*; *šun-pa*; — of a species of willow *sgro-ba*; — of the birch-tree *gro-ga.*

Bark vb. n. *zug-pa.*
Barley *nas*; *so-ba*; boiled — *glum*; — corn *nas.*
Barm *p̔abs*; *sbaṅ-ču.*
Barter vb. *rje-ba*; *sdeb-pa.*
Base s. *γži*; *rmaṅ.*
Bashful *ṅo-bab-pa*; *dzem-bag-čan.*
Bashfulness *k̔rel.*
Basin *ka-to-ra*; *zi-liṅ-pan-tse.*
Basis *ₒgram-γži*; *ma-γži.*
Basket *pe-ra*; *tse-po*; *γzed-ma*; a small — of reed *bag-tse.*
Bat (animal) *p̔a-wáṅ.*
Bath *k̔rus.*
Bathe *ₒk̔ru-ba*, *ₒk̔rud-pa.*
Battle *γyul*, *ₒt̔ab-mo.*
Bawling adj. *ča-čo-čan.*
Bay (gulf) *k̔ug*; *ču-k̔úg*; *mt̔so-lág.*
Bay-coloured *smug-po.*
Bayonet *san-gin W.*
Bazar *k̔rom.*
Be *yin-pa*, resp. *lags-pa*; *yod-pa*; *ₒdug-pa*; *mčis-pa*; *mṅa-ba*; *γnas-pa*; there is, there are *ₒdug*; *mčis.*
Beadle (in a monastery) *dge-bskós*; *dge-γyóg.*
Beam (timber) *γduṅ-ma*; — of light *γzer*; *ₒod-γzér.*
Bear vb. a. (to bring forth) *btsa-ba*; *skyed-pa*; (to carry) *ₒk̔ur-ba*, *ₒk̔yer-ba*; *t̔eg-pa*, *ₒt̔ogs-pa*; (to suffer) *γzod-pa*, *t̔ub-pa.*
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Beast *dud-ₒgro*; — of burden *k̔al-ma*; — of prey *γčan-zán.*
Beat *rgyab-pa*; *rduṅ-ba*; *rdegs-pa*; *ₒp̔am-par byed-pa*; to — the drum *skrog-pa*; to — the gong, the cymbal v. *ₒk̔rol-ba*; to be beaten *ₒp̔am-pa.*
Beautiful *mdzes-pa*; *bzaṅ-ba*; *legs-pa*; *sdug-pa*; *dga-ba*; *bde-ba*; — appearance or colour *bkrag*; *mdaṅs*; — form *rnam-ₒgyúr.*
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Beckon *lag-brdá byed-pa.*
Become *skye-ba*; *ₒgyur-ba*; *ča-ba W.*
Becoming (comely), to be — *ₒos-pa.*
Bed *mčis-mál*; *nyal-k̔rí.*
Bed (garden) *t̔sas-k̔aṅ.*
Bedding *mal-gós*, *mal-čá*; *γzim-čá.*
Bedfellow *mal-grogs*, resp. *γzim-grogs.*
Bedstead *mal-k̔ri*; *mčis-mál.*
Bee *buṅ-ba*; *sbraṅ-ma.*
Beer *čaṅ*; — carousal *čaṅ-sa*; — house *čaṅ-k̔aṅ.*
Beetle *sbur-pa.*
Befool *mgo skor-ba.*
Before adv. *sṅa-ma*, *sṅa-góṅ* 135; *sṅan*, *sṅar*, *sṅun* 136; *sṅon*, *sṅon-du* 137; prep. *druṅ-du* 263; *mdun-du* 273.
Beforehand v. *sṅa*; *sṅan*, *sṅar*; to be — *sṅa-ba.*
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Beget *bšo-ba*; *skyed-pa.*
Beggar *spraṅ-po*; *ldom-bu-ba*; — boy *spraṅ-p̔rúg.*
Begin vb. n. *čas-pa*; *jug-pa*; *mgo ₒdzug-pa*; to — to exist *skye-ba*; vb. a. *rtsom-pa*; *ₒdzugs-pa.*
Beginner *las-daṅ-po-pa.*
Beginning s. *mgo*, *mgo-ma*; *ₒgo-ma*; *sgo-mo*; *sṅon-ma*; *t̔og-ma*; — and end (head and tail) *mgo-mjug.*
Begotten *čad-pa*; to be — *čags-pa.*
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Behave *ₒgrul-ba.*
Behaviour *rnam-ₒgyur*; *spyod-pa.*
Behead *ske γčod-pa.*
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Belch s. *sgreg-pa*; vb. n. *sgreg-pa ₒdon-pa.*
Believe vb. n. *dad-pa* 249; vb. a. *yid* (*t̔ugs* or *bden*) *čes-pa.*
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Bellows *sbud-pa.*
Belly *grod-pa*; *lto-ba*, *γsus-pa.*
Belong *γtogs-pa*; *mṅa-ba*; belonging together *t̔e-mk̔an W.*
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Benevolence *pan-pai sems.*
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Bereave *ₒp̔ral-ba*; to be bereft *ₒbral-ba.*
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Bier *ḱyogs*; *dgu-ḱri*.
Big *čen-po*; — with child *sems-c̀an daṅ ldan-pa*; — with young *sbrum-pa*.
Bigness *ḱo-lág*.
Bile *mḱris-pa*.
Billet of wood *mgal-pa*; *ś̀iṅ-dum*.
Billow *ču-ri*, *ču-rlabs*; *dba-klóṅ*.
Bind *°čiṅ-ba*; *°dogs-pa*; *sdom-pa*; *°ḱyig-pa*.
Biped *rkaṅ-γnyis-pa*.
Birch-tree *stag-pa*.
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Bite vb. *rmug-pa*; *°ča-ba*.
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Blade (of grass) *°ǰag-ma*; *sog-ma*.
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Blaze s. *mdoṅs*.
Bleat *°ba-ba*.
Bleed *γtar-ba*, *rtsa γc̀od-pa*.
Bless *sṅo-ba*.
Blessed *skal-ldán*; *bde-°gro*; *γyaṅ-c̀an*.
Blessing s. *byin*, *byin-rlábs*; *bkra-ś̀is*; *bsṅo-ba*; *ṕan-yón*; *γyaṅ*; *rgyan* 107.
Blind *mdoṅs-pa*; *żar-ba*, *mig-żár*; *loṅ-ba*.
Blister s. (pustule) *ču-sgaṅ*; *ču-bur*; (plaster) *°ǰibs-sman*.
Blister vb. *°ǰibs-pa*; *°ǰibs-sman °ǰug-pa*.
Blood *ḱrag*; —y *ḱrag-c̀an*.
Blooming *bkra-ba*.
Blossom vb. *°bar-ba*.
Blot out *°ṕyid-pa*; *sel-ba*.
Blow vb. *°bud-pa*.
Blow s. *lc̀ag*.
Blue *sṅon-po*, *sṅo-bo*; deep — *sṅo-nag*; pale — *sṅo-skyá*; *sṅo-saṅs*; sky — *mt́iṅ*.
Bluff s. *gad-pa*.
Blunt *rtul-po*; vb. also *ḱa* IV. no. 5.
Blushing (the act of) *ṅo-t́sa*.
Board s. *spaṅ-léb*; *ś̀iṅ-léb*; *glegs*; *sgo-rnám*; — of a door *sgo-glégs*; — of a ship *zur*.
Boast vb. *rlom-pa*.
Boasting s. *ḱa-t́so*, *ḱa-ṕo*; *yus*.
Boat *gru*.
Boatman *gru-pa*; *ko-mḱan*; *mnyan-pa*.
Bodily *dṅos-su*; *mṅon-sum-du*; *żal-dṅós*.
Body *lus*; *γzugs*; *sku*; — linen *gos-lág*.
Boil s. (ulcer) *ču-búr*; *ś̀a-búr W.*
Boil vb. a. *skol-ba*; to — down *sgor-ba*; vb. n. *°ḱol-ba*; to — over *lud-pa*.
Boiling adj. *ḱol-pa*, *ḱol-ma*.
Boldness *ṅo-mig*; *rtul-ṕod-pa*.
Bolster *sṅas*; *γdan*.
Bolt s. *bur*; v. also *γya* and *si-ri*.
Bolt vb. a. *γya rgyab-pa*; *si-ri c̀ug-c̀e W.*
Bond *°dzin*; *zin-brís*.
Bonds *bc̀iṅ-ba*, *bc̀iṅs-pa*; *°čiṅ-ba*.
Bone *γduṅ*; *rus-pa*; —s of fish *gra-ma*.
Book *dpe*; *glegs-bám*; *po-ti*.
Books (literature) *čos*; book-language *čos-skad*.
Bookstand *dpe-ḱrí*.
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Bore vb. *rtol-ba*; *°bigs-pa*.
Born *čad-pa*; to be — *skye-ba*; *btsa-ba*; *°ḱruṅ-ba*, *kruṅs-pa*; *ltams-pa*.
Borough *groṅ-t́so*.
Borrow *skyí-ba*; *brnyan-pa*; *γyar-ba*.
Bosom *snam-brág*; *paṅ-ḱébs*.
Botch vb. *glan-pa*.
Both *γnyis*.
Bottle *bum-pa*.
Bottom *γtiṅ*; *mt́il*; *żabs*.
Bough *yal-ga*.
Bound vb. n. *°ṕar-ba*.
Boundary *mt́sams*, *sa-mt́sams*.
Bow vb. *°dud-pa*; *skyed kug taṅ-c̀e* 16 *W.*
Bow s. (compliment) *ṕyag*.
Bow s. (for shooting) *γżu*.
Bowels *rgyu-ma*; *naṅ-ḱról*.
Bowl s. *ko-re W.*; *koṅ-po*; *pa-tra*; *ṕor-pa*; *γżoṅ-pa*; beggar's — *lhuṅ-bzéd*; — of a tobacco-pipe *gaṅ-mgó*.
Box s. (chest) *sgam*; *sgrom*; *gau*; *pa-ri*; — on the ear *°gram-lc̀ag*.
Boy *byis-pa*; infant — *ḱyeu*.
Bracelet *γdu-bu*; *lag-γdúb*.
Brag *sgeg-pa*.
Brahma *t́saṅs-pa*.
Brahmin *bram-ze*.
Braid vb. *γc̀ud-pa*.
Brain *klad-pa*; *glad*; *mgo-klád*.
Bramble *t́ser-ma*.
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Branch (bough) *yal-ga*; *gel-pa*; v. also *lc̀ug-pa* 149.

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Break vb. a. *yčog-pa;* to — one's promise *˳gal-ba*; v. *˳čal-ba*; v. *˳ǰig-pa*; vb.n. *˳gas-pa*; *˳čag-pa*; to — forth *rdol-ba*; to - out *˳čor-ba*; *laṅ-ba.*
Breakfast s. *gro*; *dro C.*; *t́sal-ma W.*
Breakfast vb. *t́sal-ma za-ba.*
Breast *nu-ma*; *braṅ*, resp. *sku-bráṅ.*
Breath *rṅam-pa*; *dbugs*; *rlaṅs-pa*; to be out of — *dṅaṅ-ba.*
Breathe *rṅam-pa.*
Breeze *rluṅ.*
Bribe s. *ṕag-súg.*
Brick *pag*, *pag-bu*; *so-pag.*
Bricklayer *rtsig-bzo-pa*
Bride *bag-ma*; —'s maid *bag-grogs-mo.*
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Bright *bkrag-čan*; *ǩrol-ǩról*; *yżi-brǰid-čan*; *‚od-čan*; *ysal-ba.*
Brightness *bkrag*; *dṅom-pa*; *mdaṅs*; *˳t́ser-ba*; *zil*; *yzi*; *yzi-brǰid*; *‚od.*
Brilliant *zil-čan.*
Brim *gru.*
Bring *skyel-ba*; *˳ǩyer-ba*; *˳ǩyog-pa*; *˳ǩyoṅ-ba*; *˳ǩyol-ba*; to — along with *˳ǩrid-pa*; to — on *skyed-pa*; to — round *skul-ba*; to — together *sprod-pa*; to — up *ysos skyed-pa.*
Brisk *ǩram-pa.*
Bristle s. *ǩab-spú.*
Bristly *rtsub-po.*
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Brother *spun*, resp. *mčed*; father's — *ǩu-bo*; mother's — *żaṅ-po*, *'a-żaṅ W.*; a sister's — *miṅ-po*; elder — *ǰo-bo*, col. *'a-ǰó*; resp. *yčen*; younger — *nu-bo*; *yčuṅ-po*; *no W.*; religious — *čoš-spun*; brother — in law *skud-po.*

Bruise vb. *grug-pa.*
Brush s. *pir*; *zed.*
Brute *byol-sóṅ.*
Bubble s. *ču-búr*; *lbu-ba*, *dbu-ba.*
Bubbling *ǩol-pa.*
Bucket *ču-bzóm.*
Buckle s. *čab-ma.*
Buckler *ṕa-li*; *ṕub.*
Buckwheat *bra-bo.*
Bud s *sbal-mig*; leaf — *ǩyi-gu.*
Bud vb. *skye-ba.*
Buddha *saṅs-rgyas*; *rgyal-ba*; *rgyal-ba goṅ-ma.*
Buddhist *naṅ-pa.*
Buffalo *ma-he.*
Bug *ča-ré*; *(lha) ˳dre-šig.*
Build *rtsig-pa*; *˳čos-pa*; *˳god-pa.*
Building s. *bkod-pa.*
Bulk *boṅ*; *lhun.*
Bull *glaṅ-t́úg*; *ba-glaṅ.*
Bullet *go-la*; *t́si-gu*; — mould *ka-lib.*
Bullock *glaṅ*; *spo-to C.*
Bun *lhas(-ma)*; *lhas-dóg*; *żim-zag W.*
Bunch *čam-pód*; *čag-pa*; *čag-bu*, *čag-mo*; *čun-po*; *t́som-pa*; *yzab-ma.*
Bundle *čun-po*; *ṕon-po*; *lag-kód.*
Bung *ǩa-˳dig.*
Burden s. *ǩal*; *ǩur*, *ǩur-po*; *ǩres-po*; *˳gaṅ (-po).*
Burn vb. a. *˳t́sig-pa*; *sreg-pa*; vb. n. *˳bar-ba.*
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Burst vb. a. *yčog-pa*; vb. n. *˳gas-pa*; *˳t́or-ba*; *rdol-ba.*
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Buy *nyo-ba.*
Buzz vb. *˳ǩrog-pa.*
Buzzing s. *‚ur.*
By *kyi*; v. sub *rkyen*; *sgo-nas*; *pas*; *ṕyir*; close — *druṅ-du.*

C

Cabbage *kram*; Chinese white — *pe-tsé, pi-tsi.*
Cairn *t̔o-yór*; *dur-p̔uń.*
Calamity *bkra-mi-šis*; *rkyen*; *˳gal-rkyen.*
Calamus *č̔u-t̔ág.*
Calculate *rtsi-ba*; *rtsis byed-pa*; *bgrań-ba.*
Calculation *rtsis.*
Calendar *lo-t̔o.*
Calf *be-to, be-do*; *beu*; — of the leg *sgyid-pa*; *byin-pa.*
Call vb. a. *skad-pa*; *skul-ba*; *k̔ug-pa*; *˳gugs-pa*; *sgrog-pa*; *˳bod-pa*; v. also *byed-pa* I, 2 and *mIń ˳dogs-pa* 280; so-called *žes byas-pa*; vb. n. to — to a person *ke' tań-wa C.*; *skad gyab-če W.*; *sgrog-pa*; *brgyań-ba.*
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Calm vb. a. *ži-bar byed-pa.*
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Candle *rkyoń-tse.*
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Canine tooth *mče-ba, mče-só.*
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Canopy *ydugs.*
Caoutchouc *gyig.*
Cap *t̔od-k̔ebs.*
Caper vb. n. *dkyu-ba.*
Capital adj. *kyad-par-čan.*
Capital s. (stock in trade) v. *ma* I, 2; *t̔og* III.; (chief city) *mt̔il*; *rgyal-sa W.*
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Caraway 1. Carum *go-snyod.* 2. Cumin *zi-ra.*
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Cardamom *sug-rmél*; *li-ši W.*
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Careless *bag-méd.*
Caress vb. a. *mt̔un-par byed-pa*; *yag-po*; *˳ǰag-po byed-pa.*
Carpenter *šiń-mk̔an.*
Carpet *stan.*
Carriage (conveyance) *bčibs-pa*; *bžon-pa*; *t̔eg-pa.*
Carrion *˳k̔rums.*
Carrot *guń-dmar-la-p̔ug*; *lča-ba*; *se-rag-dur-sman W.*
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Causeway *so-log.*
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Cautious v. *ka-dár*; *gya-ma-gyú*; to be — **ka-dar čo-če**; *˳gab-pa.*
Cave, Cavern *p̔ug-pa.*
Cavity *k̔uń*; *sbugs.*
Cease *˳gag-pa*; *˳č̔ad-pa*; *ži-ba.*
Ceiling *t̔og, ya-t̔og.*
Celebrated *gzi-brǰid-čan.*
Cell *grwa*; **da-šág** 75.
Cellar *sa-k̔áń.*
Cemetery *dur-k̔rod.*
Censer *pog-p̔ór, spos-p̔ór.*
Censor (of a monastery) *dge-bskos* 85.
Censure s. *klan-ka.*
Centiped *la-ré W.*; *si-ri-˳bu W.*
Centre *lte-ba*; *mt̔il*; *dbus.*
Cerebellum *klad-čuń.*
Ceremony *č̔o-ga*; *sku-rím.*

Certain *ṅes-pa*; *gor-ma-čág*; *ṅo-rtóg*; a — one *γčig-čig*.
Certainly *γdon-mi-za-bar*.
Certainty *ṅes-pa*; *ťag-čód*.
Ceylon *laṅ-ka*.
Chaff *spun-pa*, *sbun-pa*; *sbur-ma*.
Chain s. *lčags-ťág*; *nyag-ťág*.
Chair *ḱri*; *rgya-ḱrí C.*
Chairman *ḱri-pa*.
Chalk *ťo-lé dkar-po*.
Chamber *naṅ*; *ḱaṅ-mig*.
Champion *gyad*.
Chance s. *rgyu* 110.
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Chant vb. *dgyer-ba*.
Chap vb. *ₒgas-pa*.
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Character (disposition) *rgyud*; *ṅaṅ*; *ṅo-bo-nyid*; *ťsul*; *rig-rgyud*; **šẽ-gyü* C.* 562.
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Charge vb. *sko-ba*; *rgol-ba*; *mṅag-pa*; to — with (to commission) *ₒgel-ba*.
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Charity *snyiṅ-rǰe*.
Charming *dga-ba*; *yid-du ˏoṅ-ba*.
Chase vb. *ₒčor-ba*.
Chase s. *ḱyi-ra*.
Chasm s. *rgya-sér*.
Chastisement *čad-pa*; *ťul*.
Chastity *ḱrel-yod*; *ťsaṅs-par spyod-pa*.
Chat vb. *ˏur γtoṅ-ba*; *lab γtoṅ-ba*.
Chattering s. *čo-lo*.
Cheap *ḱye-mo W.*; *rin čuṅ-ba*.
Cheat vb. *blo brid-pa*; *slu-ba*; *γyo-zól byed-pa*; *mgo skor-ba*.
Cheek *ₒgram-pa*; — bone *ₒgram-rús*; — tooth *ₒgram-so*.
Cheer vb. *glod-pa*; *spro-ba skyed-pa*; *dga-bar byed-pa*.
Cheerful *ḱrul-po*; *dga-mo*; *sems-bdé*, *blo-bdé*.
Cheese *ťud*; *ˏo-ťúd*.
Chess-board *mig-máṅ*; to play at chess *mig-maṅ rtse-ba*.
Chest (box) *gau*; *sgam*; *sgrom*; (thorax) *braṅ*, resp. *sku-bráṅ*.
Chew *ldad-pa*.
Chicken *bya-ṕrug*.
Chief adj. *dpon*; *γtso*; — justice *ḱrims-dpon*.
Chief s. *ₒgo-pa*; *dpon-po*; *γtso-bo*; *ḱyu-mčóg*.
Chiefly *γtso-bor*, *γtso-čér*.
Child *ṕru-gu*; *byis-pa*; *bu*; v. *ḱyeu*.
Children *bu-ṕrug*; — of the same parents (brothers, sisters) *spun*.
Chill s. *kyi-bún*.
Chin *ko-kó*; *ma-lé*.
China *rgya-nág*; *rgya-yúl*; modern name: *ma-hā-či-na*, *ma-hā-čin*; — clay *ḱam-pa*; — ware *kar-yól*; *dkar-yól*; resp. *žal-kar C.*; *sol-kar W.*
Chinese s. *rgya-nag-pa*, *rgya-bo*; fem. *rgya-nag-ma*, *rgya-mo*; *rgya-mí*; plur. *rgya-rnams*.
Chinese adj. *rgyai*, *rgya-nag-gi*, — language *rgya-skád*; — paper *rgya-šóg*.
Chink *sgo-bár*.
Chip *ťsal-pa*; *šiṅ-ťsal*.
Chirping s. *ča-čó*.
Chisel vb. *ₒbru-ba*.
Chit-chat s. *ˏur*.
Choice adj. *mčog-tu bkrab*; *ḱyad-par ṕags-pa*; *ḱyad-par-čan*.
Choke *dbugs sub-pa*; **skye tsir taṅ-če* W.*; *ske bsdam-ste γsod-pa*; to be choked *rnaṅ-ba*; *ske bsdam-ste ₒči-ba*; *ₒtsub-pa*.
Cholera *ḱoṅ-lóg W.*; *nya-lóg Sik.*
Choose vb. a. *bkrab-pa*; *ₒbyed-pa*; *ₒdzin-pa*; vb. n. (to like) *dgyes-pa*.
Chop vb. *btsab-pa*; to — off *γčod-pa*.
Chopping-block *šiṅ-stan*.
Chopsticks *ťur-ma*.
Chord *rgyud* 111.
Christ *skyabs-mgón* 26; *ma-ši-ka* 410.
Chronic adj. *yun riṅ-bai*; — disease *γčoṅ-nád*.
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Churn vb. *dkrog-pa*; *žo dkrog-pa*.
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Cinamon *šiṅ-ťsa*.
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Circle s. *skor*, *ₒḱor*, *ₒḱor-lo*; *dkyil-ₒḱor*; *sgor-mo*, *sgor-ťig*.
Circular adj. *kyir-kyír*; *gor-mo*.
Circumference *dkyil-ₒḱor*; *ₒḱor*; *ḱo-ra*; *ḱyon*; *mu-ḱyúd*.
Circumstance *rkyen*; *skabs*.
Citadel *mḱar*; *rdzoṅ*.
Citizen *ḱyim-bdág*; *yul-pa*; *yon-bdag*.
Citron *gam-bu-ra W.*; *spyod-pad C.*
City *groṅ-ḱyér*.
Civilize *ₒdul-ba*.
Claim s. *ťob-ťsír*, *ťob-sról*.
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Clammy *rtsi-čan*.
Clamour s. *ku*, *ku-sgra*, *ku-čo*; *skad-lóg*; *ča-čó*.
Clandestinely *sbas-te W.*; v. also *lkog-tu*, *γsaṅ-ba*.
Clap vb., to — the hands *čag-čág byed-pa*.
Clap s. (crash) *sguṅ W.*; *ldim W.*; *ldir-sgra*.
Clasp vb. a. *ₒḱyud-pa*; *ₒḱril-ba*.
Clasp s. *čab-ma*; — knife *ltab-gri*.

Class s. *gral*; *č̔a-t̔sán*; *bye-brág*; *dbye-ba*; *t̔san*, *sde-t̔sán*.
Classify *rnam-par bžag-pa*; *ₒbyed-pa*.
Claw *k̔ron*; *sder(-mo)*; *spar-ba*.
Clay *ₒǰim-pa*; *rdza*; *žal-ba*; — floor *skyaṅ-nul*.
Clean adj. *dag-pa*, *γtsaṅ-ba*; *lag-mo W.*; — food *dkar-zás*.
Clean, Cleanse vb. a. *p̔yi-bdar byed-pa*; *saṅ-ba*; *sel-ba*; to be cleansed *ₒbyoṅ-ba*.
Clear adj. *mṅon-pa*; *tur-re*; *wa-lé*; *wa-le-ba*; *lag-mo W.*; *siṅs-po W.*; *lhaṅ-ṅe*.
Clear vb. a. *ₒdag-pa*; *sel-ba*.
Cleave *ₒges-pa*; *ₒčeg-pa*; to be cleft *ₒgas-pa*.
Cleft s. *rgya-sér*; *ral*; *srubs*.
Clerk *yig-mk̔an*.
Clever *γčaṅ-po*; *sgrin-po*; *t̔abs-čan*; *spyaṅ-po*; a — writer *rtsom-par mk̔as-pa*.
Clew s. *gru-gu*.
Climb *ₒdzeg-pa*; *rgal-ba*.
Cling *čags-pa*; *č̔a-bžag-pa*.
Clip *ₒgrum-pa*.
Cloak s. *ber*.
Clock *č̔u-t̔sod*; *č̔u-t̔sod-ₒk̔or-lo*.
Close vb. a. *ₒgegs-pa*; v. also *ₒdzum-pa*.
Close adj. *gya-ma-gyu* 73; — fisted *k̔roṅ-po*; *lag-dam-po*; adv. *ₒǰam-pa* 174; — over *glad-la*.
Clot s. *goṅ-po*; — of blood *k̔rag-góṅ*.
Cloth *sag-lád*; *p̔rug*; *t̔er-ma*; *dar*; a piece of — *yug*, *bubs*.
Clothes *gos*, *gos-lág*; *bgo-ba*; to change — *gos brǰe-ba*; to put on — *gos gon-pa*; to take off — *gos ₒbud-pa*; suit of — *go-lus-č̔a-t̔saṅ W.*
Clothes-brush *byab-zéd*.
Clothes-stand *γdaṅ*, *rdaṅ*.
Clothing s. *bgo-ba*; *č̔a-byád*, *č̔a-lúgs*.
Cloud s. *sprin*; — of dust *bud*.
Clouded, to be — *ₒk̔rig-pa*.
Cloudy, it has become — *k̔or-soṅ*.
Clove *li-ši C.*; *bzaṅ-drúg W.*; *zer-bu W.*
Club (mace) *ga-da*.
Clumsy *sbom-pa*; *zlum-pa*.
Cluster s. *čag-mo*.
Clyster s. *ₒk̔os*; *bsur-smyíg*; — pipe *čeu*.
Coachman *šiṅ-rta-pa*.
Coagulate *ₒk̔yags-pa*.
Coal *sol-ba*.
Coarse *rtsiṅ-ba*; *rags-pa*; — grained *rtsub-po*.
Coast *ₒk̔ris*.
Coat s. *gos*; *dug-po Ü*; *č̔u-pa Ts.*; — lap *k̔ud*; — of mail *k̔rab*.
Coat vb. a. *ₒtum-pa*.
Cock s. *bya-p̔o*, *bya-po*; *k̔yim-bya*; of a gun *t̔o-č̔úṅ*; *me-skám*.
Cock vb. a. *rdze-ba*.
Coetaneous *na-mnyám*, *na-ₒdrá*.
Coffee *k̔a-ba* 37, III.
Coffer *sgrom*.
Coffin *dur-sgám*, *ro-sgám*.
Cohabit *ₒbrel-ba*; *ₒk̔rig-pa spyod-pa*.
Cohabitation *sbyor-ba*.
Cohere *ₒbrel-ba*.
Coil vb. (of snakes) *ₒk̔ri-ba*.
Coin s. *doṅ-tse*.
Coition, Coitus *ₒk̔rig-pa*; *čags-spyód*; *nyal-po*.
Colander *t̔sag-ma*.
Cold adj. *graṅ-ba*; — air *ṅa-ra*; *ṅad*; — wind *ṅar-ba*; *lhags-pa*; to feel — *ₒk̔yags-pa*; v. *kyi-búṅ*; to get, to grow — *graṅ-ba*, *graṅs-pa*.
Cold s. *k̔yags-pa*; *graṅ-ba*; *ṅad*; *ṅar-ba*; to have a — *bro-ₒt̔sal-ba*; a — in the head *č̔am-pa*; *bro-ₒt̔sál*; *ya-ma*.
Colic *glaṅ*, *glaṅ-tábs*; *rgyu-γzér*; *t̔sa-ₒk̔ru*.
Collar s. *goṅ-ba*, *gos-kyi goṅ-ba*; to seize by the — *goṅ-ba-nas ₒdzin-pa*.
Collect vb. a. *sgrug-pa*, *sloṅ-pa*; *sdud-pa*; *sog-pa*.
Colonel *ru-dpón*.
Colour s. *k̔a*; *k̔a-dog*; *mdog*; *t̔son*; beautiful — *bkrag*; prime — *ma-γži*; to lose — *dkyug-pa*.
Colt *t̔ur-bu*; — of an ass *ku-rúg*, *gu-rúg*.
Comb s. *so-máṅ*.
Comb vb. a. *šad-pa*, *γšad-pa*, *γšod-pa*.
Combat s. *ₒt̔ab-mo*; *ₒk̔rug-pa*.
Combat vb. *ₒt̔ab-mo ₒgyed-pa*, *ₒt̔ab-pa*; *ₒk̔rab-pa*; *rgol-ba*.
Come *ₒoṅ-ba*, resp *ₒbyor-ba*, *ₒbyon-pa*; *p̔eb-pa*; eleg. *mči-ba*; come! *šog*; to — again *ldog-pa*, *log-pa*; to — back *p̔yir-ₒgro-ba*; to — forth *čags-pa*; to — out *ₒbyuṅ-ba*, *ₒt̔on-pa*; to — to *ₒk̔yol-ba*; *γnas-su ₒgyur-ba*; to — together *ₒdzom-pa*; to — up (of seeds) *ₒk̔ruṅ-ba*, *rdol-ba*.
Comfort vb. a. *glod-pa*; *mya-ṅan saṅ-ba*; *spro-ba skyed-pa*.
Comforter *skyo-grógs*.
Command vb. a. *bka γnaṅ-ba*, *γnaṅ-ba*; (an army) *ₒk̔rid-pa*.
Command s. *žal-γdáms*.
Commander *dmag-ₒgo*; *dmag-dpón*.
Commandment *bka*, *bka-k̔rims*, *bka-bsgos*; *k̔rims*.
Commence *rtsom-pa*; *ₒdzugs-pa*.
Commend *sṅag-pa*; *ₒčol-ba*.
Comment vb. a. *ₒgrel-ba*, *ₒgrol-ba*.
Commerce *t̔soṅ*.
Commissary *sku-t̔sáb*.
Commission vb. a. *sko-ba*; *ₒgel-ba*; *mṅag-pa*.
Commit *skur-ba*; *ₒčol-ba*; (sin etc.) *byed-pa*.
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Complete vb. a. *sgrub-pa*; *t̔og ₒgel-ba*; to be completed *ₒk̔or-ba*; *ₒt̔sar-ba.*
Completely *ytan-du*; *ye-nas.*
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Confusion *ₒk̔ral-ₒk̔rúl.*
Congeal *ₒk̔yags-pa.*
Conglomerate s. *gad-pa.*
Congratulate *bkra-s̀is mña ysol-ba.*
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Conjure (implore) *nan-gyis z̀u-ba.*
Conjure up *ₒgugs-pa.*
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Construction (grammatical) *t̔sig sgrig-pa.*
Consult *bka-bgro-ba.*
Consultation *gros-gléñ*; *ₒdun-ma.*
Consume *c̔ud yzon-pa*; *zin ₒǰug-pa*; to be

consumed č́a-ba; č́ad-pa; ꜀ťsar-ba; ꜀dzad-pa; zin-pa.
Consumption γčoṅ.
Contain v. šoṅ-ba; to be contained ꜀gro-ba; v. ꜀dug-pa no. 2.
Contamination grib.
Contemplate sgom-pa.
Contemplation sgom; ťiṅ-ṅe-꜀dzin.
Contempt rṅan-č́en; brnyas-pa; smad-pa.
Contend (fight) ꜀ḱrug-pa; rtsod-pa; (to strive) ꜀gran-pa.
Content adj. č́og šes-pa; ťsim-pa; to be — mgu-ba; to heart's — yid bžin-du.
Contention ꜀gran-sems; ꜀dziṅ-mo.
Contentment snyiṅ-ťsím.
Contest s. ťob-šá.
Continent gliṅ.
Continually rgyun-du; čar, ča-ré; γtan-du.
Continuation ꜀ṕro.
Continue ꜀ṕro-ba.
Contract vb. a. skum-pa; vb. n. ꜀ḱor-ba.
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Contradiction, to be in — ꜀gal-ba.
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Convent s. č́os-sde; sde; dgon-pa.
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Convoy s. skyel-ma.
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Cook s. gyos-mḱan; head — γsol-dpon, ma-č́en.
Cool graṅ-ba; bsil-ba.
Cooly (carrier) ḱur-pa; (workman) gla-pa.
Coot skyegs.
Copious rgyas-pa.
Copper zaṅs.
Copulation ꜀ḱrig-pa; č́ags-spyod.
Copy vb. šu-ba.
Copy s. (transcript) bkod-pa; bu-dpe; (pattern) ma, ma-dpe.
Coral byi-ru.
Cord s. rgyud; sgrogs; ťa-gu; ꜀ṕreṅ-ba.
Cordial s. bčud.
Core ḱog-šiṅ.
Coriander seed ꜀u-su.
Cork ḱa-γčod, ḱa-꜀díg.
Corn (grain) ꜀bru; boiled — č́an; slightly roasted yos; stack of — rags, ṕub-rags; hi-ri; corn on a toe rkaṅ-mdzub-dzer-pa.
Corner ḱug; gru; grwa; zur.
Corporal bču-dpon.
Corpse ro, resp. spur.
Correct adj. skyon-méd; nor-méd; to be — ꜀grig-pa.
Correct vb. sgyur-ba; žu-dag byed-pa.
Correction žu-dág, žus-dág.
Correspond (to be adequate) ꜀grig-pa.
Correspondent (in business) ťsoṅ-grogs.
Corrupt vb. a. slad-pa.
Corruptness kun-dkris.
Costly gus-po, rin-č́an.
Cottage ḱaṅ-bu; ḱu-tu.
Cotton ras-bal, srin-bal, šiṅ-bal; — cloth (ka-ši-kai) ras.
Couch s. ḱri; nyal-ḱri; mal.
Cough s. glo; ḱogs; bro-꜀ťsál; vb. ḱogs-pa.
Council gros, gros-gleṅ; ꜀dun-ma.
Counsel s. gros; bka-γdáms; ꜀dun-ma.
Counselor bka-γšags.
Count vb. bgraṅ-ba; ꜀dren-pa; rtsi-ba; γšor-ba; si kor-če W.
Countenance γdoṅ; bžin; ṅo; skye-sgo; sgo-lo.
Counteract ꜀gal-ba.
Counterfeit adj. rdzus-ma.
Counterparty ṕa-rol
Counting s. rtsis.
Country yul, yul-꜀ḱór, yul-grú; sa-č́á; rgyal-ḱág; love of — yul-sréd; yul-la ꜀dod-pa.
Couple s. zuṅ; married — bza-mi.
Courage snyiṅ-stobs, snyiṅ-rús; spobs-pa.
Courageous ham-pa-čan; dpa-ba, dpa-čan.
Courier rta-zam-pa.
Course s. ťsir.
Court s. (residence of a prince) ḱab; — of justice bka-γšags; ḱrims-ḱaṅ.
Courtyard ḱyams; ťsoms, ťsoms-skór.
Cove ḱug.
Covenant s. ḱa-č́ád.
Cover vb. ꜀ḱeb-pa; ꜀gebs-pa; klub-pa; ꜀ťum-pa.
Cover, Covering s. ḱa-ḱebs, ḱa-gab, ḱa-γčod, ḱa-leb; ḱebs, ḱyebs, ḱebs-ma; go-šog; ťums; γyogs; šubs; covering for the head mgo-γyógs.
Cowry ꜀gron-bu.
Crab sdig-srín.
Crack vb. a. γčog-pa; vb. n. ꜀gas-pa.
Crack s. sguṅ.
Craft (cunning) dku-lto.
Crafty yó-ba.
Cram sgrim-pa.
Crane (bird) ḱruṅ-ḱruṅ.
Crash s. sguṅ.
Crave rṅab-pa.
Craw lkog-sóg.
Crawfish sdig-srin.
Crawl gog-pa; ꜀ṕye-ba.
Cream spri-ma, spris-ma, sris-ma; ꜀o-sri; žo-sri.

Create *ₒgod-pa.*
Creator *ₒgod-pa-po*; *mdzad-po.*
Creature *bkod-pa*; *ₒgro-ba, lus-čan.*
Credible *ₒos-pa.*
Creditor *bun-bdág.*
Creed *čos-rgyud, čos-lugs.*
Creek *ḱug, ḱugs.*
Creep *ₒṕye-ba, gog-pa.*
Crescent s. *zla-ťses lta-bui ri-mo* or *dbyibs.*
Crest (of fowl) *čod-pán.*
Crevice *ysen, sen.*
Cricket (insect) *čog-čog-pa W.*
Crime *nyes-pa*; *nons-pa.*
Cripple *ža-bo.*
Crippled *ḱońs-ḱan W.*; *ḱoń-ril C.*; *grum-pa.*
Criticise *ₒbigs-pa.*
Crocodile *kum-bi-ra.*
Crooked *kug*; *kum-pa, koń*; *kyog-po*; *ḱońs*; *ₒḱyog-po*; *dgur*; to be — *dgye-ba.*
Crop vb. *ytog-pa.*
Crop s. *lo-tóg.*
Cross s. *brkyań-šiń*; *sku-ru-ka.*
Cross vb. *yčod-pa*; *rgal-ba.*
Crouch *čum-pa.*
Croup, he has the — *ḱoi lkog-ma skrańs soń* (his throat is swollen).
Crow s. *ḱa-ta*; *ṕo-róg.*
Crow-bar *gal-ta*; *lčags-bér.*
Crowd s. *ḱrod-pa*; *ḱrom*; *yseb.*
Crowd vb. a. *bčar-ba C., bčer-ba W.*
Crown s. *čod-pán*; — of the head *spyi-bo*; *ytsug.*
Crown vb. a. *čod-pan-gyis brgyan-pa*; v. also *ťog ₒgel-ba.*
Crucible *koń-po W.*; *žu-skyógs C.*
Cruel *ynyan-pa*; *drag-šul-čan.*
Crumb *čag-dúm*; *brul*; *bir-bir W.*
Crumble vb. a. *grug-pa*; vb. n. *gog-pa.*
Crupper *sgal-pa*; *rmed.*
Crush *glem-pa*; *rdzi-ba.*
Cry vb. n. *ₒgrags-pa, ₒgrogs-pa.*
Cry s. *ńa-ro*; *skad, skad-ńan*; *ča-čó*; — for help *ₒo-dód.*
Crystal *man-šel, šel.*
Cubit *ḱru* 51.
Cuckoo *ḱu-byúg*; *kug-se W.*
Cucumber *ka-ku-rán Kun.*
Cultivate *ₒbad-pa*; cultivated land *kluńs.*
Cunning s. *dku-lto.*
Cup *ko-ré, kor*; *koń-po*; *tiń*; *ṕor-pa*; — bearer *ysol-dpon.*
Cupboard *ₒča.*
Cupping-glass *me-búm, me-púń.*
Curd *žo*, resp. *ysol-žó.*
Cure vb. *yčod-pa*; *bčos-pa*; *ₒťso-ba*; *yso-ba.*
Curious (inquisitive) *snob-zog-čan.*
Curl s. (of hair) *ral-pa.*
Curled *tsa-ru W.*
Currant *nyań-ka Sp.*; *rub-šo W.*; (raisins) *ba-šo Ld., ba-šo-ka C.*
Current s. *rgyun*; *ču-rgyún.*
Current adj., to be — (of coins) *ₒgrul-ba, rgyug-pa.*
Curse s. *ńan*; *dmod-pa.*
Curse vb.a. *ńan ₒdebs-pa*; *dmod-pa ₒbor-ba.*
Curtain *yol-ba.*
Curve s. *gye-gu.*
Curve vb. a. *kug-kug byed-pa*; *ₒgum-pa*; curved *ḱyog-po*; *kyag-kyóg W.*; to be curving *dgye-ba.*
Cushion *sńas*; *stan*; *ₒbol, snye-ₒból*; *sob-stán.*
Custom (use) *ḱrims*; *čos*; *srol*; (toll) *šo-gám.*
Cut vb. a. *yčod-pa*; *ₒjog-pa*; *dra-ba*; (to mow) *rńa-ba*; to — into pieces *sgral-ba*; *ₒťub-pa*; v. *ₒčad-pa*; to — off *grum-pa*; *ₒbreg-pa, ₒdreg-pa*; v. *čod-pa*; v. *čad-pa*; to — open *ₒges-pa*; to — out v. *yčar-ba* 143; to — up *ytubs-pa*; *dmyal-ba.*
Cut s. *ḱram-ka*; (blow) *lčag*; a short — **gyog-lám*.*
Cylinder *ₒḱor-lo* 58; praying — *čos-kyi ₒḱor-lo.*
Cylindrical *ril-ba*; to be — *ₒgril-ba.*
Cymbal *sbug-žál*; *sbum-žól W.*; *sil-snyán.*
Cypress *spa-ma Sik.*

D

Daily adv. *nyin-re-bžin(-du)*; *žag-dań žag.*
Dalai Lama *ta-lai bla-ma.*
Dam s. *ču-rags*; *ču-lon.*
Dam up vb. *skyil-ba.*
Damage s. *skyon*; *gud, gun*; *god*; *nyes-pa*; *ynod-pa*; vb. a. *ynod-pa.*
Damp adj. *rlan-čan.*
Dance vb. *ₒčam-pa*; *bro-brduń-ba* or *ḱrab-pa*; s. *gar*; *bro.*
Dancer *gar-mḱan.*
Dandelion *ḱur-ma, ḱur-ťsod.*
Dandy *ₒṕyor-dga.*
Danger *nyen.*
Dangerous *ma-ruń-ba, ma-ruńs-pa*; *ydug-pa-čan*; *btsog-pa W.*
Daring adj. *rtul-ṕod-pa*; *spobs-pa-čan*; *dpa-čan, dpa-bo.*
Dark adj. *sgrib-pa*; *mun-pa*; *smag*; to grow — *ₒtibs-pa*; *ₒgrib-pa.*
Darken vb. a. *sgrib-pa*; vb. n. *ₒgrib-pa.*

Darkness *mun-pa*; *smag-rum.*
Darling, my —! *ṅai yid˱oṅ*; cf. also *sdug-pa.*
Darn *tur-ba*; *snol-ba.*
Dart s. *mda*; vb. n. *°ḱyug-pa* 60.
Date s. (time) *zag-gráṅs*; (fruit) *ḱa-zúr.*
Daub vb. *skud-pa.*
Daughter *bu-mo*, *bo-mo*; *sras-mo*; — in-law *mna-ma.*
Dawn s. *skya-ód*, *skya-réṅs*; *ťo-ráṅs*; vb. it dawns *skya-reṅs šar.*
Day *nyi-ma*; *nyin-mo*; *žag*; — and night *nyin-mťsán*; — by — *žag daṅ žag*; all the — long *nyin-ťse-ré*; every — *žag-daṅ W.*; from — to — *žag-nas žag-tu*; one —, some — *deu-re*; the other — *de-žag* 471 *W.*; this — five days *dgus.*
Day-break *nam-laṅs*; at — *nam-laṅs-te* or *nas.*
Dazzle vb. n. *ťom-par °gyur-ba.*
Dazzling *ḱrol-po*; *lčam-me-ba.*
Dead adj. v. *ši-ba*; a — man *γšin-po*; *ro.*
Deaf *˱on-pa.*
Deal with vb. *spyod-pa.*
Deal s., a good — *ga-čén.*
Dear *γčig*; *γčes-pa*; *dkon-pa*; *gus-po*; *rin-ťaṅ-čan*, *rin-čan*; to hold — *γče-ba.*
Dearth *zas-dkon C.*
Death *°č́i-ba*; forebodings of — *°č́i-ltas*; hour of — *°da-ga*; to seek — *lčeb-pa.*
Debate s. *rtsod-pa*; vb. *bgro gleṅ byed-pa.*
Debt *bu-lon*; the — is cleared *bu-lon ḱor.*
Debtor *bu-lon-pa.*
Decapitate *ske γčod-pa.*
Decay s. *°ǰig-pa.*
Decay vb. *nyil-ba*; *°ťor-ba*; *nub-pa.*
Decayed *°ḱogs-pa.*
Deceased *γšin-po.*
Deceit *mgo-skór*; *ṅo-lkog*; *rdzub*; *zog*, *zol-zóg.*
Deceitful *lče-γnyis-pa.*
Deceive *mgo skor-ba*; *ṙnod-pa*; *blo °brid-pa*, *°brid-pa*; *slu-ba.*
Deceived *°ḱrul-pa.*
Decency *ḱrel-yod.*
Decent *°gab-pa.*
Deception *sgyu-zóg.*
Decide *γčod-pa*; *ťag-γčod-pa.*
Decided *zad*; v. *°dzad-pa*; to be - *č́ad-pa.*
Declare *bšad-pa.*
Declination (of the sun) v. *bgrod-pa*; north — *byaṅ-bgrod*, south — *lho-bgrod.*
Decline (decay) vb. n. *rgud-pa.*
Declivity *gud*; *ri γzar-po*, *brag γzar-po.*
Decoction *ťaṅ-gi sman.*
Decorate *sgron-pa*; *brgyan-pa*; *spra-ba.*
Decoration *rgyan.*
Decrease vb. *°gyur-ba*; *°grib-pa*; *°bri-ba.*
Decree s. *bka-šog*, *bka-ḱríms*; *ḱra-ma.*
Decrepit *°ḱogs-pa.*

Dedicate *sṅo-ba.*
Deed *las*; *bya-ba.*
Deep adj. *γtiṅ-riṅ-ba*; *zab-pa*; — (of sounds) *rom-po W.*
Deer *ka-ša Sik.*
Deface *dma °bebs-pa.*
Defeat vb. *°ṕam-par byed-pa.*
Defect s. *skyon.*
Defective *skyon-čan.*
Defence *skyabs.*
Defend *skyoṅ-ba*; *skyob-pa.*
Defender (of religion) *č́os-skyóṅ.*
Defer v. *°gyaṅ-ba.*
Deficient *sgob-sgób.*
Defile s. *roṅ.*
Defile vb. *bsgo-ba*; *°bag-pa.*
Defilement *grib.*
Deform vb. *mi sdug-par byed-pa.*
Degenerate adj. *brgyud-méd*; *rigs-nyáms.*
Degree (rank) *ťem-pa*, *ťem-rim*; *sa* no. 2; *go*, *go-ṕaṅ*; a high — v. *rlabs*; by degrees *ḱad-kyis*; *mťar-gyis*; *rim-gyis*, *rim-pa bžin du*
Dejected *žum-pa*; *mi dga-ba*, v. *dga-ba* III; *dman-pa.*
Delay s. *bšol-ba.*
Delay vb., to be delayed *°gyaṅ-ba.*
Delegate vb. a. *mṅag-pa.*
Delegate s. *ťsab-po*, resp. *sku-ťsáb.*
Deliberate vb. *bka-bgro-ba*, *bgro-ba.*
Deliberation *grabs*, *°dun-ma*, *°dun-gros.*
Delight s. *dga-ba*; *dga-spró*, *dga-ťsór*, *dga-ráṅs*, *dga-mgú*; to take — in *dga-ba*, resp. *dgyes-pa* or *mnyes-pa*; *spro-ba.*
Delighted *dga-mo*, *dga-ba*, *dga-raṅs*; to be *dga-ba.*
Delightful *dga-mo*, *dga-ťsor č́e-ba.*
Delineation *bkod-pa*; *ris*, *ri-mo.*
Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa*; *γtod-pa*; *skur-ba.*
Deliverance (liberation) *grol-ba.*
Deliverer *skyabs-mgón*; *srog-skyób W.*
Dell *grog-po.*
Delude *mgo skor-ba.*
Deluge s. *č́u-rúd.*
Delusion *snaṅ-°ḱrúl.*
Delusive *kun-rdzób*; *°ḱrul-snaṅ-čan.*
Demand vb. *°dod-pa.*
Demeanour *spyod-lam.*
Demon *bgegs*; *°goṅ-po.*
Den *ťsaṅ.*
Denomination *č́os-lugs.*
Dense *stugs-po*; *°ťug-po.*
Density *ska-slád.*
Depart *č́as-pa*; *bžud-pa*; (deviate) *°gyur-ba.*
Depend upon *rten-pa*; *blo skyel-ba W.*, *ḱel-ba C.*
Deportment *spyod-pa.*
Depository *mdzod.*

Depression (incision) *ltoṅ-ga.*
Deprive *ₒp̔rog-pa*; *ₒp̔ral-ba*; to be depriv-ed *ₒbral-ba.*
Depth *zab-k̔yád*; *γtiṅ*; *zab-pa*; *zabs.*
Deranged *ₒk̔rul-ba* no. 3.
Derangement *skyon.*
Descend *ₒbab-pa.*
Descendants *brgyud.*
Describe *ston-pa*; *ₒbri-ba.*
Description *bšad-pa*; *bstan-pa*; *γnas-tsul, γnas-lugs*; *rnam-t̔ar*; *byed-tsul, yod-tsul.*
Desert s. *dgon-pa*; *ₒbrog(-stoṅ).*
Deserted *stoṅ-pa.*
Deserve v. *ₒos-pa.*
Design vb.a. (delineate) *ₒbri-ba*; *ₒgod-pa*; (intend for) *sṅo-ba*
Design s. *ri-mo.*
Desirable *mk̔o-ba.*
Desire s. *t̔ob-bló*; *ₒdod-pa.*
Desire vb. *ₒdod-pa*; *smon-pa*; *žen-pa*; *sred-pa*; *rṅam-pa*; *rṅab-pa*; *rkam-pa.*
Desolate adj. *ṅo bab-pa*; *žum-pa.*
Despair s. *yi(d) γčod-pa*; *yi(d) mug-pa.*
Despair vb. *k̔o-tag γčod-pa*; *yi(d)-mug-pa.*
Despise *brnyas-pa*; *rṅan-čen byed-pa*; *k̔yad-du γsod-pa*; *ₒgyiṅ-ba*; *smad-pa.*
Despond *spa-sgoṅ-ba.*
Despondency *žum-pa*; *yi(d) mug.*
Destine *sko-ba*; *sṅo-ba.*
Destiny *skal-ba*; *sko-ba*; *bsod-bdé*; *dbaṅ-t̔áṅ.*
Destitute *kun-gyis btaṅ-ba*; *mgon-méd*; *rten-méd.*
Destroy *ₒgem-pa*; *rṅam-pa*; *ₒǰig-pa*; *ₒǰoms-pa*; *t̔sar-γčod-pa* 458; *ma-ruṅ-bar byed-pa*; *med-par byed-pa.*
Destruction *žig-ral,* v. *ral-ba.*
Detail s., in — *rgyas-par* 109.
Detain *skyil-ba*; *bšol-ba.*
Detect *rnyed-pa*; *t̔ob-pa.*
Determine vb. a. (induce) *skul-ba*; vb. n. (resolve) *t̔ag γčod-pa.*
Detest *spoṅ-ba.*
Develop vb. n. *rgyas-pa* 109.
Deviate *ₒk̔yar-ba*; *ₒgol-ba.*
Devil *bdud*; *bgegs.*
Devise *dmigs-pa-nas* (or *sems-kyis*) *γzo-ba*; *dgoṅs-pa.*
Devote vb. *sṅo-ba.*
Devotion *gus-pa, daṅ-ba.*
Devour *čur mid-pa*; *hab-háb za-ba.*
Devout *skal-dán*; *gus-pa*; *čos-čan*; *daṅ-ba.*
Dew s. *zil-pa.*
Dexterity *sgyu-rtsál.*
Dexterous *skyen-pa*; *rtsal-čan.*
Diadem *čod-p̔án.*
Diagram *dkyil-ₒk̔or.*
Dialect *skad-lúgs.*
Diamond *rdo-rǰe, dor-ǰe-p̔a-lám.*
Diaphragm *mčin-ri.*
Diarrhoea *ₒk̔ru-ba*; *šal W.* 567.
Dictionary *miṅ-gi mdzod.*
Die, dice s. *čo-lo, čol*; *šo*; to play at — *šo rtse-ba*; *šo gyed-pa.*
Die vb. n. *ₒči-ba, ši-ba*; resp. *dgoṅs-pa,* and *ₒgroṅ-ba*; eleg. *ₒgum-pa*; v. *ₒda-ba*; to — out *ₒčad-pa.*
Diet *spyod-lam*; lenten — *dkar-zás.*
Difference *k̔yad, k̔yad-par*; *bye-brag*; to find a — *γnyis-su ₒdzin-pa.*
Different *mi-γčig*; *t̔a-dad-pa*; *so-só*; *mi-ₒdra-ba*; not — *γčig-pa.*
Difficult *dka-ba, dka-bo*; *k̔ag-po, k̔ab-le.*
Diffuse vb. *ₒgyed-pa.*
Dig *rko-ba*; *bru-ba.*
Digest *ₒǰu-ba*; *žu-ba.*
Digestion *ₒǰu-ba.*
Dignitary *t̔san-po.*
Dignity *go-grál, go-p̔áṅ*; *go-sá*; *gras*; *dbu-ₒp̔áṅ.*
Dike *ču-rags, ču-lon*; *rags.*
Dilapidated *gog-po.*
Diligence *brtson-ₒgrus*; *snyiṅ-rús*; to use — *rtsol-ba skyed-pa.*
Diligent *brtson-pa-čan.*
Diligently *rtsol-bar.*
Dim adj. *dkrigs-pa*; *bkrag-čór*; *man-mún Ld.*; to grow — *ₒgrib-pa.*
Diminish vb. a. *ₒp̔ri-ba*; vb. n. *ₒgrib-pa.*
Dimness *rab-ríb, hrab-hríb.*
Din *ₒdu-ₒdzi.*
Dip vb. *spag-pa.*
Diploma *bka-rgya, bka-šog*; — of nobility *dpal-gyi γnaṅ-šóg.*
Direct vb. a. *γtod-pa*; to be —ed *ston-pa, lta-ba.*
Direction *ṅo, ṅos*; *p̔yogs*; *man-ṅág*; *žal-ta*; *šed.*
Directly *de-ma-t̔ag-tu.*
Director **ₒgo-p̔ón* C.*
Dirt *dri-ma*; *dreg-pa*; *rkyag-pa*; *lčags-dregs.*
Dirty adj. *dri-ma-čan*; *btsog-pa*; *gos-pa*; *mi-γtsaṅ-ba*; *t̔si-du W.*
Dirty vb. a. *ₒgo-ba.*
Disadvantage *skyon.*
Disagreeable *mi-sdug-pa*; *yid-du-mi ₒoṅ-ba.*
Disappear *mi-snaṅ-bar ₒgyur-ba*; *yal-ba*; *med-par ₒgyur-ba*; *ₒǰig-pa*; *ₒbud-pa.*
Disapprove *ₒdor-ba*; *mi γnaṅ-ba.*
Disciple *grwa-pa*; *nye-γnas*; *slob-ₒbáṅs.*
Discontented *skyo-mo*; *mi dga-ba.*
Discontinue *γčod-pa.*
Discord *dbyen-pa*; *sel.*
Discouraged *ṅo ₒbab-pa.*
Discourse s. *gleṅ-brǰód, gleṅ-mo*; *lda-gu.*
Discuss *bgro-ba.*
Disdain s. *rṅan-čén.*
Disease s. *nad*; *na-ba*; *snyuṅ*; chronic — *γčoṅ*; fatal — *ₒči-nád.*
Disfigured *gya-ba.*

Disgrace s. *rkaṅ-ₒdrén, ẓabs-ₒdrén.*
Disgrace vb. a *dma-ₒbebs-pa.*
Disguise s. *ₒbag; rdzu-ba.*
Disguise vb. a. *ₒgebs-pa;* v. *ča̋s* 156.
Disgust s. *skyo-śás; k̔rel; rnam-rtóg.*
Dish *ka-to-ra; sder-ma; spags; skyu-rúm W.*
Disheartened *skyo-mo.*
Dishonour vb. *smad-pa; dma ₒbebs-pa.*
Disk *kyir-kyír; dkyil-ₒk̔ór; ₒk̔or-lo; sgor-mo.*
Dislocated, to be — *ₒk̔rul-ba.*
Dismay s. *ẓum-pa.*
Dismiss *bka ₒgrol-ba; ₒgyed-pa; γtoṅ-ba; ₒdon-pa.*
Disorder s. *ₒk̔rug-pa; skyon; ₒk̔ral-ₒk̔rúl.*
Dispatch vb. *rdzoṅ-ba; zlog-pa; γtoṅ-ba, mṅag-pa.*
Dispel *zlog-pa.*
Dispense vb. (deal out) *ₒbrim-pa.*
Disperse vb. a. *ₒgye-ba, ₒgyed-pa; γc̀or-ba;* vb. n. *ₒbyer-ba; yan ča-če W.*
Display vb. *ₒgrems-pa; γc̀al-ba.*
Disposition s. (character) *rgyud; ṅaṅ; ṅaṅ-rgyúd; raṅ-bẓín; γśis.*
Disputation *rtsod-pa.*
Dispute vb. n. *rgol-ba; rtsod-pa.*
Dispute s. *k̔a-mču, rtsod-pa, ₒdziṅ-mo.*
Dissatisfaction *mi-dga-bai sems.*
Dissatisfied *mi-dga-ba;* also *ₒk̔on-pa.*
Dissect *ₒbyed-pa.*
Dissension *ₒk̔on-po; naṅ-sel, sel; dbyen-pa.*
Dissertation *rgyud, mdo.*
Dissimilarity *k̔yad-par; mi-ₒdra-ba.*
Dissolute *ₒčol-pa;* to be — *mi tsaṅs-par spyod-pa.*
Dissolve vb. a. *ₒjig-pa;* to be dissolved *t̔im-pa.*
Dissuade *sgyur-ba; zlog-pa.*
Distance *rgyaṅ-ma; nye-riṅ; t̔ag; p̔a-t̔sad, p̔a-zád.*
Distant *t̔ag-riṅ(-mo).*
Distend *rkyoṅ-ba.*
Distinct *k̔rol-po; čod-po; wa-lé, wal-le-ba.*
Distinction *k̔yad; dbye-ba.*
Distinguish *rnam(-par) bẓag(-pa).*
Distinguished *ₒp̔ags-pa; k̔yad-par-c̀an.*
Distorted *c̀a-c̀ús;* to be — *ₒk̔rul-ba.*
Distress s. *sdug-bsṅal, mya-ṅan, dka-las.*
Distribute *bgod-pa; ₒbrim-pa;* v. *ₒgyed-pa.*
District *yul-k̔ág; yul-lj̈óṅs; yul-sde; k̔ul; sde.*
Disturb *dkrug-pa; γyeṅs-par byed-pa; bar-du γc̀od-pa;* to be disturbed *ₒk̔rug-pa.*
Disturber *bstan-śíg.*
Ditch *ču-ₒóbs; ₒobs.*
Diverse *sna-t̔sogs; sna-so-só.*
Diversity *bye-ba; mi ₒdra-ba.*
Divert *sgyur-ba; rtse-ba; zlog-pa.*
Divide *bgod-pa; ₒgyed-pa; ₒbyed-pa; ₒges-pa;* to be divided *ₒgye-ba.*
Dividend *bgo-byá.*
Divine s. *čos-pa.*
Division *dbye-ba; bye-brág; k̔yad, k̔yad-par; ču-tsán; rnam-pa; k̔ag.*
Divisor *bgod-byéd.*
Dizzy, I am — *mgo ₒk̔or.*
Do *byed-pa; spyod-pa;* eleg. *bgyid-pa;* resp. *mdzad-pa;* that will — **ḍig-pa yin* C.; des čog.*
Doctrine *čos; bstan-pa.*
Dog *k̔yi,* male — *k̔yi-p̔o,* fem. *k̔yi-mo;* mad — *k̔yi smyon-pa;* — kennel *k̔yi-k̔áṅ, k̔yi-pul.*
Doll *miu.*
Domain *k̔ams; k̔ul; dbaṅ-ris.*
Domicile *mčis-bráṅ.*
Dominion *k̔ams* 39; v. *rgyal-k̔ams* 108; *ṅaṅ; mṅa; čab-ₒóg; dbaṅ-ris; srid.*
Door *sgo; čab-sgo;* large — *sgo-mo;* little — *sgeu;* principal — *rgyal-sgo;* — bar *γtan-pa;* — frame *sgo-ₒdrig;* — hinge *sgo-k̔or, go-p̔iṅ W.;* — keeper *sgo-pa,* resp. *čabs-sgo-pa, sgo-sruṅ.*
Dose s. *t̔un.*
Dosser *tse-po, tsel-po.*
Dot s. *t̔seg.*
Double adj. *γnyis-ldáb;* — tongued *lc̀e-γnyis-pa;* — barreled gun *nyi-rag W.;* (v. *sbrag-pa*)*; t̔saṅ-yá.*
Double vb. a. *skum-pa.*
Doubt s. *t̔e-tsóm; t̔som-pa; t̔som-t̔sóm; yid-γnyis.*
Doubtful *γtol-méd.*
Dough *skyo-ma; bag-zan.*
Down adv. *t̔ur; t̔eṅ-la C.; γśam-du;* to go — *nub-pa, ₒbab-pa.*
Downward *mar, mas; ₒog-tu, śod-du.*
Dowry *rdzoṅs.*
Doze vb. *nyid t̔om-pa.*
Drag vb. *ₒdrud-pa.*
Dragon *ₒbrug.*
Dram s. (weight) *ẓo* 478.
Draught s. (drawing) *bkod-pa; ri-mo;* (drink) *hub.*
Draw (pull) *ₒt̔en-pa; ₒdren-pa;* to — in *rṅub-pa; skum-pa;* to — out *ₒt̔en-pa; ₒbyin-pa;* to — up (to compose) *ₒgod-pa.*
Dreadful *ₒjigs-pa.*
Dream s. *rmi-lam,* resp. *mnal-lam;* vb. *rmi-ba.*
Dress s. *gos, čas;* resp. *na-bza.*
Dress vb. a. (to clothe) *skon-pa;* (to cook) *ₒt̔sod-pa, ₒt̔sed-pa;* to — wounds *sdom-pa.*
Dressed up *zab-mo.*
Dried *skam-po;* — up *kum-pa.*
Drink vb. *ₒt̔uṅ-ba.*
Drink s. *skyems; ẓal-skóm;* meat and *bza-btúṅ.*

Drinkable water *skem-ču*
Drinking-cup *skyogs*; *čaṅ-čan*, *p̔or-pa*, *ko-re* W.
Drip vb *ₒdzag-pa*.
Drive vb. *ₒded-pa*; to — back *ₒgogs-pa*; *zlog-pa*; to — out *skrod-pa*; *bda-ba*.
Driver *ₒded-mi*.
Drop s. *t̔igs-pa*.
Drop vb. a. *k̔rul ɣtoṅ-ba*; vb. n. *ₒdzag-pa*; *ₒčor-ba*.
Dropsy *pags-ču*; *snyiṅ-ču*; *dmu-ču*.
Dross *lčags-drégs*.
Drowned, to be — *ₒtsub-pa*; *čus ₒk̔yer-ba*.
Drum s. *rṅa*; — skin *rṅa-lpágs*; — stick *rṅa-lčág*.
Drummer *rṅa-pa*.
Drunk *ra-ro-ba*; *bzi-čan* W.; to get — *bzi-ba*.
Drunkard *čaṅ-dad-čan* W.
Drunkenness *ra-ro*.
Dry adj. *skam-pa*, *skam-po*; *skem-pa*; — weather, drought *t̔an-pa*.
Dry vb. a. *skem-pa*.
Dryness *skam-pa*.
Duck s. (water-fowl) *ṅur-ba*.
Due adj. *dgos-pa*.
Duel s. *ₒk̔rug-pa*.
Dulcimer *yan-ljin* Ts.
Dull adj. *lkugs-pa*; *glen-pa*; *rtul-po*; *blun-pa*.
Dullness *rmu-ba*.
Dumb *lkugs-pa*; *smra-mi-nus-pa*.
Dumpling *ču-ta-gir* W.
Dung s. *lča* Ld.; *lči-ba* W.; *brun*.
Dungeon *k̔ri-mún*; *btson-doṅ*.
Dupe vb. a. *mgo skor byed-pa* 25.
During prep. *k̔ons-su*; *na* 298; *riṅ-la*.
Dusky *man-mún*.
Dust s. *k̔yim-sa*; *t̔al-ba*; *rdul*; *p̔ye-ma*; cloud of — *bud*.
Duty *k̔ag*; *k̔rims*; *sdom-pa*; moral — *tsul-k̔rims*; (tax) *dpya*; *šo-gám*.
Dwarf *miu*.
Dwell *ɣnas-pa*, *ₒdug-pa*; *sdod-pa*; resp. *bžugs-pa*; *ₒk̔od-pa*.
Dwelling s. *ɣnas-k̔aṅ*, *ɣnas-tsaṅ*; eleg. *mčis-braṅ*; temporary — *ₒbraṅ-sa*.
Dwindle *yal-ba*.
Dye s. *tsos*; vb. a. *tsos rgyag-pa*.
Dynasty *rgyal-brgyúd*; *rgyal-rábs*.

E

Each *kun*; *re*, *re-ré*
Eager *ₒdod-čan*, *ₒdod-ldan*; to be — *ₒdod-pa*; *sred-pa*.
Eagle *go-bo*; *glag*.
Ear *rna-ba*; resp *snyan*; — ache *rna-ba na-ba*; — hole *rna-k̔úṅ*; — shot *rgyaṅ-grágs*; — wax *klog-pa*; *rna-k̔yág*; — of corn *snye-ma*.
Early adj. and adv. v. *sṅa* 135; earlier *sṅa-ma*, *sṅa-mo*; earlier or later *sṅa-rtiṅ-du*.
Earn *k̔ug-pa*.
Earnest s., in good — *don-dám*.
Earnestly *snyiṅ-nas*; v. also *yaṅ-dag-pa*, sub. *dag-pa* 248.
Earth *sa*; *sa čen-po*; — quake *sa-ɣyós*; *saṅ-gúl* W.
East *šar*.
Easy *sla-ba*; *lhod-pa*.
Eat *za-ba*, *bza-ba*; resp. *ɣsol-ba*; *mčod-pa*; v. also *ₒtuṅ-ba*; to — up *ma-lus-par za-ba*.
Echo s. *brag-ča*; *sgra-brnyán*.
Eclipse of the moon *zla-ₒdzin*, of the sun *nyi-ₒdzin*.
Edge *k̔a*; *ča-ga*; *mt̔a*; *zur*; — of a knife *dṅo*.
Edict *bka-šog*, *ɣsuṅ-šog*; *bkar-btags-pa*.
Edifice *bkod-pa* 96.
Educate *ₒtso-ba*; *ɣso-ba*, *ɣso-skyon byed-pa*.
Effect vb. a. *byed-pa*.
Effect s. *ₒbras-bu*; effects (goods) *ča-lag* W., *lag-ča*, *yo-byad*.
Effervesce *ₒk̔ol-ba*.
Efficacy *nus-pa*.
Egg *sgo-ṅá*, *t̔ul* W.
Egotism *bdag-ₒdzin* 268.
Egypt *mi-sér yul*.
Eight num. *brgyad*; eighth *brgyad-pa*; eighteen *ču-brgyad*; eighteenth *ču-brgyad-pa*; eighty *brgyad-ču*; eightieth *brgyad-ču-pa*.
Either — or *yaṅ-na* — *yaṅ-na*.
Eject *skrod-pa*; *ₒdor-ba*.
Elapse *ₒda-ba*.
Elbow *gru-mo*, *gre-mo*; *dre-bo*.
Elder adj. *če-ba*, *čen-po*; — brother *jo-bo*; *t̔u-bo*.
Elder s. *rgad-po*.
Election *ɣdam-ka*.
Electuary *lde-gu*.
Element *ₒbyuṅ-ba*; *k̔ams*.
Elephant *glaṅ*, *glaṅ-po-čé*, *gloṅ-čén*.
Elevate *sgro-ₒdogs-pa*; *ₒdegs-pa*; *spar-ba*; *seṅ-ba*.
Eleven *bču-ɣčig*; eleventh *bču-ɣčig-pa*.
Elk *k̔a-šá ša-ba*.
Eloquence *k̔a-sbyaṅ*.
Eloquent *ṅag-dbáṅ*; *k̔a-sbyaṅ-po*; *k̔a-šugs-čan* W.
Elsewhere *ɣžan-du*.

Emanate °ṕro-ba.
Emanation sprul-ba 336.
Emboss ṕur-ba.
Embrace vb. °ḱyud-pa; °ḱril-ba; °dzin-pa; ḱyab-pa.
Emerald ma-rgád,
Emerge °byuṅ-ba.
Emetic skyug-smán.
Eminent kyad-par-čan; ṕun-sum-ťsogs-pa; rgyal-ba; ṕul-tu byúṅ-ba.
Emit °byin-pa.
Emmet gre-mog-bu W.; grog-ma.
Empale ysal-šiṅ-la skyon-pa.
Emperor rgyal-po čen-po.
Empire ḱams; yul-ḱáms; rgyal-ḱág.
Employ skyel-ba; spyod-pa; to be —ed or busy brel-ba.
Empty stoṅ-pa; to make — stoṅs-pa.
Emulate °gran-pa.
Emulation °gran-sems.
Enabled, to be — ḱom-pa 44.
Encampment sgar; dmag-sgár.
Enchanter °goṅ-po; enchantress °goṅ-ba-mo.
Encircle skor-ba.
Enclose skor-ba.
Enclosure skor-ba; ra-ba.
Encompass °ḱyigs-pa; °ḱyud-pa; skor-ba.
End s. mǰug; mťa, mťa-ma; ṕug; yžug; towards or at the — mťa-ru, mťar; to be at an — rdzogs-pa, zin-pa.
Endeavour vb. rtsol-ba; lhur len-pa; don-du ynyer-ba; s. °grus-pa.
Endless mťa-yás; mťa-méd.
Enemy dgra, dgra-bo; ṕa-rol-po; °ťse-ba.
Energy šugs.
Engagement (promise) čad; sdom-pa; v. also las, brel-ba.
Engrave rko-ba.
Enjoin skul-ba.
Enjoy loṅs spyod-pa; — one's self rtse-ba.
Enjoyment loṅs-spyód; nyams-myoṅ.
Enlarge rgyas-pa; °ṕel-ba; dar-ba; — upon spro-ba.
Enough ťsad; čog-pa; to be — °ḱyed-pa; °grig-pa.
Ensnare dkri-bá.
Enter vb. a. °ǰug-pa; °ťsugs-pa; °ťsud-pa; vb. n. čud-pa.
Entertainment mgron; v. also mčod-stón.
Entire tsaṅ-ma; ril-ba; son-te W.
Entity ṅo-bo-nyid 129; čos-nyid 164.
Entrails rgyu-ma, naṅ-ḱrol.
Entrance (vestibule) sgo-ḱáṅ.
Entrust °čol-ba; ytod-pa, ynyer-ḱa ytad-pa.
Enumerate sgraṅ-ba, bsgraṅ-ba; °dren-pa.
Enumeration rnam-gráṅs.
Envelope yi-gei šubs.
Envious ṕrag-dog-čan; v. also če-ré.
Envoy ṕo-nya.
Envy s. ṕrag-dóg; mig-sér.
Envy vb. ṕrag-pa.
Epidemy rims(-nad); ṅan-rims.
Epilepsy ḱyab-°ǰug; yza-nád; yza-ṕog-pa.
Epistle yi-ge.
Epitaph dur-byaṅ.
Equal mnyam-pa; snyoms-po 201; °dra-ba; mťsuṅs-pa.
Equality mnyam-pa-nyid; °dra-mi-°dra.
Equanimity snyoms-pa; btaṅ-snyóms.
Equivalent s. dod; ťsab.
Eradicate rtsad-nas yčod-pa.
Erect adj. kye-ré; ḱroṅ-ṅe.
Erect vb. a. sgreṅ-ba; °dzugs-pa; bžeṅ-ba.
Err °ḱyar-ba; °ḱrul-ba; °gol-ba; nor-ba.
Error °gal-sa; °ḱrul-so, °ḱrul-yží.
Eructation skyug-ldád; sgreg-pa.
Escape vb. °čor-ba; °bud-pa.
Escort s. skyel-ma; bsel(-ba), lam-bsél.
Escort vb. rdzoṅ °debs-pa.
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Essence ṅo-bo-nyid 129; bčud (quintessence) 147.
Establish °god-pa.
Estafet rta-zam-pa.
Esteem s. ṕu-dúd; rtsis; ya-ša.
Esteem vb. a. bkur-ba; yčes-par byed-pa or °dzin-pa.
Estimation rtsis; ťsod 453.
Eternal rtag-pa; skye-°či-med-pa.
Eternity rtag-tu-ba (?).
Ether mḱa.
Etymology ťa-snyád.
Eunuch nyug-rúm.
Euphony sgra-dbyaṅs.
Europe rgya-ṕi-liṅ; ṕyi-gliṅ, vulgo ṕi-liṅ.
European s. ṕa-ráṅ, ṕe-ráṅ; ṕi-liṅ-pa.
Evade °ǰur-ba, °dzur-ba; °ǰol-ba; °čor-ba.
Evangelist ṕrin-bzaṅ sgrog-pa(-po).
Evaporate ťim-pa.
Even adj. mnyam-pa.
Even vb. a (to level) snyom-pa.
Even adv. ťa-na; yaṅ; not — v. yaṅ 505.
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Evenness nyam-pa-nyid.
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Every kun; re, re-ré; v. gaṅ 65; — day dkyus-ma; žag daṅ žag 248; — thing čaṅ; či; kun.
Everywhere kun-tu; v. čir 141.
Evidence rgyu-mťsan 111.
Evident mṅon-pa.
Evidently v. ṅes-pa 128.
Evil s. ṅan; nyes-pa.
Evil adj. ṅan-pa; ťu-ba; — spirit °goṅ-po.
Exact adj. žib-pa.

Exactly *ḱo-na*; *raṅ*; — that *de-dé* 256.
Exaggerate *sgro-ₒdogs-pa*.
Exalt *sgro-ₒdogs-pa*.
Exalted *ₒṕags-pa*.
Examination *brtags-dpyad*.
Examine *rtog-pa*; *dpyod-pa*; *γžig-pa*; *sad-pa*.
Example *dpe*; *dpe-brjód*.
Excavate *γčoṅ-ba*; *sbug-pa*.
Excavation *sbugs*; *šoṅ*.
Excellence *dṅos-grub*; *če-ba*.
Excellent *rgyal ba*; *ḱyad-par-čan*; *γčes-pa*; *ṕun-tsógs*; *ₒṕags-pa*.
Except prep. *ma γtogs-par*; *min*, *min-par*.
Exchange s. (agio) *ṕar*.
Excite *sloṅ-ba*, *dkrog-pa*.
Exclaim *ₒbod-pa*.
Exclusively *ḱo-na*.
Excrement *rkyag-pa*; *rtug-pa*; *dri-ma*.
Excrescence *lba-ba*; *mdzer-pa*; *ₒdzer-pa*.
Execrate *ṅan ₒdebs-pa*; *mṅan-pa*; *dmod-pa ₒbor-ba*.
Exercise s. (bodily) *spyod-lam* 335; — of religion *čos-spyod*.
Exercise vb. a. *sbyoṅ-ba*; *lag-tu len-pa*.
Exert one's self *ₒbad-pa*.
Exertion *ₒbad-pa*; *brtson-pa*; *don-γnyér*; *dka-ba*.
Exhausted *nyams-ťag-pa*; to be — (consumed) *ₒdzad-pa*; *zin-pa*; (tired) *ₒčad-pa*; *ṅal-ₒčad-pa*, *ťaṅ-ₒčad-pa*.
Exhort *skul-ba*; *skul-čag byed-pa*; *bslab-bya byed-pa*, or *ston-pa*, or *btaṅ-ba*.
Exhortation *bskul-ba*, *bskul-ma*; *snyiṅ-γtam*; *luṅ*, *luṅ-bstán*; *bslab-bya*; farewell — *ḱa-čéms*.
Exile vb. a. *γnas-nas dgar-ba*.
Exist cf. *ₒdug-pa*; *yod-pa*; *skye-ba*.
Existence *skye-ba*; *srid-pa*.
Exorcise *dam-la ₒdogs-pa*.
Expanse *kloṅ*; *ḱa-žéṅ*.
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Expedient adj. *ṕan-ₒdogs-pa*, *ṕan-ťogs-čan*; *rigs-pa* 528; *don-byed-nus-pa*
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Expenditure, Expense *ₒgro-sgo*; *skyag-pa*, *skyag-sgo*.
Expensive *gus-po*.
Experience vb. a. *myoṅ-ba*, *nyams-su myoṅ-ba*; v. also *sbyoṅ-ba*.
Experience s. *slobs*.
Experienced (skilled) *mḱas-pa*.
Expiation *sdig-bšágs*.
Expire *ₒda-ba*.
Explain *ₒgrel-ba*, *ₒgrol-ba*; *ṅo sprod-pa*; *ₒčad-pa*; *bšad-pa*.
Explanation *brda-spród*.
Exploit *ḱyo ga*.
Expressly *čed-du*.
Exquisite *mčog-tu bkrab*; *kyad-par ₒṕags-pa*.
Extend *rkyoṅ-ba*; *bsnar-ba*.
Extension *ḱyon*; *gu*.
Extensive *rgyas-pa*; *yaṅs-pa*.
Extent *ḱyon*; *rgya*, *rgya-ḱyon*, *rgya-ba*; *ču-žeṅ* 158.
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External *ṕyii*, v. *ṕyi* III 349; — appearance *ča-byad*, *ṕyi-rol*.
Extinct, to become — *ₒčad-pa*; *ši-ba*.
Extinguish *γsod-pa*.
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Extract vb. a. *bku-ba*; *ₒbyin-pa*; *ₒdon-pa*.
Extraction (descent) *rigs*.
Extremity (end) *mťa-ma*, *zur*.
Eye s. *mig*, resp. *spyan*; — brow *smin-ma*; — lash *rdzi-ma*; *mig-γšog*, resp. *spyan-γšog*; — lid *mig-ṕág* C. W.

F

Fable s. *sgruṅs*.
Fabricate vb. a. *ₒčos-pa*; *bčo-ba*; *byed-pa*; *bzo-ba*; to be fabricated *grub-pa*.
Face s. *γdoṅ*; *ṅo*; *ḱa*; *skye-sgó*; *sgo-lo*; *bžin*; in the — of *ḱa-ru*, *ḱar*.
Face vb. (to be directed towards) *ston-pa*.
Fail vb. (to miss) *mi ḱes-pa* C.; *mi-ₒťebs-pa* W.; (to err) *ₒgol-ba*; (to dwindle) *yal-ba*.
Faint adj. *nyams-čuṅ*; to get — *γčoṅ-ba*.
Faint vb. n. *brgyal-ba*; *ₒḱam-pa*.
Fair adj. *mdzes-pa*; *mtsar-ba*; *bzaṅ-ba*.
Faith *dad-pa*.
Faithful *dad-pa*; *γdeṅs-pa*; *slu-méd*; *gyo-sgyu-méd*.
Falchion *gri-gug*.
Falcon *ḱra*.
Fall vb. *ₒgril-ba*; *ₒgyel-ba*; *ltuṅ-ba*; *ₒbab-pa*; to — in drops *ₒťig-pa*; to — off *ₒbyi-ba*; to — to pieces *ₒǰig-pa*; *ₒgril-ba* W.; to — upon *ₒbuṅs-pa*.
Fall s. *ltuṅ-ba*.
Fallow *yan-pa*.
False *mi bden-pa*; *rdzus-ma*; *γyo-čan*; — charge *ḱa-yog*; *snyad*; — conception *bčos-pa*; — sentiment *lta-lóg*, *log-lta*.
Falsehood *dkyus*; *ḱa-šób*; *rdzun*.
Fame *grags-pa*.
Family *brgyud*; *γduṅ*; *bu-smád*; *γžis-mad*; *rabs*; *rigs-brgyúd*; *rus*.

Famine *mu-ge.*
Famous *grags-čan.*
Fan s. *ṅa-yáb.*
Fan vb. a. *ₒk̔rab-pa*; v. *yab-mo.*
Fancy vb. a. *sgom-pa*; *dmigs-pa*; *sems-pa*; vb. n. *mno-ba.*
Fancy s. *dmigs-pa*; *sems-kyi snaṅ-ba.*
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Farm s *groṅ-bžis*; — steward *γnyer-pa* 194.
Farmer *k̔yim-pa-pa*; *žiṅ-pa* 475.
Farsightedness *mig-rgyáṅ* 414.
Farther *p̔ar.*
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Fast adj. *mgyogs-pa*; *myur-ba.*
Fast vb. n. *smyuṅ-ba*; *dge-ba sruṅ-ba.*
Fasten *sdom-pa*; *ₒgrogs-pa*; *ₒdogs-pa*; *sgril-ba*; *sbyor-ba*; *sbrel-ba.*
Fasting s. *bsnyen-γnas*, *smyuṅ-γnas.*
Fat adj. *rgyas-pa*; *t̔so-ba*; *t̔son-po.*
Fat s. *t̔sil*; melted — *t̔sil-k̔u*; *žag.*
Fatal *byur-gyi*; *nyen-čan*; *ma-ruṅ-ba*; *šrog-len, šrog-ₒp̔rog.*
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Fathom s. *ₒdoms-pa.*
Fatigue s. *ṅal*, resp. *ₒo-brgyál.*
Fatigue vb. a. *ṅal ₒǰug-pa*; to be fatigued *ṅal-ba*, resp. *sku-ṅal-ba, t̔ugs ṅal-ba.*
Fault *skyon*; *noṅs-pa*; *ₒt̔saṅ.*
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Favourable *mt̔un-pa*; — circumstance *mt̔un-rkyén.*
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Fear vb. *ₒǰigs-pa*; *dṅaṅ-ba*; *dogs pa.*
Fearless *ₒǰigs-méd*; *bag-méd.*
Feast s. *dγa-ston*; *mgron*; *ston-mo.*
Feather *spu*; quill — *sgro.*
Fee s. *gla*; *ṙṅan-pa*; *bag-šis.*
Feeble *kyar-kyór*; *kyór*; *nya-ra-nyo-ré.*
Feed *stob-pa*; *snyod-pa*; *ₒor-ba W.*; *ₒt̔so-ba, γso-ba.*
Feel *reg-pa, t̔sor-ba*; to — cold *ₒk̔yags-pa.*
Feeling s. *reg-bya.*
Feign vb. n. *bčos-pa* 148; v. *lugs byed-pa* (*lugs* no. 2, 548); *t̔sul-du byed-pa* (*t̔sul* no. 1, 450).
Fellow *grogs*; *ya-do W.*; — labourer *las-grogs*; — lodger *ₒdug-grogs, braṅ-grogs*, resp. *bžugs-grogs*; traveller *lam-grógs.*
Felt s. *p̔yiṅ-pa.*
Female *mo.*
Fen *ₒdam*; *gram-pa.*
Fence s. *k̔o-ra*; *skyor-ba*; *ta-bér W.*; *pu-šu*; *ra-ba.*
Ferment vb. *ₒk̔ol-ba*; s. *žo-ri W.* 478; *ru-ma.*
Fern *skyes-ma.*
Ferocious *ṅar-po.*
Ferry s. *gru*; *rdziṅs, γziṅs.*
Ferry-man *gru-pa*; *č̔u-p̔yag-pa*; *mnyan-pa.*
Festival *dus-č̔én.*
Fetter vb. a. *sbrel-ba*; *ₒk̔yig-pa*; *ₒč̔iṅ-ba.*
Fetters s. *sgrogs*; *lčags, lčags-sgrog*; *bčiṅs-pa.*
Fever *t̔sad-pai nád C.*; *t̔san-zug W.*
Few *nyuṅ-ṅu*; a few *ₒga, ₒga tsam*; *nyuṅ-ṅu žig*; *čig* 140; *la-lá C.*
Fib s. *šob, γšob.*
Fibre *rgyus-pa.*
Fickle *gyi-na*; *ya-ma-brla*; *ₒgyur-ldog*; *skad γčig kyaṅ mi t̔sugs-pa.*
Fickleness *ₒgyur-ldog, ldog-ₒgyur.*
Fictitious *bčos-pa*; *dmigs-pa-nas bzos-pa.*
Fidget vb. *ₒp̔ar-ba.*
Field *žiṅ*; *k̔luṅs*; — terrace *daṅ-tse W.*
Fife *gliṅ-bu.*
Fifth *lṅa-pa*; fifteen *bčo-lṅa*; fifteenth *bčo-lṅa-pa*; fifty *lṅa-bču*; fiftieth *lṅa-bču-pa.*
Fight s. *ₒt̔ab-mo.*
Fight vb. a. *gyed-pa*; *rgol-ba*; *ₒt̔ab-pa*; *ₒt̔ab-mo byed-pa*; vb. n. *ₒk̔rug-pa*; *ₒgran-pa*; *rgol-ba*; *rtsod-pa*; *ₒdziṅ-ba.*
Figure s. *dkyil-k̔or*; *skye-γzúgs*; *bk̔od-pa*; *rnam-ₒgyúr*; *dbyibs*; *γzugs*; *bzo, zo*; *ri-mo*; *ris.*
Figured (variegated) *č̔i-tra W.*
File s. (tool) *lčags-bdar*; *sed.*
File vb. (to string) *rgyud-pa*; *star-ba.*
Fill vb. *k̔yab-pa*; *ₒgeṅs-pa.*
Filter s. *t̔sag-ma*; vb. a *ₒt̔sag-pa.*
Filth *dri-ma*; *mi-γtsaṅ-ba* 433; *grib.*
Find *t̔ob-pa*; *rnyed-pa*; *k̔ug-pa.*
Fine adj. (beautiful) *mdzes-pa*; *sdug-pa*; *mt̔sar-ba*; (not coarse) *žib-pa*; *lag-mo W.*; (thin) *srab-pa.*
Fine s. (penalty) *rgyal, stoṅ.*
Finger *ser-mo, sor-mo*, resp. *p̔yag-sór*; *mdzub-mo, mdzug-gu*; — ring *ser-γdúb, sor-γdúb.*
Finish vb. *sgrub-pa*; to be finished *ₒgrub-pa*; *t̔sar-ba*; *rdzogs-pa*; *ₒdzad-pa*; *zin-pa.*
Fir *t̔aṅ-šiṅ*; *som, γsom, som-šiṅ.*
Fire s. *me*; — brand *gal-mé*; — fly *ₒod-p̔ro-ₒbu W.*; — place *t̔ab, me-t̔ab*; — tongs *me-lén.*
Firm (solid) *mk̔raṅ*; *mk̔regs-pa*; *sra-ba*; (trodden) *č̔ag-čan* 167; (tight) *t̔aṅ-po, dam-po*; (sure) *btsan*; *ṅes-pa*; (steady) v. *t̔sugs-pa.*

Firmness (of mind) *snyiṅ-rús.*
First *daṅ-po; sṅa-ma; mgo-ma;* born *mgo-bu; sṅon-skyes;* — part *stod* 223; adv. (at first) *mgo-ma W.; sṅa-sór, sṅa-góṅ; sṅar; ycig-tu; tog-mar.*
Firstfruits *pud.*
Firstly *daṅ-por.*
Fish s. *nya;* — bone *nya-grá.*
Fish vb. *nya rṅon-pa; nya ysor ba.*
Fishing-hook *mčil-pa.*
Fishing-net *nya-rgya, nya-dól.*
Fissure *rgya-sér; ser-ka.*
Fist *ku-tsúr.*
Fit vb. a. v. *sgrig-pa* 120; to — out *som-pa;* to be — *ₒtad-pa; ruṅ-ba.*
Five *lṅa.*
Fix vb. a. *ₒgod-pa; sbyor-ba;* — a time *dus byed-pa.*
Flabby *kyom.*
Flag s. *dar;* — staff *dar-po-čé.*
Flageolet *gliṅ-bu*
Flame s. *lce, me-lce.*
Flannel *ter-ma.*
Flap s. *gos sgáb.*
Flash vb. *ₒkyug-pa.*
Flat adj. *leb-mo; mnyam-pa.*
Flatten vb. a. *gleb-pa.*
Flatter *stod-pa; mol-lce btaṅ-ba W.*
Flatterer *ṅo stod-kan.*
Flattery *ycam-bu.*
Flatulence *pyen; ₒog-rluṅ.*
Flavour s. *bro-ba; ro.*
Flaw s. *so-ré W.*
Flea *kyi-sig; ₒji-ba.*
Flee *ₒbros-pa.*
Fleece s. *bal-rgyáb.*
Flesh *sa;* — fly *sa-sbráṅ.*
Flexible *kyom; mnyen-pa.*
Fling vb. *rgyab-pa; rgyag-pa C.; dbyug-pa C.; ₒpen-pa; skyur-ba; ₒbor-ba.*
Flint *lcag-rdo; lcags-mag.*
Float vb. n. *ldiṅ-ba.*
Flock s. *kyu, kyu-bo.*
Flog *lcag-gis yzu-ba,* v. also *skar-ba.*
Flood s. *ču-log.*
Floor s. *yzi-ma;* (bottom) *mtil* 240; *sen W.; 'an-ₒdar C.;* ground — *ₒog-kaṅ.*
Flour s. *pye; zib.*
Flourish vb. *bde-ba; ₒtseṅ-ba.*
Flourish s. (in writing) *ri-mo kyag-kyog.*
Flow vb. *ₒbab-pa;* s. *rgyun* 112.
Flower s. *me-tog;* — bed *rka;* — garden *sdum-ra.*
Fluid s. *ku-ba.*
Flute *pred-gliṅ.*
Flutter s. *krag-krug* 49.
Fly vb. *ₒpur-ba;* to — up *ₒpar-ba* 356.
Fly s. *sbraṅ-ma.*
Foal *rteu;* — of an ass *gu-rug.*
Foam s. *lbu-ba, dbu-ba.*
Fodder s. *čag.*
Foe *dgra, dgra-bo; pa-rol-pa* and *po.*
Fog *kug-rna; na-bun; rmugs-pa.*
Fold s. (plait) *ltab-ma;* (pen) *lhas-ma.*
Fold vb. a. (to plait) *ltab-pa;* (to pen) *dgar-ba.*
Follow *ₒbraṅ-ba, rjes-su ₒgro-ba; ycod-pa.*
Follower *bstan-ₒdzin.*
Following *pyi(s), pyir* I, 2; *ₒdi.*
Fond, to be — of . . . *la čags-pa, zen-pa.*
Fondness *kri ba; zen-kris, zen-čags-pa.*
Fontanel *klad-sgo; mtsogs-ma; ₒtsaṅs-pai bu-ga.*
Food *zas,* resp. *zal-zás, bzes-pa; bsos; ka-zás; za-ba, za-ma; lto;* — of animals *bzan.*
Fool s. *glen-pa; blun-pa, blun-po.*
Foolish *glen-pa; blun-pa; blo-méd.*
Foot *rkaṅ pa,* resp. *zabs;* — bridge *dem-tsi Lh.;* — path *rkaṅ-lam; ₒpraṅ, lam-ₒpraṅ;* — race *baṅ;* — ring *rkaṅ-ydub;* — soldier *rkaṅ-taṅ-pa;* — stool *rkaṅ-stegs;* — of a hill *rtsa-ba;* on foot *rkaṅ-taṅ-du* or *la.*
Footprint, Footstep *rkaṅ-rjés.*
For *don-du;* v. *pyogs* 352; — forty days *zag bzi-bcui bar-du, zag bzi-bcu tug W.*
Forbear vb. a. *ₒgyod-mi rmo-ba* 98.
Forbid *ₒgegs-pa; mi ynaṅ-ba.*
Force s. *mtu; dbaṅ; ṅar-ba; sed-dbáṅ W.*
Force vb. *dbaṅ-med-du ₒčol-ba;* v. also *nan-gyis; sed-kyer-nag-pos W.*
Ford vb *rgal-ba.*
Fore, — arm *lag-ṅár;* — finger *mdzub-mo;* — part, — side *ṅar, ka, mdun ṅos.*
Foregoing *sṅon-gro; sṅa-ma.*
Forehead *tod-pa; dpral-ba.*
Foreign *yan-pa; yzan-ma; pyii;* — country *byes.*
Forenoon *sṅa-tóg; sṅa-dro.*
Foreskin *sgo-pur; mdun-lpags, ₒdom-lpags.*
Forest *nags(-ma), nags-yseb; nags-tsal, nags-krod; tsal.*
Forget *rjed-pa; yi-ycod-pa,* resp. *tugs yyel-ba W.*
Forgive vb. a. (not resenting) *bzod-pa* 498; (to leave unpunished) *ₒgyod-mi rmo-ba;* (to efface) *sel-ba;* (to wash away) *dag-pa.*
Fork *ka-brág; sa-ₒdzin.*
Form s. (mould) *par;* (figure) *dbyibs; yzugs; čas;* grammatical — *tsig.*
Form vb a. *skyed-pa.*
Former adj. *goṅ, goṅ-ma; sṅon-ₒgro; daṅ-po;* — part *stod;* — time *sṅon-rol.*
Formerly *sṅa-cád, sṅa-goṅ, sṅa-bar; sṅan, sṅar; sṅon.*
Fornicate *ₒčal-ba;* v. *yyem-pa.*
Fornicator *ₒčál-pa.*
Forsake *skyur-ba; ₒbor-ba; ytoṅ-ba.*
Fort *mkar.*

Forte (in music) *rtsub-po.*
Forth *sogs*; *ṕar*; *yas.*
Fortress *rdzoṅ(s).*
Fortune (lot) *ṕya*; (wealth) *ḱa-rǰé C.*; good - *bkra-šis*; — teller *ṕya-mḱan*; *ṅan-sṅags-mḱan.*
Forward vb. *₀ḱal-ba.*
Found vb. *₀god-pa*; *rgyag-pa*; *₀debs-pa*; *₀dzugs-pa.*
Foundation *rmaṅ*; — of a house *mṫil*; *ḱaṅ-rtsá.*
Fountain *č̌u-mig.*
Four *bži*; fourth *bži-pa*; fourteen *ču-bži*; fourteenth *ču-bži-pa*; forty *bži-bču*; fortieth *bži-bču-pa.*
Fourfooted *rkaṅ-bži-pa.*
Fowl *bya*; domestic — *ḱyim-bya.*
Fowler *bya-pa.*
Fox *wa*; — coloured *ḱam-pa.*
Fragile *ḱrol-mo W.*
Fragment *č̌ag-ḱrúm*, *č̌ag-dúm*; (*y*)*sil-bu.*
Fragrance *ṅad.*
Frail, to get — *rgud-pa.*
Frame s. *ḱri*; vb. a. *₀god-pa* 95.
Frankincense *bdug-pa*, *gu-gul.*
Fraud *ṅo-lkog*; *zog*, *zol-zóg.*
Free adj. *yan-pa*; *ṫar-pa*; to become — *₀grol-ba*; *ṫar-ba*; to set — *ṫar-du ₀ǰug-pa*; *₀bud-pa.*
Freeze *₀ḱyags-pa*; *ṕyid-pa.*
Freight s. *ḱal.*
Frenzy *₀ḱrul-pa.*
Fresh *ysar-ba*, *ysar-po*; *so-ma W.*; — butter *skya-már W.*
Friday *yza-pa(-wa)-saṅs.*
Friend *grogs*, *rog*; *ṅo-šés*, *mdza-bšés*, *bšes-ynyén*; *mdza-bo*; *zla-bo.*
Friendly *sṅyiṅ-nyé*; resp. *sol-po.*
Fright s. *₀ǰigs-pa.*
Frighten *skrag-pa.*
Frightened *skrag-pa*; to be — *rtab-pa.*
Fringes *ḱa-ṫsar.*
Frog *sbal-pa.*
From *nas* 304; *man-č̌ad* 411; *las* 546; — within *ḱoṅ-nas* 43.
Frontier *sa-mṫsáms.*
Front-side *ḱa*; *ṅar.*
Frost *ḱyags-pa*; *sad.*
Froth *lbu-ba*, *dbu-ba.*
Frozen *ḱyags-pa.*
Fruit *šiṅ-tóg*; *₀bras-bu*; — tree *bza-šiṅ*; *rtsi-šiṅ.*
Fry vb. *sreg-pa*, *slam-pa*, *rṅód-pa.*
Fuel *bud-šiṅ.*
Fulfil *skoṅ-ba*; *sgrub-pa*; *₀geṅs-pa.*
Full *gaṅ-ba*; *ltem-pa*; *mṫon-po*; to be — *ltams-pa*; *₀ḱeṅs-pa*; to make — *ḱyab-pa.*
Fully *rgyas-par.*
Fumigate *bdug-pa.*
Fun *pra-č̌ál*; *šags.*
Functionary *blon-po*
Fundament *rtsa-ba*; *rkub.*
Fur-coat *slag-pa*, *slog-pa*; *ṫul-pa.*
Furious *ytum-pa.*
Furnish (supply) *sgrub-pa.*
Furniture *yo-byád.*
Furrow s. *rka.*
Further *yžan-yaṅ*, *yaṅ.*
Furtherance *mṫun-rkyen.*
Futurity *ma ₒons-pai dus*; *ṕugs.*

G

Gain vb. a. *rgyal-ba*, *rnyed-pa*, *sgrub-pa.*
Gain s. *skyed*; *ḱe*, *ḱye*; *ḱa-rgyál*, *rgyál-ḱa*; *rnyed-pa*; *spogs*, *bogs.*
Gait *bgrod.*
Galaxy *dgu-ṫsigs.*
Gale *rluṅ-dmár*, *rluṅ nag-po.*
Gall s. *mḱris-pa.*
Gallop vb. n. *rta rgyug-pa.*
Gallows *č̌ar-šiṅ.*
Game s. (animals of chase) *ri-dwags.*
Gander *ṅaṅ-pa.*
Ganges *gaṅ-gā.*
Gap *rgya-sér*; *ser-ka*, *ser-ga.*
Gape vb. *sgyiṅ-ba*; *ydaṅ-ba.*
Garden *ṫsal*; *ṫsas W.*; *ldum-ra*; *sdum-ra*; — flower *ha-ló.*
Garlic *sgog-pa.*
Garment *gos*; *č̌as*, resp. *na-bza*; under — *'aṅ-ṫúṅ*; upper — *bla-gáb*, *bla-gós*, *yzan-gos.*
Garret *steṅ-ḱaṅ.*
Gate *rgyal-sgo*; *sgo-mo.*
Gather vb. a. *sgrug-pa*; *₀ṫu-ba*; *sog-pa*; vb. n. *₀ḱor-ba*; *₀gugs-pa*; *₀ṫibs-pa.*
Gatherer *ṫun*, *₀ṫun.*
Gear s. *go-č̌a.*
Gelding s. *ṕo-rtá.*
General adj. *spyi* 333; *ṫun-moṅ.*
General s. *dmag-dpón.*
Generate *skyed-pa.*
Generation *rgyal-brgyúd*; *yduṅ-rabs*, *rabs.*
Genesis *č̌ags-rábs.*
Genitals *mṫsan(-ma).*
Genitive case *₀brel-pa.*
Gentian *tig-ta*; *kyi-lčé.*

Gentle *ˌjam-po*, *ˌbol-po*; *mṫun-ċan*; *sgye-mo.*
Gentleman *ɣtso-bo*; *sa-heb*; old —, old squire, *ga-gá Ld.*, *'a-ǰo-lag C.*
Gently *ṅaṅ-gis*; *ga-le C.*, *gu-le W.*
Gentry *drag-rígs.*
Genuine *dṅos*; *ṅo-rtóg*; *lhad-méd.*
Geography *ɣnas-bšád*, *yul-bšád.*
Germinate vb. n. *skye-ba*; to cause to — *skyed-pa.*
Gesture s. *brda*; *rnam-gyúr*; v. also *ṫsul.*
Get vb. a. *ḱug-pa*; *rnyed-pa*; *ṫob-pa*; *ˌdzin-pa*; *yod-par ˌgyur-ba*; vb. n. *ˌgro-ba*; *č̌a-ba W.*; to — into *ċud-pa*; *ˌbab-pa*; to — through *ṫar-ba*, *bgrod-pa*; to — up *ldaṅ-ba*, *laṅ-ba*, resp. *bžeṅs-pa.*
Ghost *mi-ma-yin*(*-pa*); *sems-nyid.*
Ghostlike *ɣzugs-méd* 494; *lus-méd.*
Gift s. *ˌḱyos-pa*; *ɣnaṅ-ba*; *bya-dgá*; *ˌbul-ba*; *sbyin-pa*; *yon.*
Gild *č̌us ɣtoṅ-ba*, *ɣser-č̌us ˌbyug-pa.*
Gills *nya-skyogs.*
Gimlet *sor.*
Ginger *sga*, *sgeu*; *lċa-sga.*
Girdle s. *ska-rágs.*
Girl *bu-mo*; *ɣžon-nu-ma*; *na-č̌uṅ.*
Give *skur-ba*; *ster-ba*; *ɣnaṅ-ba*; *ˌbul-ba* 394; *ˌbogs-pa*; *sbyin-pa*; *stsol-ba*; to — an entertainment *ˌgyed-pa*; to — up *sgyur-ba*; *ɣċod-pa*; *spoṅ-ba*; *blos ɣtoṅ-ba*; to be given to *skyoṅ-ba*; *rten-pa.*
Glacier *gaṅs*, *gaṅs-ċan.*
Glad adj. *dga-ba*; — tidings *ɣtam-snyán*; to be — *dga-ba*; *mgu-ba*; to make — **sem ṫad ċug-ċe* W.*
Glass *šel*, *man-šel*; — beads *ga-šél*; — bottle *šel-búm.*
Gleaner *snye-ṫun.*
Glide *ˌdred-pa*; *ˌbyid-pa.*
Glistening *ḱrom-mé*, *ḱrol-po*; *ċam.*
Glitter vb. *ˌṫser-ba.*
Globe *ril W.*
Globular *zlum-pa*, *ril-ba*; a — stone *rdo-ril.*
Glorious *grags-ċan*; *ˌṗags-pa.*
Glory s. *grags-pa*; *dpal*, *dpal-byór.*
Glory vb. *rlom-pa*, *ṗo-ṫsod ˌč̌ad-pa*; v. *ṗo-so.*
Gloss *bkrag*; *ˌod-ɣsál.*
Glossy *bkra-ba.*
Glove *lag-šúbs.*
Glue s. *spyin.*
Gnash *so ḱrig-ḱrig byed-pa*, *so bdar-ba*; *so sdom-pa.*
Gnaw *ɣzan-pa*; *ˌč̌a-ba*, *mur-ba.*
Go *ˌgro-ba*; *ˌdoṅ-ba*; *č̌a-ba W.*; *rgyu-ba*; *bgrod-pa*; *ṗyin-pa*, eleg. *mč̌i-ba*, resp. *ṗeb-pa*; to — about *ˌgrim-pa*; to — abroad *ˌgron-du ˌgro-ba*, *byes-su ˌgro-ba*; to — astray *ˌḱyar-ba*; to — away *ˌgye-ba*, resp. *bžud-pa*, *ɣšegs-pa*; to — in or into *č̌ud-pa*, *ˌjug-pa*; to — out *ˌṫon-pa*; *spro-ba*; to — round *ˌḱor-ba*, *skor-ba.*
Goal *ṫsad.*
Goat *ra-ma*; wild — *ra-rgód*, *ra-po-č̌é*; *skyin.*
Goat's hair *ral.*
Goblet *skyogs.*
Goblin *ˌdre*, *lha-ˌdre.*
God *dkon-mč̌og*; a god *lha*, a goddess *lha-mo*; a tutelar god *yi-dam-lhá*, *lha-srúṅ*; *mgon-po.*
Going s. (the act of) *gros.*
Goitre *lba-ba.*
Gold *ɣser.*
Gong *ˌḱar-rṅá.*
Good adj. *bzaṅ-ba*; *legs-pa*; *dga-bdé C.*; *rgyal-ba W.*; col. *yag-po*; to be — (of coins) *ˌgrul-ba.*
Good s. (advantage) *don.*
Good-bye *da č̌a yin W.* 152; **ṭa-ši-šig* W.*; v. *ga-le C.* 64.
Goods *dṅos-po*; *ka-ċa*; *ḱa-rǰé C.*; *spus*; *zoṅ.*
Goose *ṅaṅ-pa*, *ṅaṅ-ma.*
Gorge s. (ravine) *roṅ.*
Gossip s. (idle talk) *ḱa-bšád*; *rgya-láb.*
Gourd *ka-béd*, *ku-ba*, *gon W.*, *ċuṅ C.*
Gout *draṅ-nád W.*; *grum-bu*, *grum-nád*, *drag-grum*; *dreg-nad*, *ṫsigs-nad*, *ṫsigs-zúg.*
Govern *sgyur-ba*; *rgyal-srid skyoṅ-ba*; *dbaṅ sgyur-ba.*
Government *rgyal-po*, *rgyal-srid.*
Governor *sde-pa*; *bka-blón.*
Grace s. *bka-drin*, *ṫugs-rǰe.*
Gracious *ṫugs-rǰe-ċan.*
Gradually *ṅaṅ-gis*; *gu-le gu-le W.*
Graft s. *pe-bán.*
Grain s. *č̌ag-tse*, *rdog-po*, *ˌbru.*
Grammar *byā-ka-ra-ṇa* 372.
Grandchild *ṫsa-bo*; — daughter *ṫsa-mo*; — father *mes-po*; — mother *ma-mo*, *ṗyi-mo*; — son *ṫsa-bo*, resp. *dbon-po.*
Grant vb. (*bka*) *ɣnaṅ-ba*; *ˌgrub-pa*; *stsol-ba*; *ɣzigs-pa.*
Granulous *č̌ag-tse-ċan W.*
Grape *rgun*, *rgun-ˌbrúm*; *č̌ag-mo.*
Grasp vb. *ˌǰu-ba*, *ˌdzin-pa*; cf. *ɣċags-pa.*
Grass *rtswa.*
Grasshopper *ċog-ċog-pa*, *č̌a-ga-ˌbu.*
Grate s. *dra-pa*, *lċags-dra.*
Grateful *drin-ɣzo-ċan*; to be — *drin ɣzo-ba.*
Grater *lag-dár*, *lab-dár.*
Gratitude *drin dran-pa.*
Grave s. *dur-ḱuṅ.*
Gravel s. *gyo-mo*; *šag-ma.*
Gravy *spags*; *ša-rúg*, resp. *skyu-rúm.*
Gray *se-bo*; light — *skya-bo.*
Grease s. *snum-pa*; vb. *snum-gyis skud-pa.*
Greasy *snum-ċan*; *ṫso-ba.*
Great *č̌e-ba*, *č̌en-po*, *rgyas-pa.*

Greatness *č́e-ba, č́e-ḱyád.*
Greedy *˳dod-sred-c̀an; blo-˳dód; ham-pa-c̀an.*
Green *sṅo-ba, sṅon-po; ljaṅ-ḱu.*
Greens s. *sṅo-t́sód, ldum, t́sod-ma.*
Greensward *na-ḱa; ne-t́áṅ.*
Grieve vb. n. *skyo-ba, ˳gyod-pa.*
Grind *˳t́ag-pa; bdar-ba;* to — the teeth *so bdar-ba.*
Gripes *glaṅ, glaṅ-t́abs.*
Gristle *c̀ag-krúm.*
Grit (gravel) *gyo-mo.*
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Groan vb. *˳ḱun-pa.*
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Grove *skyed-mos-t́sal.*
Grow vb. n. *č́er skye-ba; ˳kruṅ-ba; ˳gyur-ba; rgyas-pa; č́a-ba;* to — dark *˳t́ibs-pa;* to — old *bgre-ba;* to cause to grow *skyed-pa.*
Growth *skyed, skye.*
Grudge s. *ḱon-pa;* to bear a — *˳ḱon-pa.*
Grumbling s. **ṭo-t́á* W.*
Grunt vb. *ṅug-pa, ṅur-ba, ḱun-pa.*
Guard vb. *skyoṅ-ba, skyob-pa, sruṅ-ba.*
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H

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Hammer s. *t́o-č́úṅ;* large — *t́o-ba.*
Hand s. *lag(-pa),* resp. *ṕyag.*
Hand vb. a. *sriṅ-ba;* to — over *skur-ba.*
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Horn *rwa, ru.*
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Hunt vb. a. *rṅon-pa, ˳č́or-ba, γšor-ba.*
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I

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Illustrate *˳grel-bá*; to — by parables *dpes mt́son-pa.*
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Inclined, to be — (disposed) *˳dod-pa*
Income *sleb.*
Incongruous *ya-ma-zúṅ.*
Inconsiderate *ɣzu-lum-čan, blo-gros-med.*
Inconstant *č̔ol, mi ˳ťsugs-pa, ˳gyur-ldóg.*
Incorporeal *lus-méd.*
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Indigestion *zas ma žu-ba.*
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Injured *nyams-pa.*
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Inkstand *snag-koṅ*; **nag-bhum* C.*
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Lid *ǩa-ǩébs, ǩa-gáb, ǩa-yčód, ǩa-leb*; *čab-ma.*
Lie s. *rdzun, šob, šab-šób W.*
Lie vb. (to tell a lie) *rdzun smra-ba* or *byed-pa.*
Lie vb. (down) *nyal-ba*; to — with **ťig-pa čo-če* W., bšo-ba.*
Life *srog, ₒťso-ba, yson-pa, ťse* 450; — long *nam ₒťsoi bar-du.*

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Likeness *bzo, zo.*
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Loins *rked-pa.*
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Loose adj. *kyom, lhod-pa.*
Loose, Loosen vb. a. *glod-pa, ̥grol-ba.*
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Lord s. *mgon-po, jo-bo, rje-bo, dpon-po, dban-po, ytso-bo*; — of the manor *yżi-bdág.*
Lose *rlog-pa, ̥bud-pa W.*; to — colour *dkyug-pa*; to be lost *stor-ba.*
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Lover *̥dod-grogs, mdza-grogs, bzan-grogs*; *̥dod-mk'an.*
Low *dma-mo, dman-pa*; *snyan-pa.*
Lower adj., — part of a thing *smad, šam, yšam, šod*; — — of the body *ro-smád.*
Lowland *smad, man-čád.*
Luck s., good — *šis*, bad — *rkyen.*
Lucky *bkra-šis-pa.*
Luggage *ča-lág.*
Lukewarm *mal-la-mul-le.*
Luminous *̬od-čan.*
Lump *gon-po, gon-bu, gog, dog.*
Lunar *zla-bai*; — mansions *rgyu-skar* 111.
Lunch, Luncheon s. *dro* 264.
Lungs *glo-ba.*
Lurk *sgug-pa, ̥jab-ste sdod-pa, lkog-̥jab byas-te lta-ba.*
Lurking-place *bskuns-sa.*
Lust s *̥dod-pa, ̥dod-čags, čags-pa, ro-tsa.*
Lustful *čags-sred-čan, ̥čol-pa.*
Lustre *bkrag, ̥ts'er-ba.*
Lynx *dbyi, yyi.*

M

Mace (club) *ga-da.*
Machine *₀p̔rul-₀k̔or.*
Mad *smyon-pa*; to be — *smyo-ba.*
Madam, dear — *bžin-bzaṅ-ma.*
Madder *btsod.*
Madness *₀k̔rul-pa, smyo-₀bóg.*
Magazine *ťsoṅ-k̔aṅ, mdzod.*
Maggot *ša-₀bu.*
Magic s. *₀p̔rul*; adj. *₀p̔rul-gyi*; — sentence *γzuṅs*; — tricks *č̔o-₀p̔rul*; — wheel *₀p̔rul-₀k̔or.*
Magician *₀ba-po.*
Magistrate *₀go-pa, ₀go-yod Ld.*; village — *yul-dpon.*
Magnificence *rṅam-pa, dpal, dpal-byór, byin.*
Magnolia *tsam-pa-ka.*
Magpie *skya-ga, ka-ta k̔ra-bo.*
Maid, Maiden *bu-mo*; lady's — *žal-ta-ma*; — servant *k̔ol-mo, γyog-mo.*
Mail (armour) *k̔rab, ya-lád.*
Maim vb.a. *p̔ran γčod-pa, sug-pa ₀dreg-pa.*
Main adj. *mč̔og*, v. also *γžuṅ*; — dogma *γsuṅ-mč̔og*; — point *don* 259, *γnad*; — substance *ṅo-bo-nyid.*
Maintain *smra-ba, ₀dod-pa*, resp. *bžed-pa*; *smras-pa-la brtan-par γnas-pa.* [*tsáb* 375.
Maitreya *byams-pa mgon-po* 109; *rgyal-*
Majestic *rṅom-bag-čan, γzi-brǰid-čan.*
Majesty *rṅam-pa, rṅom-brǰid.*
Make vb. a. *byed-pa*, eleg. *bgyid-pa*, resp. *mdzad-pa, sgrub-pa, ₀č̔a-ba, bzo-ba, ₀ǰug-pa, bčo-ba*; to be made *₀grub-pa.*
Maker *mdzad-po.*
Malabar *ma-la-ya.*
Male adj. *p̔o*; — child *k̔yeu*; *bu*; — person *skyes-pa.*
Malediction *byad, byad-stem(s).*
Malice *γnod-sems.*
Malicious *blo-nyés.*
Mallow *čam-pa ta-lo.*
Man s. (human being) *mi, rkaṅ-γnyis-pa*; *laṅs-gro, skye-bo, skyes-bu, gaṅ-zag*; (male) *p̔o, skyes-pa*; — servant *k̔ol-po, bran-k̔ól*; waiting — *žal-ta-pa.*
Mane *rṅog, ltag-spu.*
Manger *k̔yi-γžóṅ*; *bres.*
Manifest adj. *mṅon-pa.*
Manifestly *ṅos-su.*
Manifold *sna-ťsogs, sna-maṅ-ba*; *p̔al-č̔ér.*
Mankind *skye-bo, skye-dgú, skye-rgú*; *mi-rabs, mi-rigs.*
Manly *k̔yo-gai*; — age *dar-ma.*
Manner *ťsul, lugs, rnam-pa* no. 4, 313; *stabs, staṅs, sgros, č̔os* no. 5, 163.
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Manufacture s. *bzo.*
Manufacture vb.a. *₀god-pa, sgrub-pa, bčo-ba, bzo-ba.*
Manure s. *lud*; vb. a. *lud γtoṅ-ba.*
Many *maṅ-po, du-ma, dgu*, a good — *ga-čén*; how —? *du*; so — *de-snyéd.*
Map s. *bkod-pa, žiṅ-bkod W.*; **sa-ṭa* C.*
Maple *γya-li Sik.*
March vb.n. *₀grod-pa, ₀grul-ba*; to — about *₀grim-pa.*
March s. *rkaṅ-grós.*
Mare *rgod-ma, mo-rta.*
Margin *ṅos, zur, mťa.*
Marigold *gur-kúm.* [*bkur-sti.*
Mark s. *rtags, mťsan(-ma)*; — of honour
Market *ťsoṅ-₀dus*; — place *k̔rom.*
Marmot *p̔yi-ba, ₀p̔yi-ba.*
Married adj., a — man or woman *k̔yim-ťab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *k̔yo-šug-tu ₀du-ba* 276; (of a woman) *mi žig-gi č̔uṅ-mar byed-pa* 159.
Marrow *rkaṅ*; *ṅo-bo-nyid*; spinal — *klad-γžuṅ.*
Marry vb. a. (to take a wife) *č̔uṅ-ma len-pa*; (to unite in matrimony) *k̔yo-šug-tu sdud-pa.*
Mars *mig-dmár.*
Marsh *gram-pa*; *₀dam.*
Marvelous (*ṅo*) *mťsar-ba* 456; v. also *ya-mťsan-po* 505.
Mask s. *₀bag.*
Mason *rtsig-bzo-pa.*
Masquerade *₀bag-₀č̔am.*
Mass (lump) *goṅ-po*, (heap) *p̔uṅ-po*, (bulk) *lhun*, (multitude) *k̔rod-pa.*
Mast (flag-staff) *dar-po-č̔é.*
Master *mgon-po, mṅa-bdág, bdag-po, dpon-*
Mat s. *stan.* [*po.*
Match s. (equal) *k̔a-ya, do*; v. *č̔ar* 156; v. *ya* 504; (lunt) *p̔a-til, pa-til.*
Matchless *₀gran-zla-med-pa, ₀gran-ya-méd, do-méd, mťsuṅs-méd.*
Mate s. (companion) *do-zla*; *ya-do W.*
Material s. *rgyu.*
Material adj. *dṅos-čan, γzugs-čan.*
Mathematician *rtsis-pa.*
Matter s (substance) *rgyu, dṅos-po, rdzas, zaṅ-ziṅ*; (in physics) *bem-po, γzugs*; (pus) *č̔u-ser, č̔u-rnag, rnag.*
Matter vb. n.; it does not — *čaṅ mi sto*; what does it —? *či sto.*
Mattock *₀ǰor, tog-tse.*
Mattress *sob-stán.*
Maw *lkog-sóg, ze-búg.*
Maxim *bka-rtags.*
Meadow *spaṅ, spaṅ-po, ne-ťán, ne-ma.*
Meagre *skem-pa, rid-pa.*

Meal (flour) *ṕye.*
Mean adj. *gyi-na, ńan-pa, btsog-pa.*
Mean vb. *go-ba, snyam-pa, °du-šes-pa*; *yin-pa* 510.
Meaning s. *bsam-pa*, resp. *dgońs-pa*; *don.*
Means s. *grabs, ťabs*; by all — *ńes-par, gań-gis kyań, čis kyań*; by no — *re-skán*; by what —? *čis*; by — of *sgo-nas* 115
Measure s. *skar-ťsád, bre, ťsad, ťsod*; to take — *skad-če, ťsod °dzin-pa*; measures (arrangements) *grabs*; to take — *grabs byed-pa.*
Measure vb.a. *°ǰal-ba, dpog-pa, ťsod °dzin-pa, nyams-len-pa, ýšor-ba.*
Meat s. *ša*, resp. *skrum*; *za-ba*, resp. *bžes-pa*; dried — *skam-šań*; — and drink *bza-btúń*; — jelly *ša-spyin*; — pie *mog-móg W.*
Mecca *ma-ḱá.*
Mechanic s. *bzo-pa*; mechanics' institution *bzo-grá.*
Meddle *ḱa °ǰug-pa, ťe-ba.*
Mediator *bar-mí.*
Medicine *sman.*
Meditate *sems-pa*, resp. *dgońs-pa, lta-ba, sgom-pa, bsam-mno byed-pa*, resp. *ťugs-bsam ýtoń-ba.*
Meditation *sgom, sgom-pa, rnal-°byór.*
Medley *čag-ga-čog-gé.*
Meet vb. a. *ťug-pa, °prad-pa, m̆ǰal-ba*; vb. n. *°dzom-pa*; to go to — *ýdan-°dren-pa.*
Meeting s. *°du-ba, °dus-pa*; — house *°dun-ḱań, ťsogs-ḱań*; — place *°dus-sa.*
Melody *mgur, dbyańs.*
Melon *ga-gón.*
Melt vb. a. *°ju-ba, žu-ba*; melted, molten *žuṇ-pa, žun-mo*; melting-spoon *žu-kyóg.*
Member *yan-lag, ťsigs* 448.
Memorandum-book *ṙǰed-ťo.*
Memorial stone *ṙǰed-rdó.*
Memory *dran-pa.*
Menace vb. *°gam-pa.*
Mend vb. a. *glan-pa.*
Mendacious *ḱram-sems-čan.*
Mendicant adj. *sprań-po*; — friar *sprań-bán.*
Menses, Menstruation *ḱrag °dzag-pa, zla-mťsán.*
Mention vb. a. *°god-pa*; to be mentioned (in a book etc.) *°byuń-ba.*
Merciful *snyiń-ṙǰe-čan*, resp. *ťugs-ṙǰe-čan.*
Mercury (planet) *lhag-pa*; (metal) *dńul-ču.*
Mercy *snyiń-ṙǰe, ťugs-ṙǰe.*
Mere *°ba-žig.*
Merely *ša-stag, ša-dag.*
Merit s. *bsod-pa.*
Merry *ḱrul-po, sems-spro-ba, spro-sems-čan*; *dga-ba, dga-mo.*
Mesh *°gug(s) W.*
Mess (dish) *skyu-rúm, spags.*
Message *ṕrin, °ṕrin, lon*, resp. *bka-ṕrin.*
Messenger *ṕo-nya, mi-sná.*
Metal *žu-bai ḱams*; cast — *blugs-ma.*
Metaphor *ńag-snyán, °dra-dpe.*
Meteor *ke-tu.*
Method *čo-ga, ťabs, ťsul, lugs.*
Metropolis *rgyal-sa, mťil.*
Mewing s. (of a cat) *mea‚o.*
Mid-day *nyin-guń, dguń, ýdugs.*
Middle s. *dkyil, rked-pa, końs, guń, dguń, dbus, ýžuń.*
Middle adj. *bar-pa, bar-ma, briń*; — finger *kan-ma, guń-mo, bar-mdzub.*
Midnight *nam-ṕyéd, mťsan-dkyil, mťsan-guń, mťsan-ṕyed, dguń*, v. *guń* 69.
Midriff *mčin-dri*
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Might *mńa, mńa-ťáń, dbań, dbań-ťáń.*
Mighty *ḱa-drág, rgyas-pa, dbań-čan, btsan-po.*
Migrate *°ṕo-ba.*
Milch cow *bžon-ma.*
Mild *dul-ba, srun-pa, bsrun-pa.*
Mile *dpag-ťsád.*
Milk s. *žo, ‚o-ma*; sour — *žo-ri W, ru-ma C.*; — pail *‚o-zó.*
Milk vb. a. *°ǰo-ba, ‚o-ma °ǰo-ba, ‚o-ma °ťsír-ba.*
Milky-way *dgu-ťsigs.*
Mill s. *rań-°ťag.*
Millet *ḱre, či-tse.*
Million *sa-ya*; ten — *bye-ba.*
Millstone *ḱod.*
Milt *mčer-pa.*
Mind s. *sems, blo, yid, nyams, snyiń, snyam-pa, že*, resp. *ťugs*; to have a — *dga-ba, °dod-pa*; to keep in — *dran-pa, ýzo-ba.*
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Minute adj. *ṕra-ba, žib-pa.*
Miracle *ltas, ya-mťsan.*
Mirage *dri-zai groń, mig-sgyu.*
Mischief *skag, ńan*; — maker *bstan-šig.*
Miserable *gyi-na, ńan-pa, ťu-ba, sdug-bsńal-čan.*
Miserly *bkren-pa.*
Misery *nyon-mońs-pa, zag-pa.*
Misfortune *bkra-mi-šis, rkyen, skyon, ńan, byur, byus.*
Mishap *gal-rkyén.*
Miss s. (young lady) *šem-čúń W.*
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Mistake s. *ₒk̔rul-pa, ₒk̔rul-γží, ₒgol-sa, nor-ba, ₒdzol-pa.*
Mistake vb. *nor-ba, ₒk̔rul-ba.*
Mistaken adj. *ₒk̔rul-ba, ₒk̔rul-pa.*
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Moderately *ₒbriṅ-gis*; *ran-par.*
Modest *k̔an-man, k̔ram-pa, ₒdzem-bag čan.*
Modesty *k̔rel, k̔rel-yod, k̔rel-ₒdzém.*
Mohammedan, Mohammedanism *kla-klo.*
Moisture *bčud, bad.*
Moment *skad, bsgaṅ, yud.*
Monastery *dgon-pa, č̔os-sdé, grwa-sa.*
Monday *γza-zla-ba.*
Money *dṅul, nor*; ready — *rnags*; *smar-ba, smar-rkyáṅ*; — changer *nor-bdag.*
Mongol *sog-po.*
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Morrow, to — *saṅ, t̔o-re W.*
Mortal s. *mi(i)-bu*; adj. (perishable) *zin-pai*; *mi rtag-pa*; (deadly) *srog-len.*
Mortar (for pounding) *mč̔ig*; (short cannon) *sgyogs*; (cement) *ₒjim-pa, ka-lag W.*
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Mother *ma*, resp. *yum*; *'a-ma*; — in law *sgyug-mo*; *gyos-mo.*
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Motion *ₒgul-ba, γyo-ba.*
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Mouse s. *byi-ba, tsi-tsí*; *sa-bi-lig W.*
Mouth *k̔a*, resp. *žal.*
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Mud *ka-lag, ₒjim-pa, ₒdam, mer-ba, rdzab, ₒdam-rdzáb*; — floor *skyaṅ-núl.*
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Mulberry *ₓo-se.*
Mule *dre, dre-po, dre-mo.*
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Multitude *k̔rod-pa, k̔rom, dmag, γseb.*
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Murderer *γsod-byéd.*
Muscle (anatomy) *ša, nya.*
Muse vb. n. *rtog-pa.*
Mushroom *ša-mo, mog-ša W.*
Music *rol-mo.*
Musk *gla-rtsí*; — bag *gla-bai lte-ba*; — deer *gla-ba.*
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N

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Nape *ltag-pa.*
Napkin *ḱa-ṗyís, lag-ṗyis, paṅ-ḱeb.*
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Nerve *ču-rtsá.*
Nest *ṫsaṅ.*
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O

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Oar *skya, gru-k̔yém.*
Oath *yi-dám,* resp. *t̔ugs-dám, mna, bro.*
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Overshadow *ₒḱeb-pa.*
Overtake *snyegs-pa, ytug-pa.*
Overthrow vb. *sgyel-ba, rlog-pa.*
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Owner *mṅa-bdág.*
Ox *glaṅ, ba-glaṅ.*

P

Pace s. *gom-pa*; *ₒčag-pa, gom-ₒčag-pa.*
Pace vb. *gom-pa ₒbor-ba.*
Pack vb. a., to — on *ₒḱel-ba*; to — up *teg-pa.*
Paddle-wheel *sku-ru.*
Padlock *doṅ-pa.*
Page s. (waiting-boy) *go-re-lóṅ*; *sku-druṅ-pa, sku-mdun-pa*; — of a book *śog-logs.*
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Park *skyed-mos-ťsál.*

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Parsimonious *śri-śes-k̔an W.*
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Part s. *ča, ča-śás, śas, rnam-pa, k̔a, k̔ag, ga-śas, lhu*; in — (partly) *ča ˳dra tsam*; at equal parts *ča-snyoms.*
Part vb. a. *˳p̔ral-ba*; vb. n. *˳gye-ba, ˳bral-ba.*
Partake *ča t̔ob-pa, t̔ob-ča ˳dzin-pa, bgo-skal t̔ob-pa.*
Partaker **go-k̔an** *W.*
Partial (biased) *nye-riṅ.*
Particle (grammatical) *tsig-p̔rad.*
Particularly *k̔yad-par-du, mčog-tu.*
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Partizan *p̔yogs-pa.*
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Passage (entrance or exit) *sgo, lam.*
Passion *čags-pa, ˳dod-čágs, bag-čágs.*
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Past adj. *˳das-pa*; — ages *sṅa-rol*; to be — *yol-ba.*
Paste s. *skyo-ma*; vb. a. *sbyor-ba.*
Pastry *˳k̔ur-ba.*
Pasturage *bzan.*
Pasture s. *neu-γsiṅ*; — land *˳ol-t̔áṅ, ˳brog-γnas.*
Pat vb. a. *˳byug-pa.*
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Patience *bzod-pa.*
Patient adj. *bzod-pa-čan.*
Patron *mgo-skyóṅ, mgo-˳drén, mgon-po.*
Pattern *dpe, ma, ri-mo.*
Pauper *dbul-p̔oṅs*; *med-po, med-mo.*
Pavement *skyaṅ-núl.*
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Pay vb. a. *sprod-pa, ˳ǰal-ba.*
Pay s. *gla, p̔ogs.*
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Peace *žod, dus-bde, ži-bde.*
Peach *ka-t̔a ra, k̔am-bu, bun-ču li.*
Peacock *rma-bya.*
Peak *rtse(-mo).*
Pear *nyu-ti, nyo-ti.*
Pearl *mu-tig.*
Peasant *groṅ-pa, groṅ-mi*; *kyim-pa-pa, žiṅ-pa.*
Pebble *rdeu, rde*; *ču-rdó*; *śag-ma.*
Pedestrian *rkaṅ-t̔aṅ-pa.*
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Peel vb. a. *k̔og-pa śu-ba, śu-ba.*
Peep-hole *so-k̔uṅ* 578.
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Pen s. *smyug-gu*; — knife *smyug-gri.*
Pen vb. a. (sheep etc.) *skyil-ba, ˳gegs-pa.*
Penalty *rgyal, stoṅ.*
Penance *dka-t̔úb, dka-spyód*; *brtul-žúgs.*
Pencil *γya-t̔ig, ˳bri-smyúg*; *pir.*
Pencil-cedar *śug-pa.*
Penetrate *k̔yab-pa, ˳dzugs-pa.*
Penis *mǰe, sgro-ba C.*
Penitent adj. *dka-t̔úb, brtul-žúgs.*
Pent-roof *čar-skyibs.*
People s. *skyes-bu*; common — *dmaṅs, smad-rigs.*
Pepper s. *p̔o-ba-ri*; Guinea — *γyer-ma C.*, **nyer-ma** or **t̔san-te** or *su-ru-p̔an-t̔sá W.*
Peppermint *p̔o-lo-liṅ W.*
Perambulate *˳grim-pa.*
Perceive *rtogs-pa, t̔sor-ba, yid-la byed-pa, rag-pa W., rig-pa.*
Perception *go-ba, rtogs-pa*; object of — *yul* 513.
Perfect adj. *grub-pa, p̔un-t̔sógs, p̔ul-byúṅ, tsaṅ-ma, rdzogs-pa.*
Perfection *dṅos-grúb*; state of — *grub-pa.*
Perfectly *tsaṅ, rdzogs-par.*
Perform *byed-pa, sgrub-pa, bčo-ba W., spyod-pa.*
Perfume s. *spos.*
Perhaps *gal-te-na, graṅ*; *su śes, či śes W.*
Peril s. *nyen, bar-čód, ˳k̔rul-so.*
Perimeter *mt̔a-skór.*
Period *dus-t̔sigs, dus-mt̔sams*; *γnas-skabs*; former — *sṅon-rol.*
Perish *˳ǰig-pa, med-par ˳gyur-ba.*
Permission *dgoṅs-pa, bka γnaṅ-ba*; with your — *žu W.* 476.
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Pernicious *ṅan-pa*; *ma-ruṅ-ba.*
Perpendicular *gyeṅ-la draṅ-po W.*
Perpetual *rtag-pa.*
Perpetually *rgyun-du.*
Persecute *snyeg-pa, ˳ded-pa, ˳t̔se-ba.*
Perseverance *yid yoṅs-su mi skyo-ba* or *mi ˳gyur-ba.*
Persia *ta-zig.*
Person *gaṅ-zág.*
Personal *dṅos.*
Personally *mṅon-sum-du, dṅos-su.*
Perspiration *rṅul.*
Pertinacious *mgo-mk̔regs-čan.*
Peruke *skra-t̔sab.*
Perverse *go-ldog.*
Perversity *p̔yin-či-lóg.*
Pervert *rlog-pa.*
Pestle *γtun, dgog-tiṅ C.*
Petting adj. *mnyo-mnyo-čan W.*

Petroleum *rdo-snúm.*
Petticoat *mo-gós, ṡam-gós.*
Pewter *dkar-ỵyá.*
Philology *sgra-rig-pa.*
Philosophy *naṅ-don-rig-pa* 527.
Phlegm *bad-kan, lud-pa.*
Phlegmatic *ṅaṅ-brgyud riṅ-ba*; — disposition **ṡē-gyụ'-dhal-wa* C.* (lit. *ṡes-rgyud dal-ba*).
Physician *sman-pa*; *'em-či, 'am-či*; *ỵso-ba-po* 590.
Piccolo-flute *p̔red-gliṅ.*
Pick vb. a. *˳byed-pa*; to — up *sgrug-pa.*
Pickle s. *skyu-rúm.*
Picture s. *bzo, zo, ri-mo*; *t̔aṅ-ka*, resp. *żal-t̔aṅ*; — of a saint *bris-sku, sku-bris.*
Piebald *k̔ra-bo.*
Piece s. *čag-krum, čag-dum, dum, rnam-pa*; a single — *zuṅ* 488; a small — *k̔ol-bu*; to fall to pieces *rdib-pa.*
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Piety *k̔rel*; *čos-la dga-bai sems.*
Pig *p̔ag.*
Pigeon *p̔u-rón, p̔ug-rón.*
Pigtail *ċu-ti W., lċaṅ-lo C.*
Pilaw *p̔u-la, p̔o-la.*
Pile vb. a. *sgril-ba, bċer-ba, rtseg-pa.*
Pilfer *byi byed-pa.*
Pilgrimage, to go on a — *mǰal-ba.*
Pill s. *ril-bu.*
Pillar *ka-ba.*
Pillow *sṅas, snyé-stán, snye-˳ból.*
Pin s. *p̔ur-pa, ˳dzin-ỵya C., zum-k̔áb W.*
Pincers *skam-čuṅ.*
Pinch vb., the shoe pinches **k̔ab-ṡa dam dug* W.* 297.
Pious *skal-ldan*; *k̔rel-ċan, čos-ċan, čos-sem-ċan W.*; *čos-la dga-ba.*
Pisé *gyaṅ, gyeṅ* 74.
Pistol **me-dá* C., *raṅ-˳bár* W.*
Pit s. *k̔uṅ, k̔uṅs, doṅ.*
Pitcher *ču-snód, ču-rdzá, ben, rdza-búm.*
Pitchfork *zar.*
Pith *ỵnad.*
Pitiable *dman-pa.*
Pity s. *snyiṅ-brtse-ba.*
Place s. *k̔ag, sa, sa-k̔yad, go, yul-gru, yul, ỵnas, sa-ča, groṅ*; to take — *˳gyur-ba, ˳byuṅ-ba.*
Place vb. a. *˳ǰog-pa, ˳bor-ba, ˳dzugs-pa*; to be placed *k̔od-pa.*
Plague s. *ỵnyan, ˳go-bai nad, ˳go-bai rims*; *ṅan-rims, rims-nád.*
Plaid *ỵzan-gós.*
Plain s. *t̔aṅ*; *ṅos.*
Plain adj. (without ornament) *˳ǰam-saṅ, rgyan-méd.*
Plaintiff **t̔im żu-k̔an* W.*
Plait s. *lan-bu*; vb. a. *lan-bu sle-ba*; *ỵċud-pa.*
Plan s. *bkob-lta, bkod-pa*; vb. a. *˳god-pa.*
Plane s. *p̔ag-ste W.*; vb. a. **p̔ag-sté ṡrul-ċe* W.*
Planet *ỵza* 492.
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Plant s. *sṅo, rtswa*; vb. a. *˳dzugs-pa.*
Plantain *skyes-sdóṅ*; *ta-la*
Plaster s. (in surgery) *˳byor-sman.*
Plaster vb. a. (to pave) *skyaṅ-nul byed-pa.*
Plastering s. *żal-ba* 474.
Plate s. *glegs, gra-ti Ld., ta-bag W.*; tin — *t̔a-li W.*; iron — *lċags-t̔ál.*
Plate vb. a. *čus ỵtoṅ-ba* 160.
Play vb. (to sport) *rtse-ba, rtsed-pa*; to — on an instrument *˳k̔rol-ba, skrog-pa*; to — a trick *ỵnod-pa skyel-ba.*
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Pleasant *sdug-pa, yid-du ˳oṅ-ba*; to be — *˳t̔ad-pa.*
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Pleasure *dga-ba, rtsed-mo, ỵyeṅ-rtsed, rtsed-˳ǰo*; *snyiṅ dga-ba* or *bde-ba*; at — *raṅ-dgár, yid bżin-du.*
Plebeian *ma-rabs, p̔al-pa.*
Pledge s. *rgyan, ỵta-ma, ỵte-pa.*
Pleiades *smin-drúg.*
Plentiful *k̔rigs, rgyas-pa, mod-po*; to be — *˳dzom-pa.*
Plenty s. *loṅs-spyód.*
Pliable, Pliant *mnyen-pa, mnyen-lċug, lċug-pa.*
Plough s. *ỵṡol*; vb. a. *ỵṡol-mda ˳dzin-pa*; *rmo-ba.*
Pluck s. (of an animal) *snyiṅ-luṅ.*
Pluck vb. *sgrug-pa.*
Plummet *ża-nyei ỵtiṅ-rdo.*
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Pocket s. *čan-da, dku-mda, k̔ud-pa*; — book *yi-gei ṡubs*; *sam-ta, sab-dra*; — fire *me-lċags*; — handkerchief *na-či C., na-p̔i W.*
Pocket vb. a. *˳k̔ur-ba.*
Pod *gaṅ-bu, lgaṅ-bu.*
Poem *ṅag-snyán*; *snyan-dṅags.*
Poetry *sdeb-sbyór.*
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Politeness *že-sa.*
Pollute *₀bag-pa.*
Pollution *grib.*
Pomatum *šra-skúd.*
Pomegranate *se-₀bru, seu.*
Pond *rdziṅ.*
Ponder *sems-pa*, resp. *dgoṅs-pa*; *bsam-blo γtoṅ-ba.*
Pool *ču-kyil, lteṅ-ka.*
Poor *dbul-ba, poṅs-pa, ṅan-pa, gyi-na, kas-dmán, kas-žán*; the poor people! *snyiṅ-re-rje.*
Poplar *dbyar-pa*; *ma-gál W.*; *γšol-po.*
Popular *mon-ža-čan W.*
Popularity *mon-ža W.*
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Relic *riṅ-bsrél* 529.
Religion *čos, čos-lugs.*
Religious *čos-kyi*; *čos-la dga-ba*; *ḱrel-čan* W.
Religiously, to live — *čos byed-pa.*
Reluctantly *ṅam-šúgs* Sch.
Rely *rten-pa.*
Remain *ₒdug-pa, bžugs-pa, lus-pa.*
Remainder *lus-ma, lhag-ma.*
Remains (dead body) *ro.*
Remedy s. *ɣnyen, rdzas, ɣso-byéd.*
Remember *dgoṅs-pa, dran-pa, rǰes-su dran-pa*; *yid-la byed-pa*; *ṅes-pa* 128.
Remind *yid skul-ba.*
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Rend *ɣčod-pa, ₒdral-ba, ɣšeg-pa, hral-ba.*
Renounce *spoṅ-ba.*
Renown *grags-pa, snyan-pa.*
Renowned *grags-pa-čan, grags-čan, sgra-čé.*
Rent adj. *čad-po*; to be — *ₒgas-pa.*
Rent s. (fissure) *ral*; (house-rent) *ḱaṅ-gla.*
Repair vb. a. *ɣso-ba.*
Repay *ₒǰal-ba, ɣsob-pa.*
Repeat *skyor-ba, sgre-ba, stud-pa, ldab-pa.*
Repent *ₒgyod-pa.*
Repentance *ₒgyod-pa.*
Repertory *ťob-yig.*
Reply s. *ḱa-lán, lan*; vb. *lan ₒdebs-pa, glon-pa.*
Report s. (of a gun) *sguṅ*; (rumour) **(s)lob-lo** W.
Representative s *ťsab-po.*
Reprimand s. *bka-bkyón.*
Reproach vb. a. *čo ₒdri-ba, smad-pa, smad-ra ɣtoṅ-ba.*
Reproach s. *brgyad-ḱág*; *smad-pa.*
Reproduce *skyed-pa.*
Reproof *smad-pa.*
Repulse vb. *zlog-pa.*
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Require *bžed-pa* 484.
Requisite s. *čas* 156; requisites *rdzas* 468.

Requital *ka-lán*; *₀bras-bu*.
Rescue vb. a. *sgrol-ba*, *skyob-pa*, *skyabs byed-pa*, *tar-bar byed-pa*.
Resentment *kon-pa*.
Reserved adj. *gya-ma-gyu* 73.
Reside *bžugs-pa*.
Residence *kab*, *rgyal-sa*; *γži-ma*.
Residue *ro*.
Residuum *tsigs-ma*.
Resign *ko-tág γčod-pa*.
Resin *tan-čú*.
Resist *rgol-ba*.
Resolute *lo-na tun-se W.*
Resolve vb. n. (decide) *bgro-ba*, *tag-γčod-pa*.
Resound *₀krol-ba*.
Respect s. *bkur-ba*, *bkur-sti*; *sku-rim*, *gus-pa*; *pu-dúd*, *srí-žu*; to pay one's respects *rje-sa* or *že-sa byed-pa*; best respects! *žu W.* 476; in every — *rnam-pa kun-tu*; with — to *la* 540.
Respect vb. a. *rtsis byed-pa*.
Respectable *btsun-pa*.
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Respire *dbugs rṅub-pa dan ₀byin-pa*.
Responsibility *kag*.
Rest s. (remainder) *mta*, *lus-ma*, *lhag-ma*.
Rest s. (repose) *sti-ba*; vb. *sti-ba*; *ṅal γso-ba* 127.
Resting-place *lam-stégs*.
Restless *₀dug mi tsugs-pa* 459.
Restore *γso-ba*.
Restrain *₀dul-ba*; *₀jun-pa*; to be restrained *dog-par ₀gyur-ba*.
Restrict vb. **skar-tág tan-če* W.*
Retain *skyil-ba*, *₀gegs-pa* 94, *sgyon-ba* 119.
Retaliation *rnam(-par) smin(-pa)*; *lan* 543.
Retinue *₀kor*, *₀kor-γyog*, *₀kor-₀dab*; *žabs-pyi*, *slas*.
Retribution *₀bras-bu* 400, *la-yógs* 541; *lan*; doctrine of — *bgo-skál* 89.
Return vb. a. *lan byed-pa*, *lan ₀jal-ba*; to — an answer *glon-pa*; vb. n. *₀kor-ba*, *log-pa*, *pyir ₀gro-ba*.
Revenge s. *dugs*, *lan*; to take — **dug** or **lan kor-če* W.*
Revere *mos-pa*.
Reverence *sku-rim*, *gus-pa*, *bsnyen-bkúr*, *bag-yod(-pa)*, *že-sa*.
Reverend (title) *rje-btsún*, *btsun-pa*, *dbu-rjé*.
Reverse s. (side opposite) *rgyab-lógs*; (contrary) *zlas-pye-ba*; *bzlog*, *go-ldóg*, *go-lóg*.
Revile vb. a. *smad-pa*, *γše-ba*.
Revise vb. a. *sgyur-ba*, *lta-ba*.
Revision *žal-ta* 473.
Revolt vb. *gyab-lóg byed-pa*, *ṅo-lóg byed-pa*.
Revolver **ran-bar dug-rág* W.* 523.
Reward s. *ṅan-pa*, *sug*; vb. *ṅan-pa*.
Rheumatism *grum-bu*, *grum-nád*; *grum-pa W.*, **zer-ne'* C.*
Rhododendron *ba-lu*, *da-lí*.
Rhubarb *ču-čú*, *la-čú*.
Rhyming adj. *zun-ldán*.
Rib *rtsíb(s)-ma*.
Ribbon *₀čin-ba*, *leb-ma*.
Rice *₀bras*; boiled — *₀bras-čán*; parched — *₀bras-yos*.
Rich adj. *pyug-po*; — in *rgyas-pa*, *₀dzom-po*.
Riches s. *dkor*, *nor*, *dbyig(s)*, *₀byor-pa*.
Rick *pub-rags*.
Riddle s. (enigma) *ldem-po*.
Ride vb. (on horseback) *rta-la žon-te ₀gro-ba*; (in a carriage) *šin-ta-la žon-te ₀gro-ba*.
Riding-beast *bžon-pa*.
Right adj. (right-hand) *γyas-pa*; (not wrong) *dran-po*, *₀os-pa*; all right! *tsan-gríg*; — measure *čag-tsad*; to be — *₀grig-pa*, *ran-pa*.
Right s. *krims* 50.
Righteous *čos-dran-po*.
Rim *kyud-mo*.
Rind *kog-pa*.
Ring s. *'a-lón*; — dove *ku-hu*; — worm *ke*.
Ring vb. a. (a bell etc.) *₀krol-ba*.
Rinse *bšal-ba*.
Ripe adj. *smin-pa*.
Rise vb. n. (to get up) *ldan-ba*, *lan-ba*, *kar* or *ker-lan-ba*, resp. *bžens-pa*; (as the sun) *₀čar-ba*; (in the air) *₀pag-pa*; (to come forth) *₀bur-ba*, *₀byun-ba*.
Risk s. *nyen*, *bar-čod*.
Risk vb. a. *skyel-ba*, *sdo-ba*, *blos-γton-ba* 385.
Rival s. *₀gran-zla*.
River *ču*, *₀bab-ču*, *ču-klun*, *ču-bo*, *γtsan-po* 433.
Rivet s. *₀brel-mtsams*.
Rivulet *ču-pran*.
Road *lam*, *šul*, *šul-lám*, *₀gro-sa*; — book *lam-yig*.
Roam *₀kor-ba*, *₀pyo-ba*, *₀grim-pa*, *yar-ba*.
Roar vb. n. *₀krog-pa*, *ṅu-ba*, *ldir-ba*, *ṅa-ro sgrog-pa*.
Roar, Roaring s. *ṅa-ro*, *ṅar-skad*, *₀ur* 499.
Roast vb. a. *rṅod-pa*, *sreg-pa*.
Roast-flour *rtsam-pa*.
Rob *rku-ba*, *₀prog-pa*, **kog-te kyer-če* W.*
Robber *mi-sér*.
Robbery *čoms*, *bčom-pa*.
Rock s. *brag*; — salt *rdo-tswa*.
Rock vb. n. *₀kyom-pa*, *dpyan-ba*; vb. a. *dpyan-la γton-ba* 328.
Rod *lčag*, *lčug-ma*, *dbyug-gu*.
Roll s. *gril*, *₀kor-lo*; paper — *šog-sgríl*, *šog-ríl W.*

Roll vb. a. *sgril-ba, sgre-ba*; to — one's self *˳ḱri-ba, ˳gre-ba*; vb. n. *ldir-ba*; the rolling of thunder *ldi-ri-ri*.
Roof s. *ťog*.
Room s. (apartment) *ḱaṅ-pa, ḱaṅ-bu, ḱaṅ-mig, naṅ-mig C. W.*; (space) *gu, go*; to find — v. *˳gro-ba, śoṅ-ba*.
Root s. *ba-ťag W.*; *rtsa-ba, rtsad*.
Root up vb. a. *rtsad-nas γċod-pa*.
Rope *sgrogs, ťag-pa*.
Rosary *˳ṕreṅ-ba*.
Rose *se-ba, γse-ba, bse-ba*.
Rose-coloured *dkar-rgyá*.
Rot vb. n. *˳drul-ba, rul-ba*.
Rouge *skeg-ťsós*.
Rough *gyoṅ-po, rtsub-po, rags-pa, rtsiṅ-ba*.
Roughness *ṅad* 126.
Round adj. *kor-kór*; *kyir-kyír W.*; *gor-mo, sgor-mo*; *zlum-pa*; *ril-ba*; to make — *sgoṅ-ba*; to be made — *˳gril-ba*.
Round about adv. *kun-nas, ṕyogs bžir*.
Round s., the — of transmigration *˳ḱor-ba* 58.
Rouse *dkrog-pa*; **śaṅ skul-ċe** *W.* 23.
Rove *˳grim-pa, rgyu-ba*.
Row vb. *skya rgyab-pa*.
Row s. (series) *gral, rim-pa*.
Row s. (fray) *˳ťab-mo, ˳dziṅ-mo*.
Royal *rgyal-poi*; — family *rgyal-rigs*; — residence *rgyal-sa*.
Rub vb. *bdar-ba, ˳drud-pa*.
Rubbish *gal-ró, rdo-ro, sa-ró W.*
Ruby *pad-ma-ra-ga*.
Rudder *skya-mjug*.
Rude *˳ḱob*; *rtsiṅ-ba*; *gyoṅ-po*, very — *ḱa-gyon-ċe*.
Rugged *γtsaṅ-γtsoṅ, rtsub-po*.
Ruin vb. a. *˳gud-pa*; to be ruined *˳jig-pa*.
Ruinous *gog-po*.
Ruins s., a house in — *ḱaṅ-rul, ḱaṅ-gog*.
Rule s. (regulation) *ḱrims* 51; (special direction) *spyad-mťsáms* 456.
Rule vb. a. *˳god-pa, dbaṅ sgyur-ba* or *byed-pa*.
Ruler (governor) *mṅa-bdag*; *dbaṅ-po*; *srid*; (instrument) *ťig-śiṅ*.
Rumination (chewing the cud) *skyug-ldád*.
Rumour s. *grag-pa, γtam, bśod-pa*; **zer-ke** *C.*; *ťsor-lo W.*
Rump *byaṅ-ḱóg*.
Run vb. *rgyug-pa, ˳čor-ba*; to — about *˳ḱyam-pa*; to — (flow) off *rdol-ba*; to — a race *dkyu-ba*.
Rupee *dṅul*; *kyir-mo Ld., gir-mo* 68, *gor-mo W.*; Tibetan — **čö-táṅ** *C.* 145.
Rupture *čag-čád*.
Rush s. (reed) *snyug-ma*.
Rush vb. *˳ḱrog-pa, rgyug-pa*.
Russia *rgya-sér*.
Russian s. *rgya-ser-pa*.
Rust s. *btsa, γya, lċags-γya*.
Rut (track) *mal, śul*.

S

Sable s. *bka-blon sram W., brag-sram W.*
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Sacrament *dam-bċa* 250.
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Sacrifice vb. a. *mčod-pa* 166.
Sacrificial, — ceremony *sku-rím* 22; — feast *mčod-ston*.
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Saint *grub-ťób* 78; *skyes-bu dam-pa* 31; *rnal-˳byor-pa* 315.
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Sal ammoniac *rgya-ťsá*; *ťsa-tsé C.*
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Salt s. *ťswa, lan-ťswa*; vb. a. *ťswa ˳debs-pa*.
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Salutation *ṕyag*.
Salute vb. a. *ṕyag ˳ťsal-ba, ˳bul-ba* or *byed-pa*.
Same adj. *nyid*; at the — time *γċig-ċar*; of the — kind *γċig-pa, γċig-γċig W.*; one and the — *γċig*; the very — *de-ḱo-na, de-ka*; *de raṅ, de-ka raṅ*.
Sample *bkod-pa*.
Sanctuary *mčod-γnas*.
Sand *bye-ma*.
Sandal-tree *tsan-dan*.
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Satiate *˳graṅ-ba*.
Satisfaction *skaṅ-γso*.
Satisfied *ťsim-pa*.
Satisfy vb. a. v. *graṅ-ba* 98; v. *ṅom-pa* 130.
Saturday, Saturn *γza-spen-pa*.
Sauce *skyu-rum, spags*.
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Save vb. a. (deliver) *skyabs byed-pa, skyoṅ-ba, sgrol-ba, skyob-pa, ˳ṕaṅs-pa, sruṅ-ba*; (lay up) *sri-ba* 581, *ṕaṅ-ba* 340; to be —d *ťar-ba* 230.

Saviour *skyabs-mgon* 26; *srog-skyób W.*
Savour s. *bro-ba.*
Saw s. *sog-le C.*, *čad-* or *rgya-sóg W.*; vb. a. **čad-sog šrul-če* W.*
Say *sgo-ba*, resp. *mol-ba W.*; *smra-ba*, *zer-ba*, *bšad-pa*, resp. *ysuṅ-ba*; *bka-rtsol-ba*; he says, he said *na-re* 300; to — nothing of (let alone) *lta či smos.*
Scale s. (of a fish) *ḱrab*; (of a balance) *ḱu-le*; (for measuring) *skar-tsád*; pair of scales *sraṅ.*
Scale off vb. n. *gog-pa.*
Scar s. *rmai rjes*, or *šul*, or *mal.*
Scarce adj. *dkon-pa.*
Scarf *ska-rags*; — of salutation *ḱa-btágs* 37.
Scatter vb. a. *ₒgrems-pa*, *ytor-ba*; to be scattered *ₒtor-ba.*
Scene *groṅ-ḱyér*, *ltad-mo*; v. *gleṅ-yži.*
Scenery *snaṅ-tsúl.*
Scent s. (odour) *ṅad*, *dri-bsuṅ.*
Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-baṅs*, *slob-p̔rug*, *ḱrid-p̔rúg*, *mḱan-bu*, *rgyud-pa*; (man of letters) *mḱas-po.*
School s. *grwa*, *slob-grwá*, *čos-gra*; — boy *grwa-p̔rug*; — house *grwa-kaṅ*; — master *grwa-dpón*; — room *bšad-grwá*; — table *čos-ḱri.*
Science *rig-pa*; sciences *ytsug-lág.*
Scientific, — work *bstan-bčos.*
Scissors *čan-pa* 155, *čem-tse C.*, *grim-tse Sik.*
Sclerotic of the eye *gaṅs.*
Scold vb. *bka-bkyon-pa*, *spyo-ba.*
Scoop s. *skyogs*; vb. a. *ₒču-ba.*
Scope *ₒgro-sa*, *spyod-yul.*
Scorn vb. *ťo-ₒtsam-pa.*
Scrap *čag-dúm.*
Scrape vb. *ₒbrad-pa*, *ₒdrad-pa.*
Scratch vb. *spar-mos ₒbrad-pa.*
Scream vb. *sgrog-pa.*
Screaming s. *skad-ṅán*, *skad-lóg.*
Screw s. *yču-ba.*
Scripture, Holy scripture, *ysuṅ-ráb*, *ysuṅ-mčóg.*
Scrotum *rlig-bu*, *rlig-šúbs.*
Scruple s. *rtog-pa*, *rnam-rtóg.*
Scullion *ma-yyóg*, *ťab-yyóg.*
Sculpture *brkos-ma.*
Sea *rgya-mtso*; — captain *ded-dpon*; — monster *ču-srín.*
Seal s. (stamp) *rgya*, resp. *p̔yag-rgyá*; *ťe-mo*, col. *ťe-tse*; *dam-ḱa*, resp. *p̔yag-dám*; vb. a. *dam-ḱa brgyab-pa.*
Sealing-wax *la-ča.*
Seam s. *mťa-ma*, *sne-mo*, *tsem (-po).*
Search vb. *ₒtsol-ba*, *yžig-pa*; to — into *sar-* or *tsar-yčod-pa.*
Season *dus* 255, **nam-da*, *nam-la** 304.
Seat s. *ḱri*, *rten*, *yži-ma* 480.
Seclusion *dben-pa*, *dben-ynas* 389.
Secrecy *lkog.*
Secret s. and adj. *ysaṅ-ba.*
Secretary *yig-mḱan*; *bka-druṅ C.*
Sect *čos-lugs*, *lugs.*
Section *ḱag*, *skabs*, *skor*, *rnam-pa*, *bam-po*, *dbye-ba*; *yan-lag.*
Sedan-chair *ₒḱyogs*, *ḱyogs-dpyaṅ*, *p̔eb-dpyaṅ C.*
Sediment *snyigs-pa*, *tsigs-ma*, *ro.*
Seduce *rṅod-pa*, *slu-ba.*
Seducer *mi-dgei bšes-nyén.*
See vb. *mťoṅ-ba*, resp. *yzigs-pa*; to be seen *snaṅ-ba.*
Seed s. *sa-bon.*
Seek *ₒtsol-ba.*
Seize *ₒjug-pa*, *ₒťam-pa*, *ₒťogs-pa*, *ₒdzin-pa*, *len-pa*, resp. *bžes-pa.*
Seizure *ₒdzin.*
Select vb. *ₒdam-pa*, *ₒbyed-pa.*
Self *ṅo* 129, *ṅos*, *nyid*, *bdag*, *raṅ*, I myself *ṅed-raṅ* 128, *ṅa-raṅ* 522; — dependant *raṅ-dbaṅ.*
Selfish *dṅos-ₒdzin-čan*; to be — *ṅos ₒdzin-pa.*
Selfishness *dṅos-ₒdzin*, *raṅ-ₒdód.*
Sell *ₒtsoṅ-ba*; to be sold *ₒgyag-pa*, *ₒgrim-pa W.*
Send *skur-ba*, *ₒḱal-ba*, *mṅag-pa*, *ytoṅ-ba*, *rdzoṅ-ba*, *zlog-pa*; to — for *ₒgugs-pa*; to — forth *ₒbyin-pa*; to — word *spriṅ-ba.*
Senior (elder) *rgad-po.*
Sense s. (intellectual power) *blo-grós* 385, *dbaṅ-po* 387; (meaning) *dgoṅs-pa* 87, *don* 258.
Sensible *tsul-mťún.*
Sentence *žal-čé*; to pass — *žal-če yčod-pa*; *ťag-čod-pa byed-pa.*
Sentiment *blo* 384; false — *lta-lóg* 217.
Sentinel *mel-tse*, *bya-ra.*
Separate vb. a. *dgar-ba*; vb. n. *ₒgol-ba*, *ₒgye-ba*, *ₒp̔ral-ba*; *so-só byed-pa*; to be separated *ₒbral-ba.*
Separate adj. *sgos*; *so-so.*
Separation *gud* 69.
Sepulchre *baṅ-so.*
Series *gral*, *gras*, *rim-pa.*
Serpent *sbrul*; — demon *klu* 8.
Serrated *čoṅ-čóṅ.*
Serum *ču-sér.*
Servant *yyog-po*, *yyog-mo*; *ḱol-po*, *ḱol-mo*; *bran-po*, *bran-mo*; *bran-ḱól*; *mi-lág*; *žabs-p̔yi*, *mṅag-yžug*; your servant! *da čen žu W.* 152.
Serve vb. *žal-ta byed-pa*; to — up *ₒdren-pa.*
Service *žabs-ťóg* 472; at your — *'oṅ-le*, *'a W.*
Sesame *til*; — oil *til-már.*
Set vb. a. to — about *rtsom-pa*, *čas-pa*; to — at *p̔yo-p̔yó*; to — forth *rjod-pa*; to — in order *ₒgod-pa*, *ytan-la ₒbebs-pa*; vb. n.

to — (of the sun) *nub-pa*, *skyod-pa* W.; to — out (depart) *čas-pa*.
Settle vb. a., to — a business *go čod-pa*; vb. n. *ₒtsugs-pa* 459.
Settled adj. (decided) *zad-pa*; (at an end) *zin-pa*, *rdzogs-pa*.
Settlement (colony) *babs-sa*.
Seven num. *bdun*; seventh *bdun-pa*; seventeen *bču-bdun*; seventeenth *bču-bdun-pa*; seventy *bdun-ču*; seventieth *bdun-ču-pa*.
Several *k̔a-čig*, *ₒga*, *mi-ₒdra-ba*.
Severe *ɣnyan-pa*, *drag-pa*.
Severity *ṅad* W.
Sew *ₒtsem-pa*.
Sex *rten* no. 4, 213.
Sexual *rten-gyi*.
Shackle s. *lčags*, *lčags-sgrog*.
Shade s. *grib*.
Shadow s. *grib-ma*.
Shake vb. a. *skyod-pa*, *skyom-pa*, *sgul-ba*, *sprug-pa*; vb. n. *ₒgul-ba*, *lčogs-pa*.
Sham, to perform a — work *bčos-su byed-pa*.
Shame s. *k̔rel*, *ṅo-tsa*, *bag-yod(-pa)* 364, *žabs-ₒdrén* 472; it is a —! *k̔rel-ba yod* W. (*ṭel-wa yod*).
Shamefaced *ṅo-tsa-čan*.
Shameless *k̔rel-méd*; *ṅo-tsa-med-pa*.
Shape s. *dbyibs*, *ɣzugs*, *čas*, *bkod-pa*.
Share vb. *bgod-pa*; s. *bgo-skal*, *skal-ba*; *ča*, *ča-šás*.
Sharer *go-k̔an* W.
Sharp adj. (not blunt) *rno-ba*; (to the taste) *tsa-ba*; *ber-čan*.
Sharpness (of an edge) *k̔a* IV, no. 5, 35.
Sharpsightedness *mig-sál* W.
Shave *ₒbreg-pa*, *bžar-ba*.
Shawl *do-šā-lā*.
She pron. *k̔o*, *k̔oṅ* 41, *de* 255.
Sheaf *lag-kód*.
Shears v. *čan-pa* 155.
Sheath s. *šubs*.
Shed s. (slight building) *bkad-sa* 12.
Shed vb.a. *ldug-pa*, *blug-pa*; (tears) *bsil-ba*.
Sheep *lug*; flock of — *lug-k̔yu*; — fold *lug-rá*.
Sheet of paper *gre-ga* C., *šog-bu*; *šog-gáṅ* W.
Shelf *slaṅ-k̔a*.
Shell s. (husk) *kog-pa*, *gaṅ-bu*, *lgaṅ-bu*; (mollusk) *duṅ* 253, *ₒgron-bu* 102; vb. a. *bgrud-pa*.
Shell-lac *rgya-skyégs*.
Shelter s. *skyibs*; *skyabs-ɣnás*; *ɣyam*; *čar-skyibs*.
Shepherd *lug-pa*.
Shield s. *p̔a-lí*, *p̔ub*.
Shift vb. n. *ₒp̔o-ba*.
Shine vb. n. *čar-ba*, *ₒtser-ba*, *snaṅ-ba*; s. *ₒod*.

Shining (bright) *čem-me-ba*, *lčam-me-ba*; *k̔rol-k̔rol* W.
Ship s. *gru*, *gru-bo*, *ɣziṅs*; — master *gru-dpon*.
Shirt s. *mgo-kár* Ld.
Shiver vb. *ₒgul-ba*.
Shoe s. *lham*; soft — *ba-bu*; — of plaited straw *bu-la*; — strap *lham-sgróg*.
Shoot s. *lčug-ma*; vb. n. *ₒk̔ruṅ-ba*; vb. a. *ₒp̔en-pa*.
Shooting-star *ke-tu*, *skar-mdá*.
Shore *ₒgram*, *skam-sa*.
Short *t̔uṅ-ba*; in — *sgril-bas* 120, *mdor-na* 273; cf. also *zur-tsam* 489.
Shortsighted *mig-rgyaṅ-t̔úṅ*.
Shoulder s. *dpuṅ-pa*, *p̔rag-pa*; — blade *sog-pa*.
Shout vb. *ₒgrags-pa*, *sgrog-pa*.
Shovel s. *k̔yem*; coal — *me-skyogs*.
Show vb. a. *ston-pa*, *ṅom-pa*, *sdigs-pa*.
Showman *ltad-mo-mk̔an*.
Shrewd *mk̔as-pa*.
Shrine *rten*.
Shrink vb. n. (to be contracted) *ₒkum-pa*, (to recoil) *ₒdzem-pa*, *čum-pa*.
Shriveled, Shrunk, *k̔ums-pa*.
Shudder vb *ɣya-ba*.
Shun *spoṅ-ba*, *ₒdzem-pa*.
Shut vb. a. (a door) *ₒgegs-pa*; (the eyes) *ₒdzum-pa*; to — off or out *ₒk̔egs-pa*; to — up *skyil-ba*, *sgyoṅ-ba*.
Shuttle *doṅ-po*.
Shy vb. n. (of horses) *ₒdrog-pa*.
Shy adj. *ₒdrog-čan*.
Sick *nad-pa*; v. also *yi-ga čus* 508.
Sickle *zor-ba*, *rgya-zór*.
Sickly *nad-bu-čan*.
Side s. *logs*, *ṅo*, *ṅos*, *ṅogs*, *ₒdabs*, *rol* 536, *k̔ud-ma*; (of the body) *dku*, *ɣžogs*, *glo*, *ₒgram*, (direction) *p̔yogs* 352.
Sieve *lčags-tsags*.
Sigh s. *k̔og-šúgs* W., *šugs-nár*, *sugs-ríṅ*.
Sight *ltad-mo*, *snaṅ-ba*, *mt̔oṅ-snáṅ*.
Sign s. *rgya*, resp. *p̔yag-rgya*; *mtsan-ma*, *mtsan-nyid*, *rgyu-mtsan*; *rtags*; *brda* 297.
Signature *rgya-rtags*.
Signification *don*.
Signify v. *yin-pa* 510.
Sikim *ₒbras-ljóṅs*.
Silence *čem-me-ba*.
Silent, to be — *k̔a-rog-pa*; *čaṅ mi smra-ba*.
Silk *dar*, *gos*; — cloth *za-ₒóg*; — thread *gos-skúd*; silks *gos-čén*, col. *go-šén*.
Silk-worm *dar-srin*.
Silver s. *dṅul*; — in bars *gag*.
Similar *ₒdra-ba*; *tsogs-se* W.
Similitude *dpe*.
Simple *rk̔yaṅ-pa*.
Simultaneously *ɣčig-čar*.

Sin s. *sdig-pa, nyes-pa, nyon-mońs-pa skyon, sgrib-pa*; heinous — *rme-ba* 425; deadly — *mtsams-med-pa* 455.
Since adv. (ever since) *bzuńs-te*; conj. *pas.*
Sincere *drań-po.*
Sinew *č̓u-ba.*
Sinful *sdig-čan, skyon-čan.*
Sing *glu len-pa.*
Singed, Singeing *me-ɣžób.*
Single adj. (separate) *ɣčig-ka, ɣčig-pu* 144; *nyag-ma, rkyań-pa*; (unmarried) *k̓yo-méd*; *č̓uń-ma-méd*; – combat *k̓rug-pa, ₒdziń-mo.*
Sink vb. n. *rgud-pa, nub-pa. ₒbyiń-ba.*
Sinner *sdig-po, sgrib-pa.*
Sir *ɣtso-bo* 434; *sa-heb*, col. *sāb* 571; *'a-ǰó* 603; dear Sir *bžin-bzáń* 483.
Sister *sriń-mo, mčed*, resp. *lčam-mo*; elder — *'a-č̓e* 603; younger — *nu-mo* 305.
Sit *sdod-pa*, resp. *bžugs-pa*; *ₒdug-pa, ₒk̓od-pa*; sitting cross-legged *skyil-krúń* 27.
Site *mal.*
Situated, to be — towards *lta-ba.*
Situation *ɣnas-skabs.*
Six num. *drug*, sixth *drug-pa*; sixteen *bču-drug*, sixteenth *bču-drug-pa*; sixty *drug-ču*, sixtieth *drug-ču-pa.*
Size *č̓e-kyad, č̓e-č̓uń, t̓sad, boń, k̓yon, rgya.*
Skeleton *keń-rus.*
Sketch s. *bkod-pa*; *zur tsam bsdú-ba* 489.
Skilful *mk̓as-pa, sgrin-po, t̓abs-šes-pa*; *t̓abs-čan W.*; *skyen-pa, spyań-po.*
Skill *sgyu-rtsál.*
Skin s. *pags-pa, ko-ba.*
Skirt s. *gos-sgab, gos-mt̓a, t̓u-ba.*
Skull *t̓od-pa.*
Sky *nam-mk̓a, ɣnam.*
Slab *spań, ɣya-ma.*
Slacken vb. a. *glod-pa.*
Slackened adj. *lhod-pa, lhod-po.*
Slander s. *p̓ra-ma, smad-sgra.*
Slander vb. *p̓ra-ma byed-pa*, or *smra-ba*, or *ₒǰug-pa*, resp. *ɣsol-ba, žu-ba.*
Slanderer *p̓ra-ma-mk̓an.*
Slanting *yo-ba, yon-po.*
Slate *ɣya-ma.*
Slaughter s. *ɣsod-ɣčod*; vb. a. *ɣsod-pa, ske ɣčod-pa*, resp. *ₒgom-pa.*
Slave s. *bran, mńag-ɣžúg.*
Sleep s. *ɣnyid*, resp. *mnal.*
Sleep vb. *nyal-ba, ɣnyid-log-pa*, resp. *ɣzim-pa.*
Sleeping-room *ɣzim-k̓ań.*
Sleet s. *k̓a-ma-č̓ár.*
Sleeve *p̓u-dúń.*
Slender *kyań-po*; *kyań-kyań riń-mo W.*
Slide vb. n. *ₒdred-pa.*
Slight adj. *p̓ra-ba.*
Slight vb. a. *ₒgyiń-ba, ₒgyiń-bag byed-pa*; *čo-ₒdri-ba.*
Sling s. *sgu-rdo*; — stone *rdo-ɣyúg.*

Slip in vb. n. *ₒk̓ril-ba, ₒk̓yud-pa, ₒdzul-ba.*
Slope s. *gud, ńogs.*
Sloping *gyiń-mo W.*
Slow *bul-po, dal-ba*; (irresolute) **lo-sna mań-ba*; *lo-sna riń-mo** *W.*
Slowly *ńań-gis, gul-gúl*; *gu-le W., ga-le C.*
Slowness *dal-ba, dal-bu.*
Smack vb. *k̓a brdab-pa*; *dkan-sgra ₒdebs-pa W.*
Small *č̓uń-ba, č̓uń-tse W.*; *p̓ra-ba.*
Small-pox *ₒbrum-nad.*
Smart adj. (gaily dressed) *rnam-ₒgyur-čan*; *ɣzab-mo, ɣzab-sprod*; *mč̓or-po.*
Smash *ɣčog-pa, rduń-ba.*
Smear *skud-pa, ₒbyug-pa.*
Smell s. *bsuń*; vb. a. *snom-pa*; vb. n. *mnam-pa.*
Smile s. *ₒdzum*, vb. n. *ₒdzum-pa.*
Smith *mgar-ba.*
Smoke s. *dud-pa*; vb. a. (tobacco) *ₒt̓uń-ba.*
Smooth adj. *ₒǰam-pa.*
Smooth vb. a. *dbur-ba, ˬur-ba, 'ur-ba.*
Smoothing-iron *lčags-bsró.*
Smuggle *p̓ag-t̓soń byed-pa.*
Smut s. *sre-nag*; *sre-mog W.*
Snail *skyogs-lto-bu*; — clover *ˬol.*
Snake *sbrul, ₒbu-riń, lto-ₒgro.*
Snap s. (with the fingers) *skad-čig* 19.
Snare s. *rnyí, snyi.*
Snatch vb. *ₒgog-pa.*
Sneak vb. *ₒǰab-pa.*
Sneeze vb. *sbrid-pa.*
Snipe *skyar-po, č̓u-skyar*; *tiń-ti-liń Ld.*
Snivel s. *snabs.*
Snore vb. *ńug-pa, sńur-ba.*
Snow s. *k̓a-ba, gańs*; — ball *k̓a-goń*; — bridge *rud-zam*; — fall *ₒbab*; — leopard *ɣsa. bsa*; — shoe *dkyar*; — slip *k̓a-rúd*; — storm *k̓a-t̓súb, rluń-t̓súb, bu-yug.*
Snuff s. *sna-ₒdág W.*
So *čes* 142, *de-ltar* 256, *ₒdi-ltar* 275, *de-bžin-du* 256, *de-ₒdras* 282; just — *de-ka-ltar* 255; so as *tsam* 430; so that *tsam-du*; so then *yań* 505.
Soak *sboń-ba.*
Soap s. *glań-glád C., sa-bon W.*
Soar *ldiń-ba, ₒp̓yo-ba.*
Sob s. *ńud-mo.*
Socage *ˬu-lag* 499.
Society, human — *t̓sogs* 451.
Socket of the eye *mig-k̓úń.*
Sod *skań-ša.*
Soda *bul.*
Soft *ₒǰam-pa, mnyen-pa, snyi-ba, ₒbol-po.*
Softly *ga-le C., gu-le W.*
Soil s. *sa-ɣži.*
Soil vb. *bsgo-ba.*
Solder *k̓ro-č̓us sdom-pa*; **kar-ya dań žar-če** *W.*
Soldier *dmag-mí.*

Sole of the foot *rkaṅ-mťil.*
Sole adj. *γċig, γċig-pu* 144.
Solely *ḱo-na, ˳ba-žig.*
Solid adj. (not hollow) *ḱoṅ-gaṅ, gar-bu, pu-ri med-ḱan W.*; (not liquid) *reṅs-pa*; (firm) *mḱraṅ, ˳čag-ċan W., sra-ba.*
Solitary adj. *dben-pa*; — place *dgon-pa.*
Solitude *dben-pa, ˳brog, gud.*
Some *ḱa-ċig, ga-ċen, ga-šas, gaṅ-žig, ˳ga, res-˳ga*; *ċi γtoṅ W., ċig, ċuṅ-žig*; *ča-lam*; *re-žig*; *la-lá.*
Somebody, some one, *γċig, γċig-ċig.*
Somerset *ma-lág.*
Something *ċi žig*; *ċi-γtoṅ W.*
Somnambulism *γnyid-rdól.*
Son *bu, bu-ṕo, bu-ťsa W.*, resp. *sras*; — in-law *mag-pa*; — of man *mii bu, mii-sras.*
Song *glu, mgur, dbyaṅs.*
Sonorous *sgra-ċan, sgra-ldaṅ.*
Soon *sṅa, mgyogs-pa*; *myur-du*; as — as *ma-ḱad, ma ťag-tu* 227, *tsam-gyis* 431; sooner or later *sṅa-ṕyi.*
Soot *dreg-pa, sre-nág.*
Soothe *ži-bar byed-pa.*
Soothsayer *ča-mḱan, rtsis-pa, mťsan-mḱan.*
Sorcerer *˳goṅ-po, ˳ba-po*; sorceress *˳ba-mo.*
Sorcery *rnam-ṕrul, ṕra-mén*; to practise — *sprul-ba, rol-ba.*
Sorrel adj. *ḱam-pa.*
Sorrow s. *ḱoṅ-˳ḱrugs*, col. **ḱog-ťúg*.*
Sorrowful *mi dga-ba.*
Sorry *koṅ-du čud-pa, mi dga-ba, blo mi bde-ba, sems skyo-mo.*
Sort s. *ḱyad-par, sna, rigs*; of what — *ċi lta-bu.*
Soul *nyams*, resp. *ťugs-nyáms, dgoṅs-pa*; *rgyud*; *rnam-šes, sems.*
Sound s *skad, ḱrol*; *sgra, sgra-skád.*
Sound vb.n. *ḱrol-ba, ˳grags-pa*; vb.a. *sgra sgrog-pa.*
Sound adj. *rem-pa, bde-ba.*
Soup *ťug-pa.*
Sour adj. *skyur-ba, skyur-po C., skyur-mo W.*
Source *ču-mig, ču-mgo*; *ḱuṅs, ˳go-ma.*
South *lho.*
Sovereign s. *dbaṅ-po.*
Sow s. *ṕag-mo*; — thistle *ḱal-pa.*
Sow vb. a. *sa-bon ˳debs-pa.*
Space *gu, go.*
Spade *lčags-ḱyém.*
Span s. *mťo.*
Spare vb. *ṕaṅ-ba.*
Spark *me-ltág, me-ťság.*
Sparkle *˳ḱol-ba W., sag-ság zer-ba C.*
Sparrow *bya-po skya-bo W.*; — hawk *ḱra, mčil-ḱra.*
Spasm *rtsa-čus* or *-˳dus*; *˳čiṅ-ba C.*
Spawn s. *sgo-ṅa, sgoṅ.*
Speak *smra-ba*, resp. *bka-stsol-ba*; *mol-ba W.*; *lab-pa*, resp. *γsuṅ-ba, zer-ba.*
Spear s. *mduṅ.*
Specimen v. *ṕud* 344.
Speck *rme-ba, sme-ba.*
Spectacles *šel-mig*; snow — **mig-ḍa*.*
Spectator *ltad-mo-pa.*
Speech *skad, ṅag, γtam, ťsig, brǰod*, resp. *bka*, resp. *γsuṅ*; *dpe-sgra W.*
Speed, good —! **ṭam-pa čo* W.*
Speedily *myur-du, nye-bar.*
Speedy *mgyogs-pa, mgyogs-riṅs W.*; *myúr-ba, riṅs-pa.*
Spell s. *γzuṅs, γzuṅs-sṅags.*
Spend *skyag-pa, čud γzon-pa*; to be spent *ča-ba, ˳gro-ba, ˳gyag-pa, ˳ťsar-ba, ˳dzad-pa.*
Sphere *dkyil-˳ḱor* 11; *groṅ* 79, *ṅaṅ* 126; — of activity *spyod-yul.*
Spice *sdor, spod*; *ťsan-te W.*
Spider *ťags-gra-˳bu, ˳bag-rág.*
Spin *˳ḱal-ba, ˳ḱel-ba.*
Spindle *ṕaṅ.*
Spirit *sems, sems-nyid*; *kun-γží* 4; evil — *γdon* 267, *˳goṅ-po* 95.
Spirited *hur-po.*
Spit vb. *ťu gyab-ċe W., ťo-le ˳debs-pa W.*
Spittle *mčil-ma*, resp. *žal-čab.*
Spleen (milt) *mčer-pa.*
Splendid *˳od-ċan, grags-ċan.*
Splendour *rṅam-pa, dṅom-pa, rṅom-brǰid, brǰid, dpal, byin, zil, γzi, γzi-brǰid.*
Splint (for a broken limb) *čag-šiṅ.*
Splinter s. *ťsal-pa, šiṅ-ťsal*; *šiṅ-zél W.*
Split vb. a. *˳ges-pa, γċog-pa, γšog-pa, čeg-pa*; vb. n. *˳gas-pa.*
Spoil vb. a. (plunder) *˳ǰoms-pa*; *γċil-ba.*
Spoiled (corrupted) *ḱag-po*; to be — *saṅ-ba.*
Spoke *rtsib-ma.*
Sponge s. *ču-˳ḱúr.*
Spontaneously *raṅ, raṅ-bžin-gyis, šugs-kyis, rgyu med-du* 110.
Spoon *ťur-ma*; tip of a — *ťur-mgo.*
Spoon-bill *skyar-léb.*
Sport vb. n. (frolic) *rtse-ba.*
Sportsman *ḱyi-ra-ba.*
Spot s. (locality) *go*; (stain) *grib*; (mark) *ťig-le.*
Spouse (wife) *čuṅ-ma, btsun-mo, ḱab.*
Spout s. *wa-mčú.*
Sprain vb. a. *ťsigs ˳bud-pa* or *˳bog-pa*; to be sprained *˳ḱrul-ba.*
Spread vb. a. *rkyoṅ-ba, ˳gebs-pa, ˳ḱeb-pa, γċal-ba, rdal-ba, spel-ba, ˳diṅ-ba, ˳bre-ba, ˳grems-pa*; vb.n. *mčed-pa, ˳gye-ba, rgyas-pa, dar-ba, ldaṅ-ba.*
Sprightly *γċaṅ-po.*
Spring up vb. n. *čags-pa* 153.

Spring s. (fountain) *čꞌu-mig*, *k̔ron-pa*; (season) *dpyid*.
Sprinkle *˳grems-pa*, *čꞌag-čꞌag byed-pa*.
Sprout s. *sbál-mig*, *myu-gu*, *myug*.
Sprout vb. n. *skye-ba*, *˳k̔ruṅ-ba*, *rdol-ba*.
Spunk *spra-ba*; *tsa Ld.*
Spur s. (of horsemen) *rtiṅ-lċags*; mountain — *sgaṅ*.
Spy s. *lta-nyul-pa*, *mel-tse*; — glass *dur-bín*, *ŝel-mig*.
Spy vb. *so-byed-pa*; to — out (another's faults) *˳ts̔aṅ bru-ba*.
Squander *γzan-pa*.
Square s. *k̔a-gáṅ*; adj. *k̔a-gaṅ-ba*, *k̔a-gaṅ-ma*.
Squash vb. *glem-pa*.
Squat vb. *tsog-pur sdod-pa* 432.
Squeeze vb. *glem-pa*, *bċer-ba*.
Squire v. *ga-gá*.
Stack s. *p̔ub-rags*.
Staff *mk̔ar-ba*, *˳k̔ar-ba*, *ber-ka*.
Stag *ŝa-ba* 556.
Stage (of a journey) *˳braṅ-sa*.
Stain vb. (sully) *bsgo-ba*; stained *nyams-pa*.
Staircase *t̔em-pa*, *rgya-skás*; *gya-ŝrás W.*
Stairs *t̔em-pa*; up — *ya-t̔og*, down — *ma-t̔og*.
Stake s. (in the ground) *rtod-pa*; (in a wager) *rgyal-rgyan*.
Stalk s. *rkaṅ*, *sdoṅ-po*, *ba-t̔ag*, *rtsa-ba*, *sog-ma*.
Stallion *γseb*.
Stammerer *k̔a-ldig-mk̔an W.*
Stamp s. *rgya*, resp. *p̔yag-rgyá*.
Stamp vb. *˳k̔rab-pa* 61.
Stanch vb. (the flowing blood) *sdom-pa*.
Stand vb. a. (bear) *bzod pa* 498; to be able to — *t̔ub-pa*, *t̔eg-pa*; vb. n. *greṅ-ba*, *laṅs-te sdod-pa*.
Stand s. *stegs* 221.
Star *skar-ma*; shooting — *skar-mdá*.
Start vb. (set out) *rgyug-pa*; (from alarm) *˳drog-pa*.
State s. (condition) *γnas-skabs*, *γnas-ts̔úl*.
Stately *˂od-ċan*.
Statue *sku*, *rdo-sku*.
Stature *sgo-po*, *sgo-bo*.
Stay vb. n. *˳dug-pa*, *sdod-pa*, *γnas-pa*, *bžugs-pa*.
Steadfast *brtan-po*.
Steady *˳ts̔ugs-pa*.
Steal vb. a. *rku-ba*, *ma-sbyin-par leṅ-pa*; vb. n. (slip) *˳ǰab-pa*, *nyul-ba*, *˳dzul-ba*.
Stealth, by — *sbas-te W.*
Steam *rlaṅs-pa*.
Steel **ċag-záṅ**, *p̔o-lád*.
Steelyard *rgya-ma*, *nya-ga*; *pur*, *spor*, *spo-ré*, *sraṅ*.
Steep adj. *γtsaṅ-γtsoṅ*, *γzar-ba*.

Steer vb. a. *k̔a-lo sgyur-ba*.
Stench *dri ṅan-pa*, *dri ṅa-ba*, *dri-mnam*.
Step s. *gom-pa*, *rdog-pa*; — of a ladder *ŝral-daṅ* 21; vb. n. *bgom-pa*, *gom-pa ˳bor-ba*, *˳grul-ba*, *˳čꞌag-pa*.
Stepfather *p̔a-γyár*; stepmother *ma-gyár*.
Stick s. *ber-ka*, *dbyug-pa*.
Stick vb. n. *k̔ad-pa*, *˳byor-ba*; vb. a. *sbyor-ba*, *˳dzugs-pa*.
Sticky *rtsi-ċan*.
Stiff *reṅs-pa*; to be — *reṅ-ba*.
Still adj. (quiet) *dal-ba*, *mi γyo-bar*; (silent) v. *k̔a rog-pa*.
Still adv. *da-rúṅ*, *yaṅ*.
Sting s. *mduṅ*; vb. a. *˳big(s)-pa*, *˳dzug-pa* 466.
Stingy *lag-dam-po*, *ts̔ags-˳dod-ċan*.
Stink vb. *mnam-pa*.
Stir vb. a. *dkrug-pa*, *srub-pa*; to — up *rnyog-pa*, *sprug-pa*.
Stirrup *yob*, *˂ob*.
Stitch vb. *sbrel-ba*.
Stocking *rkaṅ-ŝúbs*, resp. *žabs-ŝúbs*.
Stomach *grod-pa*, *p̔o-ba*.
Stone s. *rdo*; — of fruits *rus-pa*; vb. a. *rdo-rub-la btaṅ-ċe W.*
Stool *stegs* 221.
Stoop vb. *mgo dgu-ba*, *mgo dgur-ba* or *˳gug-pa*.
Stop vb. a. *sub-pa*, *˳gegs-pa*; vb. n. *˳gag-pa*, *sdod-pa*.
Stopple, stopper *k̔a-˳dig*.
Store s. *mdzod*; — room *mdzod-k̔aṅ*, *baṅ-ba*, *baṅ-k̔aṅ*, *ts̔oṅ-k̔aṅ*.
Storm s. *ts̔ub-ma*, *rluṅ čꞌen-po*, *drag-po*.
Story s. (floor) *t̔og*; (tale) *γnas-ts̔úl*, *lo-rgyus*.
Stout adj. *sbom-pa*, *rom-po*; (of cloth) *ts̔ags-dam*; to grow — *brta-ba*.
Stove *t̔ab*, *me-t̔áb*.
Straight adj. *draṅ-po*, *groṅs-po*, *bsraṅs-pa*.
Straighten *sroṅ-ba*.
Strain vb. a. (filter) *˳ts̔ag-pa*.
Strainer *čꞌu-ts̔ags*.
Straits *sa-bár*, *mts̔o-lag-˳brél*.
Stranger *p̔yi-mi*, *byes-pa*.
Strangle *ske bsdam-ste γsod-pa*.
Strangury *γċin-˳gág*.
Strap s. *ko-t̔ág*, *sgrog-gu*, *rog-bu W.*, *luṅ*.
Stratagem *dku-lto*.
Straw *sog-ma*, *p̔ub-ma*.
Strawberry *dpal-byór W.*
Stray v. *yan-pa* 506.
Street *rgya-sráṅ*, *lam-sráṅ*.
Strength *nyams-stóbs*, *stobs-po*; *ŝed*; — of spirits etc. *ber*.
Strengthen *ŝed ċug-ċe W.*
Stretch vb. *rkyoṅ-ba*, *sriṅ-ba*.
Strew *γtor-ba*, *˳diṅ-ba*.
Strewing-oblation *γtor-ma* 210.

Strict *dam-po.*
Stride vb. *bgom-pa.*
Strike vb. *˳p̔og-pa, rgyab-pa, rduṅ-ba, rdeg-pa.*
String s. *rgyud, sgrog, ˳čiṅ-ba, ˳p̔reṅ-ba, t̔a-gu.*
Strip vb. *šu-ba, gos ˳bud-pa.*
Strive for vb. *snyegs-pa, ˳graṅ-pa, brtson-pa.*
Stroke s. *lčag, ˳p̔ras-pa.*
Stroke vb. *byil-ba, ˳byug-pa.*
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Stubborn *mgo-k̔regs-pa.*
Student *slob-ynyér.*
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Stuff s. (cloth) *ras.*
Stuff vb. a. *˳t̔saṅ-ba.*
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Stupid *glen-pa, blun-pa, blo-gros-méd.*
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Subdue *˳ǰoms-pa.*
Subject s. *skor, gleṅ-yži, mṅa-žábs, bran, ˳baṅs.*
Subject vb.a. *˳ǰoms-pa, ˳og-tu ˳ǰug-pa* 501.
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Subside *ži-ba.*
Subsidy *˳t̔ud-ma.*
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Suet *grod-t̔sil, k̔oṅ-t̔sil.*
Suffer vb. a. *myoṅ-ba, bzod-pa*; vb. n. *mṅar-ba, yzir-ba.*
Suffice *˳k̔yed-pa, ldaṅ-ba*; *čog-pa.*
Sugar *ka-ra, k̔a-ra*; raw — *bu-rám*; — cane *˳dam-búr W.*
Suit s., a complete — of clothes *mgo-lus ča tsáṅ.*
Suitable, to be — *˳oṅ-ba* 502, *˳os-pa, ruṅ-ba.*
Suitor *˳dod-mk̔an.*
Sully *bsgo-ba.*
Sulphur *mu-zi.*
Sum s. *brtsis-zin*; vb. to — up *sgril-ba, sdom-pa, sre-ba.*
Summary s. *sdom.*
Summer *dbyar.*
Summit *mgo, spo, rtse(-mo).*
Summon vb. a. *˳gugs-pa.*

Sun *nyi-ma*; — beam *nyi-yžér*; — dial *nyi-tsód.*
Sunday *yza-nyi-ma.*
Superficies *ṅos, k̔a, ydoṅ.*
Superintend *žal-ta byed-pa.*
Superintendence *do-dám.*
Superior adj. *k̔yad, goṅ-ma, rgyal-ba, bla, rab*; s. *goṅ-ma, bla-ma.*
Supernumerary adj. *˳t̔eb.*
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Supplement *k̔a-skóṅ, yan-lag, lhan-t̔ábs.*
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Support vb. *skyoṅ-ba, ˳degs-pa, ˳dzin-pa*; s. *rten-pa, rgyab-rtén.*
Supposition resp. *bsam-pa, snaṅ-ba, bžed-pa, bžed-t̔sul.*
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Surety *brtan-pa, ydeṅ-t̔sad.*
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Sweet-heart *˳dod-grogs, mig-grogs, mdza-grogs, bzaṅ-grogs.*
Sweet-meats *žim-zé, žim-žim C., žim-zág W.*
Swell vb. n. *skraṅ-ba, ˳bo-ba.*
Swift adj. *skyen-pa, myur-ba, riṅs-pa.*
Swim *rkyal-ba, ˳p̔yo-ba.*
Swine *p̔ag.*
Swing vb. a. *dbyug-pa, yyob-pa.*
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Symmetry *dpe-byad, byad.*
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Synonym *skad-dód* 258.
Syphilis *p̔a-ráṅ, reg-dug.*
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T

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Talent *blo, rig-pa, yon-tan, šes-rab.*
Talk s. *ɣtam, ˏur*; vb. *smra-ba, lab-pa, gleṅ-ba, ₒbar-ba, ˏur ɣtoṅ-ba.*
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Tall col. *sgo-po riṅ-mo, kyaṅ-kyaṅ riṅ-mo, ₒǰoṅ-ₒǰóṅ.*
Tallow-candle *ťsil-sdóṅ.*
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Tame adj. *dul-ba, ₒdris-pa, ɣyuṅ-ba*; vb. a. *ₒdul-ba, ťul-ba.*
Tan vb a. *mnyed-pa.*
Tanner *ko-ba mnyed-mƙan C.*
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Target *ₒben.*
Tarry vb. *ₒgor-ba.*
Tartar (incrusting the teeth) *so-dreg.*
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Taste s. (savour) *bro-ba, ro*; vb. a. *myoṅ-ba*; vb. n. *bro-ba.*
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Tavern *čaṅ-ƙaṅ*
Tax s. *ƙral, dpya*; *ₒbab Sp*; vb.a. (appraise) *ₒǰal-ba.*
Tea *ǰa*, resp. *ɣsol-ǰá*; — pot *tib-ril*, resp. *ɣsol-tib*; — party *ǰa-mgrón.*
Teach vb. *ston-pa, slob-pa.*
Teacher *ston-pa, slob-pa, slob-dpon*; *rgyud-pa.*
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Tear s. *mči-ma*; to shed tears *mči-ma blag-pa.*
Tear vb. a. *ɣšeg-pa*; to — out *ₒṕyid-pa, ₒbyin-pa*; to — to pieces *ₒdral-ba, hral-ba.*
Tease *gob-nón čo-če W.*
Tedder vb. *btod-pa*; s. *btod-ťág.*
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Temperate *ťsod šes-pa.*
Temperature *graṅ-dro.*
Tempest *rluṅ čen-po* or *drag-po, rluṅ-dmár, yul-ṅán.*
Temple *mčod-ƙaṅ.*
Temporal *ťse ₒdii*; — life *ɣnas-skabs.*
Tempt *nyams sad-pa, ťsod ₒdzin-pa.*
Ten num. *bču, čig bču*; — thousand *ƙri*; tenth *bču-pa.*
Tenant *ƙaṅ-pa ɣyar-mƙan.*
Tend vb. a. *skyoṅ-ba.*
Tender adj. *snyi-ba, ₒǰam-pa*; *byams-pa.*
Tendon *nya-ču.*
Tenet *čos.*
Tent *gur*, resp. *bžugs-gur.*
Term s. (limited time) *čad-so.*
Terminate vb. n. *zin-pa*; vb. a. *ₒťsar-bar* [*byed-pa.*
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They *ƙo-pa*; *ƙo-wa W.*; *ƙo-ťso, ƙo-čag C.*; *de-dag, de-rnams.*
Thick *ₒťug-pa, stugs-po, sbom-pa, rom-po*; (of fluids) *ska-ba, rnyog-pa.*
Thicket *ťsaṅ-ťsiṅ* 444.
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Thief *rkun-ma.*
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Thin adj. *ṕra-ba, zim-bu, siṅs-po W.*; *srab-pa, sla-ba, sla-mo.*
Thing *dṅos-po, ča, ča-byád, čas, rdzas*; things (goods) *ča, ča-lag.*
Think (suppose) *snyam-pa*; (meditate) *sem(s)-pa*; *bsam-mno byed-pa* or *ɣtoṅ-ba*, resp. *dgoṅs-pa*; to — of *dran-pa* 261, *dgoṅs-pa.*
Third num. *sum-pa*; thirteen *bču-sum*; thirteenth *bču-sum-pa*; thirty *sum-ču*; thirtieth *sum-ču-pa*; a third, third part *sum-ča, sum-yar.*
Thirst s. *skom, skom-pa, skom-dád*; vb. *skom-pa.*

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Thither *de-ru, der* 256; *p̔yogs der* 352.
Thong *ko-t̔ág.*
Thorn *t̔ser-ma.*
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Though v. *kyi* 6.
Thought *bsam-pa,* resp. *dgoṅs-pa, snyam-pa, snaṅ-ba, dmigs-pa, ₒč̔ar-sgo, nyams.*
Thousand num. *stoṅ*; ten — *k̔ri, k̔ri-k̔rag, k̔ri-t̔so*; hundred — *ₒbum, ₒbum-t̔so.*
Thrash vb. *γyul-k̔a γčog-pa, γyur byed-pa C.,* **k̔o-yu skor-če** *W.*
Thread s. *skud-pa, ₒt̔sem-skúd; snal-ma* 319, *nyag-t̔ág* 185.
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Three num. *γsum, sum.*
Threshold *t̔em-pa, sgo-t̔ém.*
Thrifty *paṅ-sems-čan.*
Throat *mgul,* resp. *mgur, lkog-ma, ske, gre-ba, mgrin-pa, 'o-lé W.*; sore — *mgul-nad.*
Throb vb. *ₒp̔ar-ba.*
Throne s. *rgyal-sa, k̔ri, sen-ge-k̔ri.*
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Throw vb. a. *rgyab-pa, rgyag-pa, skyur-ba, γtor-ba, ₒp̔en-pa, dbyug-pa; ₒbor-ba C.*; to — down *ₒbud-pa, ₒbebs-pa*; to — off *spoṅ-ba.*
Thumb s. *t̔e-bo, mt̔e-bo.*
Thunder s. *ₒbrug, ₒbrug-skád, ₒbrug-sgrá.*
Thunderbolt *t̔og, lče, rdo-rje, γnam-lčags.*
Thursday *γza-p̔ur-bu.*
Thus *de-ltar, ₒdi-ltar, de-bžin-du, de-ₒdras C., de-tsug W.*
Thwart (frustrate) *sgyel-ba.*
Tiara *čod-pán.*
Tibet *bod.*
Tibetan m. *bod-pa,* f. *bod-mo*; — language *bod-skad*; — printing-characters *dbu-čan* 388; — current handwriting *dbu-méd.*
Tick s. *lug-šig.*
Tickle vb. **ki-tsi kug-če** *W.*; *gug-pa W.*
Tide s. *dus-rlábs.*
Tidings *p̔rin*; glad — *γtam-snyán*; (gospel) *p̔rin bzaṅ-po.*
Tie s. *ₒčiṅ-ba,* vb. a. *ₒčiṅ-ba, ₒk̔yig-pa.*
Tiger *stag.*
Tight *dam-po, t̔aṅ-po.*
Till, until *bar-du* 366, *tug C.*; *t̔sug-pa W.*
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Time s. *dus, t̔se, skabs*; (while) *yun*; time, times *lan*; one —, once *lan-γčig*; ten — *lan-bču*; point of —, proper — for *bsgaṅ* 124.
Timid *ₒjigs-pa, ₒjigs-mk̔an, ₒjigs-pa-čan; sems-čuṅ-ba.*
Tin s. *ža-nye dkar-po, ža-dkár, dkar-ya*; — plate *ta-lí W.*
Tinder-box *lčags-mag.*
Tire vb. a. *ṅal ₒjug-pa.*
Tired *dub-pa*; to be — *dub-pa, skyo-ba.*
Tithe s. *ču-k̔ág W.*
Title s. *mt̔san*; (claim) *t̔ob-srol.*
To prep. *mdun* 273, *druṅ-du,* resp. *žabs-druṅ-du* 263, *rtsar* 437, *gan-du* 66.
Tobacco *t̔a-ma-k̔a*; — pipe *gaṅ-zág, žal-zág.*
To-day *de-riṅ C., ₒdi-riṅ W.*
Toe *rkaṅ-sór, sor-mo*; the big — *rkaṅ-pai mt̔e-bo.*
Together *γčig-tu, lhan-čig-tu*; — with *bčas-pa, mnyam-du.*
Token *mt̔san-ma.*
Tola (Indian half ounce) *dṅul,* col. *mul.*
Toll s. *šo-gam.*
Tomb *dur, baṅ-so.*
Tongs *rkam-pa.*
Tongue *lče,* resp. *ljags.*
Too adv. (too much) *ha-čaṅ*; conj. (also) *yaṅ.*
Tool *č̔as*; tools *yo-byád, lag-č̔a.*
Tooth *so,* resp. *t̔sems*; — ache *so-zug*; — brush *so-zéd*; — pick *t̔sems-šiṅ, so-šiṅ.*
Top s. *rtse(-mo).*
Topography *γnas-bšád, yul-bšád.*
Torch *gal-mé, sgron-ma.*
Torment vb.a. *ₒt̔se-ba*; *sdug-bsṅal* or *γnag ston-pa W.*
Torn adj. *ral-ba, č̔ad-po.*
Tortoise *rus-sbal.*
Torture vb. a. *mi-la γnag ston-pa W.*
Totter *yam-yóm byed-pa.*
Touch vb. *nyug-pa, γtug-pa, t̔ug-pa, reg-pa.*
Toupet *t̔or-čóg, t̔or-t̔súgs.*
Towards *t̔og-tu* 237, *t̔ad-du, p̔yogs-su.*
Towel *lag-ₒp̔yis.*
Tower *mk̔ar dgu-t̔og.*
Town *groṅ, groṅ-kyer*; *yul-gru*; *rgyal-sa W.*
Toy s. *rtsed-mo.*
Trace s. *rkaṅ-rjés, mal.*
Track s. *rjes, šul.*
Trackless *rjes-méd.*
Tractable *srab-k̔a dul-mo.*
Trade s. *t̔soṅ, bzo.*
Tradesman *k̔e-pa.*
Trading-place *las-sgo.*
Traffic s. *t̔soṅ.*
Train vb. a. *sbyoṅ-ba*; to — up *skyed-sriṅ-ba.*
Trample vb. a. *rdzi-ba, rdog-pas rduṅ-ba.*
Tranquil *ži-ba.*
Tranquillity *žod.*
Transaction *las.*
Transfer vb. *spo-ba, ₒgod-pa.*
Transform *sgyur-ba*; to — one's self *sprul-ba* 336; to be transformed into *ₒgyur-ba* 96, *ₒgro-ba* 101.

Transformation *rdzu-˳p̔rul.*
Transgress *˳gal-ba; ˳da-ba.*
Transgression *˳gal-krúl.*
Translate *sgyur-ba.*
Transmigration, the round of — *˳k̔or-ba* 58.
Transplant *spo-ba.*
Transport vb. *skyel-ba, ˳k̔yer-ba.*
Trap s. *rnyi, snyi; ldem-pa W.*; — door *γnam-sgo*; mouse — *bi-ldém W.*, fox *wa-ldém W.*
Travel vb. *˳gro-ba, ˳grod-pa, bgrod-pa; č̔a-ba W.*
Tread vb. a. *rdzi-ba; *č̔ag-čag ċo-ċe* W.*; vb. n. *˳č̔ag-pa, ˳č̔ags-pa.*
Treadle *rkaṅ-śiṅ.*
Treasure s. *γter.*
Treasurer *dkor-pa, p̔yag-mdzód.*
Treasury *dkor-mdzód.*
Treat s (feast) *mgron.*
Treat vb. n. (to use) *spyod-pa* 334; (to regale) *mgron-du γnyer-ba*; to — medically *bċos-pa; sman-dpyad byed-pa* 329; vb. n. to — of *r̀jod-pa* 182.
Treatise *rgyud, rgyud-sdé.*
Treatment, good — *bzaṅ-lúgs W.*
Treaty *bzaṅ-sgríg.*
Tree *śiṅ, sdoṅ-po, śiṅ-sdóṅ.*
Tremble *˳gul-ba, ˳dar-ba.*
Trespass vb. n. *bar-du γċod-pa* 367.
Trevet *lċags-sgyid.*
Trial (before a tribunal) *γtam-sdúr W.*
Tribe *sde.*
Tribunal *k̔rims-k̔aṅ.*
Tribute *dpya*
Trick s. *bar-č̔ad*; to play tricks *t̔o-˳tsam-pa.*
Trickle vb. n. *˳dzag-pa.*
Trifling adj. *p̔ra-ba.*
Tripod *sgyid-bu, lċags-sgyid.*
Troop s. *k̔yu, pal-po-če, t̔so*; troops *dpuṅ.*
Trophy *rgyal-mtsán.*
Trot vb. *˳dur-ba*; s. *˳dur-˳gro.*
Trouble s. *nyon-moṅs-pa, dka-sdúg, mya-ṅán*; vb. a. *dkrug-pa.*
Troublesome *t̔segs.*
Trowsers *rkaṅ-snam, gos-t̔úṅ, dor-ma, byaṅ-rkyaṅ, smad-γyógs.*

True *bden-pa, ṅo-rtóg.*
Trumpet *duṅ.*
Trunk (of a tree) *sdoṅ-po*; (of an elephant) *glaṅ-sna*; (box) *sgam, sgrom.*
Truss s. *p̔on-po*; vb. to — up *rdze-ba.*
Trustee *p̔a-t̔sáb.*
Trustworthy *˳os-pa.*
Truth *ṅes-pa, bden-pa, yin-mín* 510.
Try *nyams sad-pa* 186, *dpyod-pa*, col. *t̔sod-lta-ba.*
Tub *γżoṅ-pa, bzom.*
Tube *doṅ-po, pu-ri.*
Tuck up *rdze-ba.*
Tuesday *γza-mig-dmár.*
Tuft *p̔on*; — of wool *bal-˳dab W.*
Tumble vb. *˳gyel-ba.*
Tumbler (drinking-glass) *śel-kór, śel-p̔ór.*
Tumult *˳k̔rug-pa.*
Tun *zem.*
Tune s. *glu.*
Turban *t̔od, la-t̔ód.*
Turbid *ska-ba, nyog-pa.*
Turf *spaṅ, spaṅ-po*
Turkey *rum.*
Turkois *γyu.*
Turmeric *yuṅ-ba.*
Turn vb. a *sgyur-ba*; to — off *zlog-pa*; to — out *˳byin-pa*; to — round *˳k̔or-ba*; to — up *rdze-ba*; to — upside down *spub-pa, slog-pa*; vb. n. *p̔yogs-pa, ˳gro-ba, č̔a-ba W.*; to — away *ldog-pa.*
Turn s. *t̔sir* 448, *res* 535; by turns *t̔sir-la, t̔sir-du, t̔sir daṅ, res-la.*
Turnip *nyuṅ-ma.*
Turret *speu, spiu.*
Tusk *mče-ba, mče-so.*
Tutelar god *yi-dam-lha, t̔ugs-dám.*
Twelve *bċu-γnyis*; twelfth *bċu-γnyis-pa.*
Twenty *nyi-śu*; twentieth *nyi-śu-pa.*
Twice *lan-γnyis.*
Twilight *srod, srod-˳j̀iṅ.*
Twine s. *skud-pa, si-ri W.*
Twins **t̔sag-t̔úg*, mt̔se-ma.*
Twirling-stick *j̀a-bkrúg.*
Twist vb. a. *sgrim-pa, γċud-pa, sle-ba.*
Two *γnyis*; v. also *do* 256.
Two-legged *rkaṅ-γnyis-pa.*
Tyrant *dpon-po drag-po* or *drag-śul-ċan.*

U

Ugly *mi-sdug-pa.*
Ulcer *śu-ba; ba-śu W.; p̔ol, lhog-pa.*
Ultimately *p̔ugs-na.*
Umbrella *nyi-rib, γdugs.*
Unable *mi śes-pa, ċaṅ mi śes-pa.*
Unaccustomed *mi gom-pa.*
Unadulterated *ma-˳dres-pa, lhad-méd.*

Unaware *yaṅ-med-la W.*
Unbearable *mi-bzod-pa.*
Unbecoming *mi-rigs-pa.*
Unbelieving *ma-dad-pa, dad-méd.*
Unbutton vb. a. *˳grol-ba.*
Unchangeable *˳gyur-méd*
Unchastity *˳dod-lóg.*

Uncle *ku-bo*; *żaṅ(-po)*, *'a-żaṅ*, *'a-kú W.*
Unclean *mi-ytsaṅ-ba*, *dri-ma-ċan*; *tsi-du W.*, *skyug-bro C.*
Uncommon *tun-mín*, *tun-moṅs ma yin-pa* 234; *srol-méd*, *ta-mal-pa ma yin-pa* 227.
Undefined *ṅes-med.*
Under *og*, *og-na* 501; v. also *śam* 557.
Under-garment *'aṅ-túṅ.*
Undergo *mtoṅ-ba*, *bzod-pa*, *snyoṅ-ba.*
Understand *mkyen-pa*, *go-ba*, *ṅos-prod-pa*, *rig-pa*, *śes-pa*; *ha-go-ba W.*
Understanding s. *blo*, *blo-grós*; good — (agreement) *mtun* 241.
Undertaking s. *rtsom-pa* 441.
Undoubtedly *ydon-mi-za-bar.*
Uneasy *koṅ-du ċud-pa*, *mi tsim-pa*, *mi dga-ba*, *mi dga-ste.*
Unequal *mi-dra-ba.*
Unequalled *gran-ya-med.*
Uneven *rtsub-po.*
Unexpectedly *hun-med-la W.*, *yaṅ-med-la W.*; *glo-bur-du*, *har(-gyis) C.*
Unfasten *grol-ba.*
Unfinished *te-rél W.*
Unfit adj. *mi-ruṅ-ba.*
Unfold *bu-ba*, *ka bu-ba.*
Ungracious *brtse-méd.*
Unguent *byug-sman.*
Unhappy *bkra-mi-śis-pa*, *sdug-bsṅal-ċan*, *yyaṅ-med-pa.*
Unimpaired *ma-nyams-pa.*
Universally *pal-ċér.*
Universe *jig-rtén.*
Unjust *tsul-méd*; *ċos ma yin-pa.*
Unkind *brtse-méd.*
Unmarried (male or female) *kyim-tabs-méd*; (female) *kyo-méd.*
Unobserved adv. *ma-tsor-bar.*
Unoccupied *yan-pa.*
Unquestionable *tag-bċad-pa* 227.
Unquestionably *ydon mi za-bar.*
Unreasonable *mi-rig-pa* 528.
Unripe *rjen-pa.*
Unsought *rtsol-méd.*
Unsteady *dug mi tsugs-pa* 459.
Unsubstantial *yzugs-méd* 494.
Unsymmetrical *ya-ma-zúṅ.*
Untie *grol-ba.*
Until *bar-du*, *tug C.*, *tsug-pa W.*; *pan-la* 340, *yan-la* 506.
Untoward *mi-dod-pa.*
Untruth *śab-śób.*
Up to prep. *gan*, *druṅ-du*, *mdun-du*, *ldan-du W.* 289; *rtsar* 437; adv. *yar*, *gyen.*
Upbraid *bka-bkyon byed-pa.*
Up-hill *gyen-du.*
Upon *ka-ru*, *kar* 35, *tog-tu* 237, *steṅ-du* 222.
Upper adj. *ya-gi*; — end *tog-ma*; — part *stod.*
Upright (erect) *kye-ré*; *kroṅ-króṅ W.*; (honest) *ċos-draṅ-po.*
Up-stairs *ya-tog.*
Urge vb. a. v. *nan* 302.
Urgently *nye-bar.*
Urinary organs *ċu-só.*
Urine *yċin*, *ċu*, *dri-ċu.*
Usage (custom) *srol.*
Use vb. a. *spyod-pa.*
Use s. *krims*; *pan-pa*; *lob-kyád W.*
Useful *dgos-pa*, *pan-togs-pa*; to be — *pan-pa.*
Useless *mi-dgos-pa*, *pan-méd*, *don-méd*; *ċon W.* 162.
Usual *tun*, *tun-móṅ*, *pal-pa.*
Usurp *prog-pa.*
Utensils *lag-ċa.*
Uterus *bu-snód*, *pru-ma.*
Utmost v. *bla-ma* 382, *ji* 172.
Utter *rjod-pa*, *don-pa.*
Uvula *lċe-ċúṅ.*

V

Vacuity *stoṅ-pa-nyid* 223.
Vagina *mṅal-sgo* 132.
Vagrant adj. *yan-pa.*
Vain (fond of dress) *mċor-po*, *rdzob-po*, col. *zab-mo.*
Valid *stobs-ċan.*
Valley *luṅ-pa*; lower part of a — *mdo*, upper part *pu.*
Valuable *dkon-pa*, *rin-po-ċe.*
Value s. (price) *goṅ*, *taṅ*, *rin*; (importance) *kos.*
Vanish *yal-ba*, *mi-snaṅ-bar gyur-ba* 317.
Vapour s. *ṅad*, *rlaṅs-pa.*
Variegated *bkra-ba.*
Various *sna-tsogs*, *sna-so-só*, *so-só*, *rigs mi-yċig-pa.*
Varnish s. *rtsí.*
Vegetables *sṅo-tsód*, *tsod-ma*, *ldum.*
Vehicle *teg-pa*, *bżon-pa.*
Veil s. *ydoṅ-kebs.*
Vein (of the body) *rtsa*; (of minerals) *yter-ka* 208, *rdo-ká* 287.
Venerable *btsun-pa.*
Vengeance *dugs W.*; to take — **dug kor-ċe*, *lan kor-ċe* W.*
Venture vb. *spobs-pa.*
Venus *pa(-wa)-saṅs.*
Verdant, the ground becomes — *sa bo C.* 395; or *sṅo skyé* 136.

Vermicelli *ɣc̀ur-p̀e*, *c̀ur-ba*.
Vermilion s. *mt́sal*, *t́sal*.
Vermin *srin-bu*, *ₒbu*.
Verse s. *rkaṅ-pa* 15, *t́sigs* 448.
Vertex *mgo-dkyil*, *ɣtsug*.
Vertical *gyen-la draṅ-po W.*
Very *rab-tu*, *s̀in-tu*; *ha-c̀aṅ* 595; *mā W.* 408; the very *k̀o-na* 43.
Vessel (receptacle) *snod*; (anatom.) *bu-ga*; (ship) *ɣziṅs*, *gru*.
Vestibule *sgo-k̀aṅ*.
Vestige *mal*.
Vice s. *sdig-pa*, *mi-dge-ba*.
Vice-roy *rgyal-t́sab*.
Vicissitude *ₒgyur-ba* II 97.
Victorious, to be — *rgyal-ba*.
Victory *rgyal*.
Victuals *k̀a-zás*, *za-ba*, *za-ma*.
Vie with *ₒgran-pa*.
View s. *snaṅ-ba* 317; point of — (mode of viewing things) *mt́oṅ-snáṅ* 318, *ɣzigs-snáṅ*; vb. a. *lta-ba*.
Vigorous *rem-pa*.
Vile *btsog-pa*.
Vilify *smad-pa*, *dma-ₒbebs-pa*, *ma-bab kal-ba W.* 421.
Village *yul-gru*, *groṅ*, *groṅ-t́so*, *groṅ-yul*, *yul-t́so*.
Villager *groṅ-pa*.
Vine *rgun*, *rgun-s̀iṅ*.
Vinegar *skyur-k̀u*, *skyur-ru Sik.*, *skyur-mo Lh.*
Vineyard *rgun-t́sás*.
Violate (infringe) *ɣc̀og-pa*, *ₒc̀al-ba*; (deflower) *lus smad-pa*.
Violent *drags-po*, *btsan*.
Virgin *bu-mo*, *bu-mo ɣsar-ma*.
Virtue *dge-ba*, *bsod-pa*; by — of *stobs-kyis* 224.
Virtuous *dge-ba*, *dge-ldán*.
Viscid *rtsi-c̀an*.
Vishnu *k̀yab-ǰúg* 46.
Visible *mṅon-pa*, *ɣsal-po*, *mt́oṅ-du ruṅ-ba*.
Vision (act of seeing) *snaṅ-ba*, *mt́oṅ-snaṅ*; range of — *mt́oṅ-ₒk̀or*; (phantom) *z̀al-ɣzígs*.
Visit vb. a. *z̀al-lta byed-pa*; . . . *daṅ t́ug-pa-la ₒgro-ba*, . . . *daṅ mǰal-ba* or *p̀rad-pa*.
Visitation (inspection) *z̀al-ta*, *z̀al-lta*.
Voice *skad*, *sgra*, *sgra-skad*, resp. *ɣsuṅ*; loud — *skad-c̀é*.
Volcano *me-rí*.
Voluptuousness *ₒdod-pa*, *ₒdod-c̀ags*.
Vomit vb. *skyug-pa*; s. *skyugs-pa*.
Vortex *ɣtsug*.
Vow s. *t́ugs-dám*, *dam*, *dam-t́sig*, *yi-dam*; to make a — *t́ugs-dam bc̀a-ba*.
Vowel *dbyaṅs*.
Vulgar s. *dmaṅs* 422; adj. *t́a-mal-pa* 227.
Vulture *go-bo*, *glag*, *bya-glág*.

W

Wag vb. a. *sgril-ba*.
Wages *gla*, *p̀ogs*.
Waggon *s̀iṅ-rta*; — wheel *s̀iṅ-rtai p̀aṅ-ló*.
Wailings s. *smre-sṅágs*.
Waist *rked-pa*.
Wait vb. n. *sgug-pa*, *sdod-pa*, *sriṅ-ba*; to — on *mǰal-ba*; to lie in — *sgug-pa*; to keep one waiting *sgug-tu ₒǰug-pa*.
Waiting-man *sku-mdun-pa*, *z̀abs-p̀yi*; *druṅ-k̀ór*.
Wake vb. a. *sod-pa*, *ɣnyid sad-pa*.
Walk vb. n. *bgrod-pa*, *ₒgrul-ba*, *ₒgro-ba*, *ₒc̀ag-pa*; resp. *skyod-pa*, *ɣs̀egs-pa*, *ₒbyon-pa*; to take a — *skyo-saṅs-la ₒgro-ba* 458; v. also *ɣyeṅs-pa* 518; the act of walking *ₒgros*; manner of — *spyod-ₒgrós*.
Wall s. *rtsig-pa*, *lc̀ags-ri*, *skya*.
Walnut *star-ka*, *dar-sga*.
Wand s. *dbyug-gu*, *dbyu-gu*.
Wander *ₒk̀yam-pa*, *rgyu-ba*.
Want vb. a. *dgos-pa*, *ₒt́sal-ba*, *ₒk̀o-ba*; I — *ṅa-la dgos* 87; I do not want it *ₒk̀o-c̀e med W.* 56.
War s. *ₒk̀rug-pa*; *mag-t́áb C.*, *mag-t́úg W.*
Wardrobe *gos-sgám*.
Warm adj. *dro-ba*, *dron-mo*, *t́sa-ba*.
Warm vb. a. *sro-ba*; *dugs-pa W.*; to — one's self *lde-ba*.
Warmth *t́sa-graṅ*, *drod*.
Warp s. *rgyu*.
Warrior *dmag-mí*.
Wart *mdzer-pa*.
Wash vb. a. *ₒk̀rud-pa*, resp. *bsil-ba*.
Washing s. *k̀rus*; water for — *k̀rus-k̀u*.
Waste adj. *gog-po*, *stoṅ-pa*.
Watch vb. a. *sruṅ-ba*.
Watchman *sruṅ-mk̀an*.
Water *c̀u*, eleg. *c̀ab*; — carrier *c̀u-pa*; — channel *wa*; — closet *p̀yag-ra*; *ɣsaṅ-spyód*; — jar *c̀u-rdzá*; — snake *c̀u-sbrul*; — spout *ₒdre-p̀u-t́sub W.*; — tub *c̀u-zém*.
Wave s. *rlabs*, *dba-klóṅ*.
Wavering s. *t́sam-t́súm*.
Wax s. *spra-t́sil C.*, *mum W.*
Way (road) *ₒgro-sa*, *lam*, (manner) *rnam-pa*, *t́abs*, *lugs*, *t́sul*; by or in the — of *sgo-nas* 115; to have the — of *rigs-pa* 528; to give — *ₒbyer-ba*; to make — *ₒbyol-ba*, *ₒdzur-ba*. [*‹o*, *‹u-c̀ag*.
We pron. *ṅa* 124, *ṅa-c̀ag*, *ṅed*, *ṅed-raṅ*, *ṅos*,

Weak adj. *żan-pa, ṡed-med, ṡed-čún, hal-med W.*; *nyams-čuṅ, ˳ǰam-po W.*
Weal (mark) col. *nya.*
Wealth *nor, dkor, ṕyug-ḱyád, dbyig(s), byor-pa, loṅs-spyód* 554.
Weapon *mťson.*
Wear vb. a. *gyon-pa, bgo-ba.*
Weariness *ṅal-ba, ˛o-brgyál.*
Weary adj., to be — *skyo-ba, sun-pa.*
Weary vb. a. *ṅal ˳ǰug-pa*; to be wearied *ṅal-ba.*
Weather, clear — *γnam daṅ-ba, γnam dwaṅs, γnam ťaṅ*; dry — *ťan-pa* 229.
Weave vb. a. *˳ťag-pa.*
Weaver *ťa-ga-pa.*
Wedge s. *ka-ru.*
Wednesday *γza-lhag-ma.*
Weed s. *rtsa-ṅan.*
Weeding (the act of) *yur-ma.*
Week *bdun-ṕrág.*
Weep *ṅu-ba, ṡum-pa.*
Weft *spun.*
Weigh vb. a. *˳ǰal-ba, ˳degs-pa, γżal-ba, γṡor-ba.*
Weight *rdo* 286, *sraṅ* 580.
Welcome, you are — *˛oṅs-pa legs-so* 501.
Welfare *bde-ba, bde-˳ǰágs.*
Well s. *ḱron-pa, ču-doṅ, ˳byuṅ-ḱuṅs, ču-míg.*
Well adj., are you —? *de-mo 'e yo C.*; adv. *˛o-ná* 500; very — *de-ltar ˳ťsal-lo*; well, well! *yag-po yag-po*; — sounding *snyan-pa*; — tasted *żim-po.*
Wen *lba-ba.*
Went, I went *soṅ* 579.
West *nub.*
Wet adj. *rlon-pa, γṡer-ba*; s. *rlan.*
Wether *ťoṅ-pa.*
What interr. *ċi* 139, *gaṅ* 65, *ċi-ltar* 140, *ǰi* 172.
Whatever *ċi-yaṅ*; — it may be *ċi yaṅ ruṅ* 532.
Wheat *gro*; — flour *bag-ṕyé.*
Wheel s. *˳ḱor-lo*; paddle — *sku-ru.*
When *ḱa-ru, ḱar*; *ċíṅ*; interr. *nam, dus-nam-żig* 303.
Where *ga-na, ga-ru, gar*; — is? *ga-ré.*
Whetstone *˳dzeṅ.*
Which interr. *gaṅ* 65.
While s. *yun*; a little — *ťen, dar-γċig, re żig (dus)*; a long — *riṅ żig-tu.*
Whilst *la* 540, *las* 546.
Whip s. *lċag, rta-lċag.*
Whirl vb. n. *˳ťsub-pa.*
Whirlpool *γtsug, γtsug-˳ḱyil.*
Whirlwind *˳dre-pu-ťsúb W.*
Whisper s. *ṡab-ṡúb*; vb. *ṡub-pa, ṡib-pa.*
Whistle vb. *ṡugs-sgra γtoṅ-ba*; v. also *hu-hú* 597.
White adj. *dkar-ba*; — wash *dkar-rtsí.*
Whither *ga-ru, ga-la* 64, *gar* 67.
Who interr. *gaṅ* 65, *su* 573.
Whole adj. *ťams-čád* 230; *ťsaṅ-ma, ril-ba, hril-po*; s. *ril-po.*
Wholly *yoṅs-su.*
Why interr. *ċi, ċi-la* 140, *ċii ṕyir* 351; *ga-la rten-nas* 214; interj. *˛o-ná* 500.
Wick s. *snyiṅ-po, sdoṅ-ras C., sar W.*
Wicked adj. *čos-méd, sdig-pa-la dga-ba.*
Wide *żeṅ-ċan, yaṅs-pa, hel-po, hel-ċan.*
Widow *yugs(s)-sa-mo.*
Widower *yug(s)-sa-pa, yug-sa*; *skyes-nág [C.*
Width *ḱyon, γżeṅ.*
Wife *čuṅ-ma, čuṅ-grogs*; *'a-ne W.*; *ḱab* 38, *ḱyo-mo* 48; (housewife) *ḱyim-ťab-mo, ḱyim-pa-ma* 47.
Wild adj. *rgod-pa, γnyan-pa.*
Wilderness *dgon pa, ˳brog.*
Will s. *bsam-pa, ťugs*, resp. *ťugs-dgoṅs.*
Willing, to be — *˳dod-pa.*
Willow *lċaṅ-ma.*
Wind s. *rdzi, rluṅ*; cold — *lhag(s)-pa.*
Wind vb. a. *dkri-ba, ˳ḱri-ba, ˳ḱyil-ba, sgril-ba*; vb. n. *˳ḱril-ba.*
Window *rgyal-dkar C.*; — hole *dkar-ḱuṅ.*
Windpipe *kru-krú W., lkog-ma.*
Wine *rgun-čaṅ*, resp. *rgun-skyéms*; *čaṅ.*
Wing s. *ṡog-pa, ˳dab-ma.*
Wink vb. n. *mig ḱrab-ḱráb* or *ťsab-ťsáb* or *˳dzum-˳dzúm byed-pa.*
Winter s. *dgun, dgun-ka.*
Wipe vb. a. *˳ṕyi-ba*; to be wiped off *˳byi-ba.*
Wire *lċags-skúd.*
Wisdom *ye-ṡes, ṡes-ráb.*
Wise adj. *mḱas-pa, gruṅ-ba, mdzaṅs-pa.*
Wish s. *˳dod-pa, yid-smon*; resp. *dgoṅs-pa, bżed-don*; vb. a. *˳dod-pa, smon-pa, ˳ťsal-ba, bżed-pa.*
Witchcraft *mťu, ṕra-mén.*
With *daṅ* 248, *mnyam-du* 195, *bċas-su.*
Withdraw vb. a. *γċod-pa, mi ster-ba*; vb. n. *˳gye-ba.*
Wither vb. n. *rnyid-pa.*
Within *ťsun-čád.*
Without prep. *med-pa(r)* 418.
Witness s. *dpaṅ(-po).*
Wolf *spyaṅ-ki.*
Woman *bud-méd, mo, 'a-ne W.*
Womb *mṅal* 132, *bu-snod* 319, *rum.*
Wonder s. *ya-mťsan.*
Wonderful *nyams-mťsar-ba, ṅo-mťsar-ba*; *ya-mťsan-po C., ya-mťsan-ċan W.*
Wont, Wonted adj. *goms-pa.*
Wood (forest) *nags(-ma), ťsal*; (timber) *ṡiṅ*; — shavings *ṡiṅ-zél.*
Woodpecker *ṡiṅ-rgón.*
Woof *spun.*
Wool *bal.*
Word *ťsig, miṅ, sgra, ṅág* 125; resp. *bka.*

Work s. *bya-ba, bzo, las*, resp. *p̔rin-las*; vb. a. *las byed-pa.*
Workman *las-pa, las-mi.*
Workmanship *bzo* 497.
Workmaster *lag-dpón.*
Workshop *bzo-k̔an.*
World *ˌjig-rtén, srid-pa* 582.
Worldliness *ˌjig-rtén ˌdi-la čags-pai sems*; v. *bya-ba.*
Worm *ˌbu, srin-bu, nyal-ˌgro.*
Worn out *čad-po.*
Worst, to get the — of *ˌp̔am-pa.*
Worth s. *ˌk̔os, goṅ, rin, t̔aṅ.*
Worth adj. *ri-ba.*
Worthless *rin-méd.*
Worthy *ɣsa, ɣsa-ma*; to be — *ˬos-pa.*
Wound s. *rma, rma-k̔a W.*
Wrap vb. a. *dkri-ba*; to — round *sgril-ba*; to — up *ˌdril-ba.*
Wrath *k̔ro-ba, že-sdaṅ.*
Wrest vb. a. *snol-ba.*
Wrestle vb. n. *snol-ba.*
Wretched *sdug-po*; *nyal-ba-čan W.*
Wring *ˌt̔sir-ba.*
Wrinkle s. *ɣnyer-ma.*
Wrist *lag-t̔sigs.*
Write *ˌbri-ba.*
Wrong adj. *mi-rigs-pa, log-pa, mi-ˬos-pa*; *ˬos-med W.*
Wry adj. *ˌču-ba, ˌčus-pa* 170.

Y

Yak *ɣyag*; male — *p̔o-ɣyág*; female — *ˌbri-mo*; wild — *ˌbroṅ.*
Yard (court-yard) *k̔yams.*
Yarn *snal-ma, sran-bu.*
Yawn vb. *glal-ba, sgyiṅ-ba* 118.
Yea *ˬo-ná* 500.
Year *lo*; this — *da-lo.*
Yeast *p̔abs, rtsabs.*
Yellow *ser-po.*
Yes *ˬo, de yin*; *'a W.*; yes, yes! *de-ka yod* 255; —, so it is *de-de-bžin-no.*
Yesterday *k̔a-rtsáṅ, mdaṅ.*
Yet *ˬon kyaṅ, yin kyaṅ, yin na yaṅ W.*; *gal-te.*
Yield vb. a. *ɣtoṅ-ba*; vb. n. *daṅ-du len-pa.*
Yoke of oxen *glaṅ-dór.*
Yonder *p̔a-gi.*
You pron. *k̔yed, k̔yod* 48, *nyid* 188.
Young adj. *ɣžon-pa, čuṅ-ba*; the youngest (son) *t̔a-čúṅ*; s. *p̔rug.*
Youth s. (youthful age) *laṅ-t̔so*; (boy or young man) *k̔yeu, ɣžon-nu.*

Z

Zeal *rtsol-ba, brtson-ˌgrus, ˌbad-pa, bag-čags.*
Zealous *brtson-ˌgrus daṅ ldan-pa*; to be — *brtson-ˌgrus skyed-pa, brtson-par byed-pa.*
Zealously *rtsol-bar.*
Zero *t̔ig-le.*
Zinc *ti-t̔sa.*
Zodiac *k̔yim-gyi ˌk̔or-lo.*

Final remark. The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite unuseful, but answer the purpose for which it was intended.

CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

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p. page; a b the respective column, left or right; l. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p.	col.	l.	
2	a	8	read *ka-ma-la-śi-la*
2	b	17	„ *ka-sa ǰu*
3	b	3*	„ to beckon
8	a	18	„ *t̥ad-kyi*
9	b	21	„ *dka-ťub-la*
15	a	9	„ *t̥a-śi-hlu̥m-po*
16	a	19*	„ *rkaṅ-₀bám*
16	b	7*	„ dig out
17	a	9*	„ affix denoting
17	a	19*	„ *rkyaṅ-pa*
20	b	10*	„ frequently
21	a	6	„ *skal-nór*
21	b	2	„ *t̥é*
26	a	5	„ *skyaṅ*
27	a	11*	„ *skyil-ldír*
27	b	13*	„ *skyur-mo*
28	a	6	„ *ɣyaṅ-skyúr*
28	a	15*	„ re-born
28	b	19	„ *kyer-mén*
31	b	16*	„ *lag-lén*
32	b	16	dele 2. to paste. —
32	b	5*	read *skra-séṅ*
33	a	5*	„ *ḱ*
33	b	7	„ *d̥á-ru skróg-pa*
33	b	12	„ caste
34	a	5	„ soft mouth
34	a	15*	„ to lie on the face
35	b	2*	„ *ḱa-ɣdáms*
38	a	1	„ *lás-ka*
38	a	10	„ *Ld.*
39	a	6	„ *zas ḱam ɣčig* id. — 2.
41	a	20	„ *ḱúg-tu*
41	a	4*	„ *rna-ḱúṅ*
44	a	18	„ *kóg-pa ṅan-pa*
51	a	14*	read *ḱríms-ḱáṅ*
52	b	24	„ **ťó-pa**
54	b	13	„ requisites
56	b	5	„ འཁྲིལ་བ་
56	b	15	„ *₀ḱo-byéd*
59	a	20*	„ འཁྱག(ས)་པ་
59	a	10*	„ *₀ḱyam-pa*
59	b	20*	„ *ˎód-₀ḱyims*
63	a	6*	„ = *gaṅ*. — 3. bald, *W. ga-pi* (v. *spyi* 333).
65	a	24*	„ *ˎóṅ-ba de-ni*
66	a	16*	„ *gaṅ-zúg-*
66	a	14*	„ *lóg-lta-čan-gyi*
66	b	15	„ *mdzod-lṅá*
67	a	20	„ གན་རྫོལ་
69	b	17*	„ *gun-dúm*
74	a	18	„ *gyád-kyi*
74	a	13*	„ *gyi* for *kyi*
75	a	11	„ *gyón-rgyu*
76	b	6	„ *ťáb-grabs*
77	b	18	„ གུ་གུ་
78	b	22*	„ *gróg-ču*
79	a	18	„ *mčód-rten*
81	a	11	„ *-rtséd-mo*
84	b	5	„ stoop
85	b	18	„ **उपासिका**
86	b	11	„ *mdo*; *dge-slóṅ-ma* a nun; *dge-slob-ma* etc.
87	a	19	„ *bstán-pa-la*

p.	col.	l.		
89	b	2*	read	*ćes bgrós-nas*
92	a	4	„	*'u-šóg*
95	a	11*	„	*ṅan-*
95	b	3	„	འགོགས་པ་
95	b	21	„	establish
96	a	10*	„	*ₒgor*
96	b	1	„	*ₒgyág-pa*
96	b	3	„	*ₒgyaṅ-ba*
96	b	15	„	*šél-gyí*
98	a	14	„	*ₒgyód-par*
111	b	22	„	ཀྲུག་པ་
112	a	20*	„	*tiṅ-ṅe-ₒdzín*
113	b	7	„	*na-tsa*
121	a	20	„	*bsgrub-*
122	a	4	vide	emendation p. XXII.
122	a	8*	read	སྒྲོག(ས)་
122	b	24*	„	*sgrón-pa*
128	a	4	„	*ṅéd-ċag*
128	b	4	„	*dé-ₒdra-ba*
128	b	6	„	*ₒč́i-ba*
128	b	2*	„	*ṅo dkár-po*
131	a	16*seqq.	„	*ₒdzin*
132	b	5*	„	*ċis*
132	b	3*	„	*mṅón-no*
135	a	4	„	*Lex.*
139	b	6	„	*ċii* of what?
140	b	1	„	ཅི་ཅོ་
141	b	17	„	*ċuṅ*
143	a	20*	„	gallinaceous
146	b	10*, 8*	„	**vċu**
147	b	23	„	**vċom-ldan-ₒdé̜**
158	a	17	„	*č́u-búr*
158	b	14*	„	the water; also =
161	b	10*	„	*dris-pas* (instead of
163	b	10*	„	*č́ós-skad*
164	a	3*	„	irreligious
165	b	18*	„	*mč́é-ba*
166	b	15	„	पूज
168	b	20*	„	*zá-ba*
170	a	13	„	*ₒč́u-ba* to draw etc.
170	a	22	„	vb. n. to *ₒǰún-pa*
170	b	2*	„	*ḱro-bo-ₒč́ól-pa*
171	a	12	„	*Lex.*
176	b	24	„	*ₒǰig-tág*
177	a	5	„	*ₒǰiṅ-ḱúṅ*
184	b	10*	„	*nyá-ra byéd-pa*
185	a	13*	„	*dpon-gyi*
186	b	4*	„	*nyal-ḱri*
195	a	21	„	**mnyé-ċe**
195	b	6	„	སྙེང་བ་
195	b	7*	„	*γnyid*
200	a	13*	read	སྙིན་པ་
205	a	4	„	*Cs.*
219	b	7	„	*ma byed*
226	a	11*	„	178. 3. — *Was.* (296): 2.
231	b	7	„	*tig-skúd*
232	a	3*	„	*žib-ċu*
233	b	18	„	*Ld.-Glr.*,
233	b	23*	„	translates it
233	b	19*	„	**tun ċad** *W.*
235	b	24	„	*mi-teg ḱúr-ba*
237	a	9*	„	*ṅá-tog*
237	b	15	„	*spyi-tóg*
238	a	14*	„	*tod*
256	a	9	„	from thence
256	b	12	„	དེབ་(མ)་
259	b	14	„	*don* 1. — *don-dám*
264	b	7*	„	དྲོན་མོ་
265	a	10	„	like an arctic sea
267	a	14	dele	(Pinus abies)
270	b	14	read	*bdé-mo*
273	b	2*	„	डोली
274	a	4*	dele	the words: marked or
275	a	9 seqq.	read	*ₒdas-pa*
275	b	6*	„	*p̔yi*
287	b	16	„	precious stone
287	b	22	„	*Pth.* having obtained immortality
291	a	5	„	*ₒbrug*
292	b	23	„	*sdáṅ-ba*
293	a	3*	„	*sdig-to-ċan*
293	b	1	„	སྡི(ག)ས་པ་ *sdi(g)s-pa*
301	b	22	„	*lo tóṅ-ṅi*
303	b	23	„	*zín-to*
304	b	22	„	prep.
305	b	21*	„	ནུར་ནུར་པོ་
312	a	3*	„	མནོལ་གྲིབ་
316	b	8	„	*smin-pa*
317	b	12*	„	apparition
318	b	14	„	brightly
322	b	8*	„	*dkár(-po)*
325	a	10	„	*gru-ₒdzin*
326	b	4	„	Durga, Uma
327	a	17	„	*žág-pe̜ pe*
328	a	18*	„	*koṅ-ǰo*
338	a	14*	„	the defunct ancestors
338	b	2*	„	postp. c. gen.
340	a	21	„	abstrusely
340	b	17	„	*Gram.*;
353	b	15	„	*ₒǰúg-pa*
354	a	9*	„	*ₒp̔rál-ba*

p.	col.	l.		
357	b	12*	read	*˳p'óṅ-mk'an*
374	a	12*	„	བྲག་(པ་)
383	b	10*	„	གླ་འཚོ་ *gla-˳tsó*
389	a	12*	„	*dbón-mo*
407	a	17*	„	སྦྲིད་པ་
410	b	13*	„	circle
412	b	21*, 19*	„	*mi-k'yim*
415	a	24*	„	to name v. *˳dogs-pa* 2;
427	a	12	„	*sman-mčóg*
431	a	1*	„	*tsám-gyis*
433	a	2*	„	*yaṅ*
439	a	19	„	*mii*
439	b	14*	„	*˳gro-* (or *ča-*) *rtsis yod*
442	a	7*	„	*nyáṅ-če*
442	b	17	„	assiduous
446	a	3*	„	*t́san-zug*
449	a	12*	„	travellers
460	b	10	„	*˳tsó-ba*
466	b	11*	read	whetstone
474	a	20*	„	soothe
480	a	13	„	*γžal-med-k'aṅ-bzaṅ*
493	b	18	„	*Sik.*
496	a	5	„	*γzod*
496	a	18	„	wasted
508	b	12	„	so *yi γčód-pa, yi čád-pa*
522	a	2 3	„	*ḍáṅ-mo*
530	b	5	„	རིལ་བ་
540	a	4	„	of
567	a	5*	„	prop.
576	a	14*		*skyo-séṅ mdzád-pa*
578	b	3	„	སོ་ཕག་ *so-p'ág*
587	a	20, 21	„	*nyon-móṅs-kyi kun-slóṅ*
589	a	1	„	གསལ་ཤིང་
591	b	23*	„	vb. 1. to beg, to pray = *žú-ba*
592	a	9	„	(the king's) soul

In several of the longer articles some confusion in the use of the figures in large and small type has occurred. In order to restrict this catalogue within the smallest possible limits, these and other slight inaccuracies have not been entered.



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